

# Ethics: Pick or Choose?

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## How to Choose Right From Wrong

After four years at Harvard University as an undergraduate, one student proclaimed in his graduation oration that there was one central idea, one sentiment which they all acquired in their Harvard careers; and that is, in one word, confusion.

That same year, Harvard's graduate-student orator said, "They tell us that it is heresy to suggest the superiority of some value, fantasy to believe in moral argument, slavery to submit to a judgment sounder than your own. The freedom of our day is the freedom to devote ourselves to any values we please, on the mere condition that we do not believe them to be true."[\[1\]](#)

Our universities are teaching students that there are no solid guidelines to life. Since everything is relative, they are totally free to create anything they want out of their lives. Students are told that no one has a right to tell them how they ought to live. Decisions about right and wrong are strictly up to them. It makes no difference what they choose to make of their lives. Students are not encouraged to ask the traditional questions about the usefulness of life or the value of an exemplary life. As the above graduate student pointed out, they don't even want you to take your own conclusions about life seriously. It is a philosophy of ambiguity. It is the philosophy of humanistic existentialism. Many today are striving to break away from traditional values and embrace a sense of futility. Today we see it in the lives of teenagers who have "tried everything" and found life to be wanting. We see it in the life style of the "survivalists" who have given up hope in God and the future, holing up in defense of a coming catastrophe.[\[2\]](#)

According to Jean-Paul Sartre, one of the fathers of humanistic existentialism, the world is absurd, lacking any concept of ultimate justification. Sartre declares we have no ultimate purpose or plan to our lives. We are nothing and are therefore free to make ourselves into anything we want to be.<sup>{3}</sup> It doesn't even matter if you believe in your own proclamations because there is no more reason for you to exist than for you to not exist. Both are the same. The existentialist says you can just pick and choose your values. It makes no difference. There is no transcendent truth or power beyond man himself. Sartre doesn't believe in any God, nor does he believe that there is any preconceived design. There is no principle of authority to determine action. He says one must invent an original solution for each situation.<sup>{4}</sup> Therefore, in the sovereignty of his freedom, man creates his own values. Morality is rooted in human choice. Man alone gives his life its importance. Mankind must somehow transcend a life of absurdity and despair.

Is this humanly created reality true or are those who believe it trying to live in a dream world? Is the existentialist trying desperately to deflect the true absurdity and despair of his position? Is this the view of life that we expect our college students to be learning?

## **The Foundation of Existentialism**

Prior to World Wars I & II, modern man believed that through science and human engineering an ever better world was evolving. They believed that mankind was getting better, that peace and prosperity would reign. They were convinced that we had finally figured out how to live together in harmony and to build a better world.

Then came the rude awakening of two world wars and the hideous crimes against human beings perpetuated by Hitler's Third Reich. Out of the continuing frustration and destruction of World War II came a new philosophy of life. It was a

philosophy conceived by those who had lost hope, who could only see the chaos. They lost their hope in any ultimate meaning for life. They were unable to see beyond the carnage of war-torn Europe. Their view of life was called humanistic existentialism.

Men like Jean-Paul Sartre and Albert Camus sought to establish a new view of life, a “new humanism” with a whole new set of values. Prior to these men, the need for a transcendent force, a higher authority beyond man himself, helped set limits and gave guidance to our lives. An example of this transcendence would be the Ten Commandments, given to man by God. These new philosophers defined transcendence in an entirely different way. They saw transcendence only in their own aims and goals. For the existentialists, transcendence was a way to escape what they saw as the meaninglessness of life by establishing aims and goals to make whatever they wanted out of themselves, to create their own reality. For them there were no norms or standards, other than what they might choose to agree upon among themselves.

You have to realize that for these existentialist thinkers, all human activities were equivalent in value. Human activity amounted to the same thing “whether one gets drunk alone or is a leader of nations.”[\[5\]](#) However, without God, there can be no transcendent view of human nature because there is no God to have a conception of it.[\[6\]](#) Man is merely an evolved animal. Today we see many young people caught up in this attitude of cynicism and despair. They just don’t care anymore. Life has become jaded. Many young people pass their time in a fantasy world of drugs, music and sex.[\[7\]](#)

Man’s nothingness forms the foundation of existential thinking. Man is an empty bubble floating on a sea of nothingness.[\[8\]](#)

Trying to build an ethic for life based on the philosophy of existentialism is quite a challenge. Not only do the

existentialists have to create a set of values to live by, but first of all, they have to create optimism out of a view of absurdity and despair. It is called an ethic of ambiguity because each person has no one to answer to but himself. There is no one else to blame, each individual is without excuse. Life is merely a game to be won or lost, to seek to become one's own hero.

The existentialist wills himself to be free and in so doing wills himself to be moral.{9}

## **Existentialism Collides with a Biblical Worldview**

We live in a world that has been characterized as “plastic”, without value and sterile. Many have forgotten what it means to live, to be fully human. Hours are spent in front of the TV, in a world of fantasy and escapism. Many people are becoming devoid of human warmth and significant human interaction.{10}

In this essay I have examined the ethics of humanistic existentialism. To fully understand ethics one must have considerable clarity about what it is to be human.{11} Is man an evolved animal required to create his own essence, as the existentialist would say? Though there is freedom to choose our own actions, there is no significance in our actions. Choices are made in the face of meaninglessness. The values of existentialism are anchored in the world of ordinary experiences. Their values come from what is. And for the existentialist what is, is man's absurd condition.{12}

How does existentialism compare to a God-centered, theistic view of ethics? For the Christian, ethical values are revealed to man by God. Perfect freedom lies only in service to God.{13} The existentialist defines God as “self-caused” and then says there is no God because it is impossible to be self-caused. The Christian says that God is “uncaused”, not self-

caused. If you want absolute freedom, it is all too easy to deem God nonexistent. Even Sartre admits that “since we ignore the commandments of God [concerning] all value prescribed as eternal, nothing remains but what is strictly voluntary.”[{14}](#) Throwing off all limitations and declaring his atheism, Sartre explains the process in his autobiography:

I had been playing with matches and burned a small rug. I was in the process of covering up my crime when suddenly God saw me. I felt His gaze inside my head and on my hands....I flew into a rage against so crude an indiscretion, I blasphemed....He never looked at me again....I had the more difficulty getting rid of Him [the Holy Ghost] in that He had installed Himself at the back of my head....I collared the Holy Ghost in the cellar and threw Him out.[{15}](#)

Aldous Huxley, another famous existentialist, said:

For myself, no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was ... from a certain system of morality. We objected to the morality because it interfered with our sexual freedom.[{16}](#)

The truth of Huxley's words ring out loud and clear. All around us we find individuals rejecting the truth of God's word and embracing false doctrines that allow them to vent their passions and immorality. Satan loves to get us discouraged and despairing, then he shows us a false way out that caters to our old fleshly nature, a way that allows us to do as we please.

The Bible says that we are in bondage either to sin or to God. We will serve one or the other. Our only choice is to decide who or what we will serve, the God of the Spirit, or the god of the flesh. The choice is ours.

# Rejecting Biblical Truth Ultimately Leads to Despair

How did modern philosophy arrive at such a seemingly absurd state? In the late nineteenth century certain scholars assaulted the Bible and Christian beliefs. This “higher criticism” was promoted by men dedicated to the destruction of orthodox Christianity. In their minds the Bible was no more than a novel, a book of fiction with some good moral lessons. This movement was the spiritual legacy of the Enlightenment which put the claims of religion outside the realm of reason. Natural law, based on human reason alone, was slowly substituted for biblical law. Christian faith was separated from historic reality. The focus of all studies was shifting from God to man.

The real motive of higher criticism of the Bible was purely ethical. Men and women don't like the idea of having to be obedient to God. Therefore, they denied the historic validity of the Bible. This denial was based on an evolutionary model of human morality and human history. They sought to separate ethics from faith<sup>[17]</sup> in order to free themselves from God's final judgment.

Kierkegaard, a 19th century philosopher, is considered the father of existentialism. He took this idea of the separation of faith and reason and said that we could not know God rationally. Therefore, he tried to reach God by what he called an irrational leap of faith. Since it was not rational to believe in God, but it was necessary, you must believe irrationally. Sartre and Camus simply took the next step when they said belief in God was not only irrational, but unnecessary.

Therefore, modern man started the path to a meaningless life when he questioned whether man could know God. Indeed, when man questioned even God's ability to communicate with man,

this led the existentialist to ask, "If God is dead, isn't man dead also?" This existential death of man has led to apathy, absurdity and ambiguity. The philosopher Bertrand Russell said it best when he said:

What else is there to make life tolerable? We stand on the shore of an ocean, crying to the night and to emptiness. Sometimes a voice of one drowning, and in a moment the silence returns. The world seems to me quite dreadful, the unhappiness of many people is very great, and I often wonder how they all endure it. It is usually the central thing around which their lives are built, and I suppose if they did not live most of their lives in the things of the moment, they would not be able to go on.

Rejection of God's grace creates a world of hopeless despair. Existentialism leaves man without hope. In contrast, the Christian has the hope of eternal life based on faith in a living, personal God whom we can personally experience with all our mind, body and spirit.

## **Can Human Beings Live the Existential Life?**

How many of your acquaintances are demonstrating by their lives that they believe there are significant ethical implications in the decisions they make and the activities they are involved in? Do you know people who live life caught up in self-preoccupation, doing only that which gives immediate pleasure? Are they filling their lives with movies, TV, sports and other preoccupations which shield them from dealing with the ethical reality of their lifestyle?

In this essay I have been discussing the ethics of humanistic existentialism, an ethic of freedom in ambiguity. It is an ethic that says man is nothing except what he or she decides to create of themselves and whatever choice they make really doesn't matter.

It sounds absurd, and it is, but sadly it is the ethic often being taught on the college campuses. One philosophy professor at a major university in Texas proudly informs his classes that he is an atheist and that his goal is to show the class that they can develop a system of ethics without a belief in a god. Of course he is right. One can design a set of relativistic ethical standards, but it is an ethic built on sand. An ethic of ambiguity will never give the support these students need in the hard world of reality. Did Jean-Paul Sartre and Albert Camus, the leading writers in existentialist theory, hold to their position till the end? There is evidence that they did not. From a dialogue recorded in 1980 when nearing his death, Sartre came very close to belief in God, perhaps even more than very close. He made a statement that may show his acceptance of the grace of God. He said,

I do not feel that I am the product of chance, a speck of dust in the universe, but someone who was expected, prepared, prefigured. In short, a being whom only a Creator could put here; and this idea of a creating hand refers to God.

In this one sentence Sartre seems to disavow his entire system of belief, his whole life of dedication to existentialism. If this is true, it is a condemnation of humanistic existentialism by Sartre himself.[{18}](#)

What about Albert Camus? According to Rev. John Warwick Montgomery, an internationally respected Lutheran minister and author, there was a retired pastor of the American Church in Paris who told him that Albert Camus was to have been baptized within the month of his tragic death and that Camus had seen the bankruptcy of humanistic existentialism.[{19}](#)

All this is second hand information, but it does cast a shadow upon the ethics of existential humanism. Either we live a life of hope or of despair. Regardless of the claims made, existential humanism does not leave room for hope. Simone de



Beauvoir, the mistress of Sartre and also an existentialist writer, came the closest of any of these writers to the real truth when she said it was reasonable to sacrifice one innocent man that others may live.{20} This is the foundation of the whole gospel message of Christianity: Jesus Christ, the innocent Son of God, died that all men might be saved. Meanwhile the existentialist stands alone with hope only in one's self. He is alone in a world without Christ, instead of being secure in the knowledge of Christ's love and redemption. Praise God that He is there and He is not silent!

## Notes

1. Robert N. Bellah, et al., *The Good Society* (New York: Alfred A. Knopf, Inc., 1991), 43, 44.
2. C. Stephen Evans, *The Philosophy of Despair: Existentialism and the Quest for Hope* (Dallas: Probe Books, 1984), 17, 71-72.
3. Jean-Paul Sartre, "Existentialism and Ethics." *Moral Education*. Barry I. Chazan and Jonasa F. Soltis, Eds. (New York: Teachers College Press, Columbia University, 1973, reprinted from *Existentialism*, New York: The Philosophical Library, 1947), 11-61.
4. Simone de Beauvoir, *The Ethics of Ambiguity*, Trans. Bernard Frechtman (New York: Carol Publishing Group, 1991), 142.
5. Jean-Paul Sartre, *Being and Nothingness: An Essay on Phenomenological Ontology*, Trans. Hazel E. Barnes (New York: Washington Square, 1965), 627.
6. Jean-Paul Sartre, *Existentialism and Humanism*, Trans. Philip Mairet (London: Methuen, 1948), 28.
7. Evans, 72.
8. Norman L. Geisler, *Is Man the Measure? An Evaluation of Contemporary Humanism* (Grand Rapids, MI: Baker Book House, 1983), 40-41.
9. De Beauvoir, 24-25.
10. Evans, 74.
11. Linda A. Bell, *Sartre's Ethics of Authenticity* (Tuscaloosa: The University of Alabama Press, 1989), 28.

12. Otto Bollnow, "Existentialism's Basic Ethical Position," *Contemporary European Ethics*, Joseph J. Kockelmans, Ed. (Garden City, NY: Anchor Books, 1972), 332.
13. Philip Thody, *Sartre: A Biographical Introduction* (New York: Charles Scribner's Sons, 1971), 72.
14. Sartre, *Existentialism and Humanism*, 23-24.
15. Jean-Paul Sartre, *The Words* (New York: George Braziller, 1964), 102, 252-253.
16. Quoted by Stanley L. Jaki, *Cosmos and Creator* (Edinburgh: Scottish Academic Press, 1980), 116.
17. Gary North, *The Hoax of Higher Criticism* (Tyler, TX: Institute for Christian Economics, 1989), 9-48.
18. Geisler, 46-47.
19. John Warwick Montgomery, "Letter from England," "On the Reliability of the Four Gospels," *New Oxford Review* (May 1994), 22-24.
20. De Beauvoir, 150.

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# How Do You Spell Truth?

## What is Truth?

Do you remember the commercial that asked, "How do you spell relief?" To the horror of elementary teachers everywhere, you were supposed to answer "R-O-L-A-I-D-S." In a similar fashion, today, if you ask someone, "How do you spell truth?" you might be surprised by the response. As a young Christian in college, I was greatly influenced by the writings of Francis Schaeffer. I will never forget the impact of his critique of modern culture and his use of the phrase "true truth." True truth might be thought of as truth with a capital "T" because it is

based on the existence of a personal God, the creator of all that exists, and a revealer of Himself via the Bible and the Incarnation of His Son, Jesus. Today, if you ask average men and women how to spell truth, their responses will probably indicate a view that is strictly earthbound truth beginning with a small "t." God is not in the picture; in fact, belief in God would be seen as a handicap in discerning truth accurately. The methodology of science provides this type of truth and also sets its limits. However, there is another spelling for truth that is finding more and more adherents. Today, especially on college campuses, the question might be answered with C-O-N-S-T-R-U-C-T, as in social construct. Like the Roloids answer above, this response doesn't seem to fit. In this approach truth is generated by the social group, whether they be white middle-class male Americans or female southeast Asians. What is true for one group may not be true for another, and there is no such thing as universal truth, something that is true for all people, all the time.

These three conceptions of truth describe three comprehensive systems of thought that are active in Western culture and in the U.S. The first (Truth) portrays Christian theism (what some refer to as a pre-modern view). Although this view is still quite popular, many in our churches function as if they were members of the second group which is often classified as a modernist perspective (truth). The third group (truth as social construct) is a fairly recent arrival, but has become highly influential both in academia and in common culture. It has been called postmodernism. People within these three different perspectives see the world quite differently. Until recently, Christians focused their apologetics, or defense of the faith, mainly at modernists and as a result often attempted to justify belief within a modernist framework of truth. Now we are being called upon to respond to a postmodern view that will require a far different approach. Although postmodernism has many aspects that Christians must reject, it has also revealed just how much Christian thinking has been

influenced by the modernist challenge.

In this discussion we will look at modernism and postmodernism in light of Christian evangelism and apologetics. We are now fighting a two-front battle, and we need to develop different tools for each. We also are in need of a vaccine against assuming the presuppositions of either modernism or postmodernism as we attempt to live and think within a biblical framework. Much of this debate revolves around the notion of what is true, or perhaps how we as individuals can know what is true. This may sound like an ivory tower discussion, but it is a vital topic as we attempt to share the truth of the Gospel to those we encounter.

## The Modernist View

In their book *Truth Is Stranger Than It Used to Be*<sup>[1]</sup>, Richard Middleton and Brian Walsh use an interesting metaphor to describe the different views of truth and the ways that we perceive it in our culture. Imagine three umpires meeting after a day at the park. As they reflect on the day's activities one ump declares, "There's balls and there's strikes and I call 'em the way they are." Another responds, "There's balls and there's strikes and I call 'em the way I see 'em." The third says, "There's balls and there's strikes, and they ain't nothin' until I call 'em." Each of the umpires may make the same call, but they will be making it for very different reasons. The position of the first ump is known as naive realism. He believes that his calls correspond to something quite real and substantive called balls and strikes. He is also very confident that he can discern what is a ball or a strike with a high degree of accuracy. This confidence is a trademark of modernism. As we will see later, the other two umpires reflect positions that reject such a confidence in knowing what is true. It doesn't mean that they don't make decisions, they just lack the confidence that their decision conforms exactly to what is really "out there."

Modernism grew out of the Enlightenment and matured in the last century to dominate much of European and American thought. Its greatest American advocate has been John Dewey. Writing around the turn of the century, Dewey's philosophy of pragmatism has dominated American educational theory to this day. In his book *Reconstruction in Philosophy*,[{2}](#) he highlights the difference between pre-modern and modern thinking. First, modernism rejects the reality of supernatural events or beings. It focuses on this world and the secular. Second, it rejects the authority of the church or religion in general and replaces it with the power of individual minds utilizing the methodology of science. Third, it replaces the static world of the middle ages with a belief in progress towards a future human utopia. Finally, it believes that the patient scientific study of nature will provide the means for this utopia. Humankind is to conquer and control nature for its use.

The implications of modernism were and are profound. Under its umbrella, humans were seen as biological machines just as the universe became understood as an impersonal mechanism needing neither a creator nor a sustainer God. All of human behavior could conceivably be explained biologically, given enough time for science to study the data. As a result, humans are viewed as self-governing beings and free to embrace whatever their rational minds discover. Modernists might be called rationalistic optimists because they are quite confident in their ability to perceive "reality as reality, relatively unaffected by our own bias, distortion, or previous belief system"[{3}](#). One's conclusions can reflect reality outside ourselves, not just thoughts within our own minds.

With the advent of modernism Christianity found itself under the cold calculating eye of science. Modernism tells a story of mankind as its own savior that is, with the help of science, modernism has no need for a savior provided by God. Sin is not in its vocabulary, and redemption is not needed;

humans lack only education.

Next, we will look at the arrival of postmodernism and its accompanying challenges.

## **The Postmodern Condition**

We have considered the impact of modernism on the question of what is true. Now we will focus on the postmodern view. Where modernism is very confident that it can discover truth via science, postmodernism is defined by its skepticism that truth of any type can be known. Much of postmodernism is negative response to the confidence of modernism. Yet, postmodernism is a strange combination of a vague romantic optimism that mankind can solve its social and economic problems, with a dramatic pessimism of ever knowing truth at a universal level. This reflects the strong influence of atheistic existentialism on postmodern thinking. Individuals are told they must stand up and confront an absurd existence and impose meaning and order on to it, all the while admitting that there is no universal truth guiding what they choose to do.

To a postmodern, modernism ended with atomic bombs being dropped on Nagasaki and Hiroshima. Modernism led to imperialism and the colonialization of the third world by the supposedly more modern and advanced industrial nations. It led to the destruction of the environment, and it has led to a naive confidence that technology can solve any problem in its path.

Often, postmodernism is known more for what it doesn't believe than for what it does. One author writes that we have come to the point where answers to the "questions of ultimate concern about the nature of the good, the meaning of truth and the existence of God are taken to be unanswerable and hence, in some fundamental sense, insignificant."[{4}](#)

Let's consider some of the significant themes that

postmodernists have written about. The first is the theory that truth is a social construct. This theory would argue, for example, that Western modernity which has come to dominate the globe and define what is rational and normative for human life is not in place because it is any truer than other worldviews. Instead, it is a set of ideas that people have used to manipulate others with in order to gain power over them. Those who are not “scientific” are viewed as primitive and as a result are marginalized and finally oppressed by Western culture. Western culture, then, has not discovered how things really are; instead, it has imposed one view on the world to its advantage. Our basic problem is that all ideas, all concepts, and all truths are communicated via language, and all language is man made. No one can step outside of language to see whether or not it corresponds with reality. In the words of one postmodernist, all principles (or ultimate truths) are really preferences.

As a result of postmodernist thinking, anyone who claims to know something that is universally true, true for everyone, everywhere, anytime, is accused of marginalizing those who disagree. Once a person or group is marginalized, a justification has been established to oppress them. To postmodernists, a totalizing meta- narrative (a story that claims to answer all the big questions about reality) always results in violence towards those outside the accepted paradigm. They point to Western culture’s aptitude towards conquering and destroying other cultures in the name of progress and modernization.

One can easily see that a Christian worldview conflicts with much of what postmodernity teaches. Christianity claims to be true for everyone, everywhere. It is not surprising that postmodern feminists and others have pointed their finger at Christianity for oppressing women, gays, and anyone else who holds to a different construct of reality. How do we as Christians respond to this critique? Do we side with the

modernists and join the fight against postmodern influences? Or can we find something helpful in the issues raised by postmodernism?

Postmodernist Kenneth Gergen argues that, "When convinced of the truth or right of a given worldview a culture has only two significant options: totalitarian control of the opposition or annihilation of it." Another has written that modernity has given us "as much terror as we can take."[\[5\]](#) Postmodernists argue that by claiming to know the truth we automatically marginalize and oppress others. It encourages the questioning of everything that modernism has come to accept as natural or good. Capitalism, patriarchy, and liberal humanism are just a few ideas that modernity has left us with and that we have to realize are just social constructs. We are free, according to postmoderns, to throw off anything that doesn't work since all institutions and social norms are social constructs created by society itself. However, with this freedom comes disorientation. The current social scene in America is a prime example of this effect. Traditions about family, gender roles, economic responsibility, and social norms are being questioned and abandoned. This has left us with a sense of loss, a horrifying loss that acknowledges that there is nothing solid undergirding why we live the way we do. It has left us with an amazing amount of pluralism and a radical multiculturalism that some feel has removed essential buffers to chaos.

The confidence of modern man in rugged individualism has been deconstructed by postmodernism to reveal the inevitability of violence and subjugation. What is left? Many postmodernists argue that not only is the self a construct, that the autonomous self is a myth, but that the self is actually a servant of language. Most people see language as a tool to be used by individuals to express ideas to another person. Many postmodernists see things quite differently. They would argue that our language uses us instead. Another way of thinking of this is that we don't have a language, a language has us. All



that we know of reality is given to us by the symbols present in our language. This has created a self-identity problem of dramatic proportions for postmoderns. Many have responded by embracing this lack of rootedness by seeing that life is being in a “state of continuous construction and reconstruction.”

Now that we have briefly surveyed both the modern and postmodern positions, let's begin to think about them from a biblical standpoint. We should first acknowledge that when doing apologetics, or defending the faith, we are not merely attempting to win arguments or make others look foolish. Apologetics should always be done in the context of evangelism, the goal of which is to share the gospel in a meaningful way, to convey the truth of special revelation concerning God's plan for salvation with humility and compassion.

Christians should probably reject both the confidence of modernism and the pessimism of postmodernism regarding our ability to know and understand truth. Modernity's dependence on science as the only valid source for truth is too limited and fails to consider the effects of the fall on our ability to know something without bias. We are often sinfully rational, willfully rejecting what is true. On the other hand, the postmodern view leaves us without hope that we can know anything about what is really real. It holds that we are literally a prisoner of the language game played by our culture group, regardless of its social class or race.

Next, we will consider how postmodern thinking should affect evangelism.

## **A Christian View of Truth**

We have been considering the challenges of modern and postmodern thinking to the notion of truth and the communication of the Gospel. Earlier we used the metaphor of umpires who call strikes and balls within different frameworks

for knowing. The ump who "calls 'em the way they are" is a naive realist; the second ump who "calls 'em like he sees 'em" represents the critical realist view, and the ump who says "they ain't nothin' until I call 'em" portrays a radical perspectivist view. The questions before us are, What view should a Christian take? and How does this choice affect the way in which we do apologetics and evangelism?

If we accept the view of the first ump who "calls 'em the way they are," we have adopted a modernist perspective. Unfortunately, experience tells us that the assumptions that come with this view don't seem to hold up. It assumes that common sense and logic will always lead people to the Truth of the Gospel we just need to give people enough evidence. While this approach does work with some, it works mainly because they already agree with us on a theistic, Western view of reality. However, modernism has also led many to see the universe as a godless machine run by the logical laws of nature as discovered by science. For example, New Agers or Hindus have a common understanding that leads them elsewhere. Their basic assumptions about reality are quite different from ours, and it is much more difficult to find common ground with them. In fact, they have consciously rejected the Western view of reality.

The third ump who says "they ain't nothin' until I call 'em" sees truth as entirely personal. Although we admit that people do create personal frameworks for interpreting life and reality, there is ultimately only one true reality, one true God. However, we might learn from the perspectivist in order to find common ground when witnessing. One commonality is the notion of an acute consciousness of suffering by marginalized people. Christianity shares this concern yet offers a radically different solution.

The second umpire states that there are balls and strikes, and "I call 'em as I see 'em." This view of truth, called critical realism, recognizes that there is one true reality, but that

our ability to perceive it is limited. The Bible teaches that sin has distorted our view. Even as believers we must admit that we don't always understand why God does what He does. This is partially because truth is personal in the sense that it is rooted in a personal God, and we can never know all that there is to know about Him. Even Peter, who walked with Christ, didn't understand God's plans. He rebuked Jesus when Jesus told His disciples that He would go to Jerusalem, be crucified, and resurrected.

The best evangelistic approach attempts to find common ground with an unbeliever while never relinquishing all that is true of the Christian worldview. If rational, logical arguments are persuasive, use them. If storytelling works, as in the more narratively oriented societies of the Middle East, use it. We should not be limited to either a modernist or postmodernist view of truth, but work from a distinctively Christian perspective that holds that the God who created the universe wants us to gently instruct others in the hope that He will grant them repentance and lead them to a knowledge of the truth.

## Notes

1. Richard Middleton and Brian Walsh, *Truth Is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age* (Downers Grove, Ill.: InterVarsity Press, 1995), p. 31.
2. John Dewey, *Reconstruction in Philosophy* (New York: Henry Holt and Company, 1920), pp. 47-49.
3. Dennis McCallum, ed. *The Death of Truth* (Minneapolis, Minn.: Bethany House, 1996), pp. 23-26.
4. Timothy Phillips and Dennis Okholm, *Christian Apologetics in the Postmodern World* (Downers Grove, Ill.: InterVarsity Press, 1995), p. 31.
5. Middleton and Walsh, *Truth Is Stranger Than It Used to Be*,

p. 35.

6. Ibid.

7. Ibid., p. 52.

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# The Morality of the West

## Cheating in the Schools

According to a study by Rutgers University, over 70% of all university students admit they have cheated at least once. And there's probably a few more who wouldn't admit it. The most common form of cheating admitted to is plagiarism. Students have always copied from someone else's paper or stealthily brought forbidden notes into the classroom. But the incidence is rising. Nineteen percent admit they have faked a bibliography, and fourteen percent say they have handed in a computer program written by someone else. [\[1\]](#)

This report highlights the fact that many students today are either unable or unwilling to act in an ethical manner. William Kilpatrick, in his book *Why Johnny Can't Tell Right From Wrong*, brings to light the millions of crimes committed yearly on or near school property. Children go to school scared and intimidated. Many teachers contemplate and actually do leave the profession because of all the discipline and behavior problems.[\[2\]](#) A professor of philosophy at Clark University says:

*Students come to college today as moral stutterers. They haven't been taught much respect for what I call "plain moral*

*facts," the need for honesty, integrity, responsibility. It doesn't take a blue-ribbon commission to see this. Students don't reason morally. They don't know what that means.*[\*{3}\*](#)

Also, Mr. Michael Josephson, founder and president of the Josephson Institute for the Advancement of Ethics, said "Far too many young people have abandoned traditional ethical values in favor of self-absorbed, win-at-any-cost attitudes that threaten to unravel the moral fabric of American society."[\*{4}\*](#) This "self-absorbed" attitude is based on a whole new set of assumptions about how we should adopt our values and the right of individuals to construct their own values.

Where do these ideas come from? Are our young people only now discovering the difference between what their parents have preached to them and what they actually do? Is it simply due to the fact that society is changing? Or is this an ethical vacuum caused by a value system without a solid foundation?

Some have suggested that we have simply discovered more efficient ways of uncovering people's wrongdoing so it just seems that people are less moral in their dealings. In other words, we are just more aware of the imperfections that were always there. A more interesting question, however is whether the behavior is the result of values being communicated by society? Have the rules changed? and who makes these rules, God or men? The Christian and the theist turn toward the Creator of the Universe. The humanist or atheist turns toward himself. This distinction between theism and humanism is the fundamental division in moral theory.

It appears that we are rapidly approaching a Godless, valueless society in which "power ethics" or the "political rationalism" of humanism is replacing the Judeo-Christian ethical base of traditional morality. The roots of our present dilemma go all the way back to the secular humanism of the fifteenth- and sixteenth- century Renaissance, and the

Enlightenment of the seventeenth and eighteenth centuries. The idea of the sufficiency of human reason grew stronger during these periods, continually challenging Judeo-Christian values in an increasingly sophisticated way. Humanity was placed at the center of the universe, rather than God.

## The Moral Results of Reason Alone

Just as our Lord said that man cannot live by bread alone, so man cannot live by reason alone. If we exclude revelation as a source of direction in discovering who man is and rely solely on our intellect, and our own ideas of how we came to be, then we will naturally slip into a pessimistic and ultimately depressing view of human nature.

The seventeenth-century philosopher John Locke said that all knowledge comes from sensation. In other words, the only reality is what we can see, hear, feel, smell, taste, or measure. Not much room for revelation here. Other philosophers have followed up on this idea and have concluded that man is shaped by evolutionary processes and the culture that surrounds us. The notion that man is born with some innate nature has been rejected. Men like Hegel, Darwin, and Marx believed that all living forms and social systems were nothing more than the result of progressive transformations over time. As the influence of the religious community began to wane in the nineteenth century, many began to search for a meaning to life totally apart from God. Man simply no longer believed he had a place in eternity. Therefore all he could do was hope to find his place in the movement of history.[\[5\]](#)

Charles Darwin's *Origin of the Species* catapulted the abandonment of God and revelation by attempting to show that God was not even necessary in the creation of living things. If God did not create us, then we certainly could not gain our sense of meaning and purpose from a book purportedly written by Him. Frederich Nietzsche purposed to highlight the ethical implications of Darwinism. Nietzsche's "superman" concept

transformed man into the maker of his own destiny. Man was truly the measure of all things. If God is dead, as Nietzsche declared, and nature is all there is, then what is, is right. Human life was therefore stripped of any purpose or goal. The contemporary Harvard professor, E. O. Wilson has stated, "No species, ours included, possesses a purpose beyond the imperatives created by its genetic history." Elsewhere he declares that our dilemma is that "we have no particular place to go. The species lacks any goal external to its own biological nature." This will ultimately result in a sense of hopelessness, pessimism, apathy, and absurdity. William Kilpatrick in his book *Why Johnny Can't Tell Right From Wrong*, says "Suicides among young people have risen by 300 percent over the last thirty years."[\[6\]](#) Next to accidents it is now the second leading cause of death in teenagers. Many of the deaths due to accidents are the result of auto accidents in which alcohol has played a role which can also be traced back to a sense of hopelessness and despair. Young people who may have never heard of Nietzsche are nevertheless living their lives in accordance with his philosophy of living recklessly.

A group of scholars presented the case of biblical authority to a group of students at Princeton University. At the conclusion of their presentation, a student stood and said:

*I am surprised that I found myself feeling that you two were right and all of us were wrong, at least insofar as this very basic point: why we stand where we stand makes all the difference in the world. So the weakness of your presentation was that you were arguing on the basis of logic and presuppositions and intellectual integrity with persons who are perfectly ready to dispense with all three.*[\[7\]](#)

Our young people are so far removed from a rational discussion of what is right and what is wrong that they are unable to even decide what criterion should be used to make the decision, let alone make the decision itself. This is the

inevitable result of the philosophical trend to utilize human reason alone apart from the revelation in Scripture. As our creator, God alone has the authority and knowledge to inform us as to how we are to act. Left to ourselves, we will only be confused.

## **Why Are Biblical Values No Longer Taught in Schools?**

Many students today are so confused that they not only don't know what ethical system is valid, but they don't even know how to evaluate them. One might ask, why aren't the schools teaching the values our children need, values that will work for them rather than against them?

To understand the lack of values being taught in our educational institutions, we need to go back to the biblical critics who were writing in Germany in the nineteenth century. The product of an attempt to operate by human reason alone, this movement placed the claims of religion and particularly the Bible outside the realm of human reason. If the Bible was not reasonable, then the Scriptures lost their foundation in real history. The traditions of the faith were seen as merely that, tradition with no basis in reality. This meant that the events contained in the Bible were to be evaluated on whether they were reasonable within a universe where the supernatural was assumed to be nonexistent or at least not involved in the real world. These scholars, called higher critics, believed that all morality is totally relative to historical time and place. The laws of the Bible were now to be seen as being understood only within the times that the Bible was describing. A Sabbath was only useful to an agrarian and shepherding culture. The same would be true for adultery or taking the Lord's name in vain.

This approach essentially denies the unity and moral integrity of the entire Bible.[\[8\]](#) The end result is that in people's



minds, their ethics became separated from their faith. This eventually resulted in deism, a view that says that God only provided the necessary input to get the universe started but left it completely on its own after creation. He never intervened in natural or human history again. God is still there, but there is no possibility of any communication between God and His creation. Well, if you can't communicate with God and He has no influence over your life, why bother with worrying whether God existed at all? The worldview of naturalism quickly follows which says that there is no God.

Nietzsche's "madman" said, "God is dead!"[\[9\]](#) God was now out of the picture. Nietzsche simply took the next step. He tried to force men and women to, "feel the breath of empty space." If you have been following the train of thought here you are probably beginning to see the connection between Nietzsche's ideas and the state of our youth today. Many young people feel that there is no grand purpose for their life. Life is empty and cheap. If you believe in some form of a grand purpose, it is really only a grand illusion. All that is left, therefore, is to live for the pleasure of the moment. Gain what pleasure you can in an absurd universe. This will ultimately lead to an attitude of despair. If God is dead, what's the use of conforming to any rules. If I die as a result of my actions, so what, life is absurd anyway.

Students today often seem to be lost in relativism and are unable to think about or look into their futures. They shrivel up within the confines of their immediate surroundings. There is no longer any hope in eternity or in real justice.

Many of today's young people wander about their school halls with no hope, no dreams, no optimism about their future. Rock groups such as *Nirvana* and *Nine Inch Nails* continually fill their heads with the meaninglessness of a universe in which God is dead and life is absurd. We should be filled with great sadness when we witness the destruction this kind of thinking results in such as the suicide of Nirvana's heart and soul,

Curt Cobain. I believe we should also see such people as Jesus does, as lost sheep. They are a great mission field for which the truth and historical reality of the gospel can find fertile ground.

## The Twentieth Century Results of a “God Is Dead” Universe

The Greek philosopher Plato understood that there must be some universal or absolute under which the individual things (the particulars, the details) must fit. Something beyond the everyday must be there to give it all unity and meaning. Even the atheist and existentialist, Jean-Paul Sartre, realized that a finite point is absurd if it has no infinite reference point.[{10}](#) Sartre chose to believe that this infinite reference point did not exist, therefore, the only thing worth doing is existing and making choices, regardless of what those choices may be. But how can we tell students, our children, that anything is right or wrong if there is no absolute reference point such as the Bible, to base this on?

Existentialism says that we need to make a “leap of faith”[{11}](#) and seek to find our meaning without reason. In other words, we just have to find what works for us. And as we go through life, what works will constantly be changing. If we actually try to think about it, if we try to rationalize a meaning, we will only get depressed. According to existentialism, the only way to be happy, is to not think, to be blindly optimistic.

Another perspective is power ethics or “political naturalism.” Niccolo Machiavelli (1469-1527) was a great voice in the revival of political naturalism in the sixteenth century. In his book *The Prince*, a ruler who wants to keep his post must learn how not to be good, and use that knowledge, or refrain from using it, as necessity requires.[{12}](#) In other words, do what you need to do to preserve your position and don’t concern yourself with what is ethical. Just preserve your

power. Machiavelli's ethical stance of whatever strengthens the state is right had a great influence on the thinking of Ludwig Feuerbach (1804-1872). Feuerbach's claim that God was merely a human invention had a lot to do with the writings of Karl Marx (1819-1883) who took these ideas as validation of his own views. His ideas provided a foundation upon which Lenin and Stalin were able to build a society around the power ethics of political rationalism. Feuerbach and Marx rejoiced in the fact that the loosing grasp of religion had made it possible to create a city of man in an entirely human space.{13} In Russia there was a concerted attempt to root out Christianity and substitute an extremely intolerant and militant form of the religion of the Enlightenment.{14}

Adolph Hitler is another example. So profound was Nietzsche's philosophy upon Hitler, that it provided the framework for his tireless efforts to obliterate the Jews and the weak of this world.{15} Nietzsche had proclaimed the coming of the Master Race, and a Superman who would unify Germany and perhaps the world.{16} Hitler, in his book *Mein Kampf*, clearly announced his intent to take Nietzsche's logic and drive the atheistic worldview to its logical conclusion. In Nietzschean terms, atheism will inevitably lead to violence and hedonism.{17} Hitler personally presented a copy of Nietzsche's works to Benito Mussolini, and Mussolini submitted a thesis on Machiavelli for his doctor's degree.

When human reason is allowed to be unaccountable it becomes solely a function of power, it legitimatizes the construction of a totalitarian state and in the case of Hitler the end result was the Holocaust. The real legacy of unbridled humanism is terror.{18}

## **The Purification of Moral Relativism**

We construct museums so that we may never forget the horror of the German Holocaust. Russia is trying to recover from a total collapse of a power structure that was based on political

rationalism and historical materialism. They had to find out the hard way. The fundamental dogma of the Enlightenment, the natural goodness and/or reasonableness of man, is a myth at best. It was Aleksandr Solzhenitsyn who related what he overheard two old peasants say during the blood baths of Stalin's regime, "It is because we have forgotten God. That is why all this is happening to us." Out of the rubble of a failed system rose a people desperate to reestablish an ethical base that will work for them rather than against them. An article in *USA Today* illustrates a new hope for values in Russia. It reports that:

*Officials say up to 55% of Russian teachers, many of whom were former atheists, have made personal commitments to Christ. Many are using the New Testament in schools. "For ages, (Russia) was a country of believers and morality was very close to the people," says assistant principal Olga Meinikova, 32, of school No. 788. "For a short period 74 years we lost it all. All Russian teachers should teach this course; Americans too. The Bible is part of normal education."*[{19}](#)

Teams of Americans are helping to train Russian teachers how to teach Judeo-Christian morals and values based on a system of biblical ethics. The military has also been retraining their staff in Judeo-Christian morality, ethics, and values. Russia reached the bottom of a Godless society and is making an effort to rebuild its ethical base.

We face a dilemma in Western culture. We can continue along the line of thinking that "reason" is our only hope and trust in the natural goodness and/or reasonableness of man. Another extreme is to throw out reason altogether and embrace the philosophy and religion of the new age. The biblical view is to return to the concept of the fallen nature of mankind and rebuild on the traditional base of historic Christianity, which puts reason under the authority of Scripture. This is

the traditional basis for ethical teaching in Western culture. It applies to all our institutions of training, including churches and ministries. The ethics modeled by too many Christian leaders is at best a utilitarian form of ethics. At worst, it is a pragmatic form of ethics that serves the self-centered goals of the individual or institution.

In conclusion, ethics based on Enlightenment thinking is not the answer. Crane Brinton, in his book *A History of Western Morals* says, "the religion of the Enlightenment has a long and unpredictable way to go before it can face the facts of life as effectively as does Christianity."[\[20\]](#) We appear to have an implosion of values in a society. Many are seeking to teach our children that there is no God and no afterlife, but if you live an ethical life it will pay off. It is a standard without a foundation, floating in mid air. Society must re-evaluate its commitment to Enlightenment ethics and thinking. Until it does, we will see a continuing loss of values and respect for humanity.

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## The Problem of Evil

*Rick Rood helps us understand the challenging question of evil and why it is allowed to remain in this world. Speaking from a Christian worldview perspective, he gives us a thorough understanding of how Christians should consider and deal with evil in this world. The Bible does not shirk from addressing the nature and existence of evil AND our responsibility to stand against it.*



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

## **The Problem of Evil – Introduction**

John Stott has said that “the fact of suffering undoubtedly constitutes the single greatest challenge to the Christian faith.” It is unquestionably true that there is no greater obstacle to faith than that of the reality of evil and suffering in the world. Indeed, even for the believing Christian, there is no greater test of faith than this—that the God who loves him permits him to suffer, at times in excruciating ways. And the disillusionment is intensified in our day when unrealistic expectations of health and prosperity are fed by the teachings of a multitude of Christian teachers. Why does a good God allow his creatures, and even his children to suffer?

First, it’s important to distinguish between two kinds of evil: moral evil and natural evil. Moral evil results from the actions of free creatures. Murder, rape and theft are examples. Natural evil results from natural processes such as earthquakes and floods. Of course, sometimes the two are intermingled, such as when flooding results in loss of human life due to poor planning or shoddy construction of buildings.

It’s also important to identify two aspects of the problem of evil and suffering. First, there is the philosophical or apologetic aspect. This is the problem of evil approached from the standpoint of the skeptic who challenges the possibility or probability that a God exists who would allow such suffering. In meeting this apologetic challenge we must utilize the tools of reason and evidence in “giving a reason for the hope within us.” (I Pet. 3:15)

Second is the religious or emotional aspect of the problem of evil. This is the problem of evil approached from the standpoint of the believer whose faith in God is severely tested by trial. How can we love and worship God when He

allows us to suffer in these ways? In meeting the religious/emotional challenge we must appeal to the truth revealed by God in Scripture. We will address both aspects of the problem of evil in this essay.

It's also helpful to distinguish between two types of the philosophical or apologetic aspect of the problem of evil. The first is the logical challenge to belief in God. This challenge says it is irrational and hence impossible to believe in the existence of a good and powerful God on the basis of the existence of evil in the world. The logical challenge is usually posed in the form of a statement such as this:

1. A good God would destroy evil.
2. An all powerful God could destroy evil.
3. Evil is not destroyed.
4. Therefore, there cannot possibly be such a good and powerful God.

It is logically impossible to believe that both evil, and a good and powerful God exist in the same reality, for such a God certainly could and would destroy evil.

On the other hand, the evidential challenge contends that while it may be rationally possible to believe such a God exists, it is highly improbable or unlikely that He does. We have evidence of so much evil that is seemingly pointless and of such horrendous intensity. For what valid reason would a good and powerful God allow the amount and kinds of evil which we see around us?

These issues are of an extremely important nature—not only as we seek to defend our belief in God, but also as we live out our Christian lives.[\[1\]](#)



# The Logical Problem of Evil

We have noted that there are two aspects of the problem of evil: the philosophical or apologetic, and the religious or emotional aspect. We also noted that within the philosophical aspect there are two types of challenges to faith in God: the logical and the evidential.

David Hume, the eighteenth century philosopher, stated the logical problem of evil when he inquired about God, "Is He willing to prevent evil, but not able? Then He is impotent. Is He able, but not willing? Then He is malevolent. Is He both able and willing? Whence then is evil?" (Craig, 80). When the skeptic challenges belief in God on the basis of the logical problem of evil, he is suggesting that it is irrational or logically impossible to believe in the existence of both a good and all powerful God and in the reality of evil and suffering. Such a God would not possibly allow evil to exist.

The key to the resolution of this apparent conflict is to recognize that when we say God is all powerful, we do not imply that He is capable of doing anything imaginable. True, Scripture states that "with God all things are possible" (Mt. 19:26). But Scripture also states that there are some things God cannot do. For instance, God cannot lie (Tit. 1:2). Neither can He be tempted to sin, nor can He tempt others to sin (James 1:13). In other words, He cannot do anything that is "out of character" for a righteous God. Neither can He do anything that is out of character for a rational being in a rational world. Certainly even God cannot "undo the past," or create a square triangle, or make what is false true. He cannot do what is irrational or absurd.

And it is on this basis that we conclude that God could not eliminate evil without at the same time rendering it impossible to accomplish other goals which are important to Him. Certainly, for God to create beings in his own image, who are capable of sustaining a personal relationship with Him,

they must be beings who are capable of freely loving Him and following his will without coercion. Love or obedience on any other basis would not be love or obedience at all, but mere compliance. But creatures who are free to love God must also be free to hate or ignore Him. Creatures who are free to follow His will must also be free to reject it. And when people act in ways outside the will of God, great evil and suffering is the ultimate result. This line of thinking is known as the “free will defense” concerning the problem of evil.

But what about natural evil—evil resulting from natural processes such as earthquakes, floods and diseases? Here it is important first to recognize that we live in a fallen world, and that we are subject to natural disasters that would not have occurred had man not chosen to rebel against God. Even so, it is difficult to imagine how we could function as free creatures in a world much different than our own—a world in which consistent natural processes allow us to predict with some certainty the consequences of our choices and actions. Take the law of gravity, for instance. This is a natural process without which we could not possibly function as human beings, yet under some circumstances it is also capable of resulting in great harm.

Certainly, God is capable of destroying evil—but not without destroying human freedom, or a world in which free creatures can function. And most agree that this line of reasoning does successfully respond to the challenge of the logical problem of evil.

## **The Evidential Problem of Evil**

While most agree that belief in a good and powerful God is rationally possible, nonetheless many contend that the existence of such a God is improbable due to the nature of the evil which we see in the world about us. They conclude that if such a God existed it is highly unlikely that He would allow

the amount and intensity of evil which we see in our world. Evil which frequently seems to be of such a purposeless nature.

This charge is not to be taken lightly, for evidence abounds in our world of evil of such a horrendous nature that it is difficult at times to fathom what possible purpose it could serve. However, difficult as this aspect of the problem of evil is, careful thinking will show that there are reasonable responses to this challenge.

Surely it is difficult for us to understand why God would allow some things to happen. But simply because we find it difficult to imagine what reasons God could have for permitting them, does not mean that no such reasons exist. It is entirely possible that such reasons are not only beyond our present knowledge, but also beyond our present ability to understand. A child does not always understand the reasons that lie behind all that his father allows or does not allow him to do. It would be unrealistic for us to expect to understand all of God's reasons for allowing all that He does. We do not fully understand many things about the world we live in—what lies behind the force of gravity for instance, or the exact function of subatomic particles. Yet we believe in these physical realities.

Beyond this, however, we can suggest possible reasons for God allowing some of the horrendous evils which do exist in our world. Perhaps there are people who would never sense their utter dependence on God apart from experiencing the intense pain that they do in life (Ps. 119:71). Perhaps there are purposes that God intends to accomplish among his angelic or demonic creatures which require his human creatures to experience some of the things that we do (Job 1-2). It may be that the suffering we experience in this life is somehow preparatory to our existence in the life to come (2 Cor. 4:16-18). Even apart from the revelation of Scripture, these are all possible reasons behind God's permission of evil. And

at any rate, most people agree that there is much more good in the world than evil—at least enough good to make life well worth the living.

In responding to the challenge to belief in God based on the intensity and seeming purposelessness of much evil in the world, we must also take into account all of the positive evidence that points to his existence: the evidence of design in nature, the historical evidence for the reliability of Scripture and of the resurrection of Jesus Christ. In light of the totality of the evidence, it certainly cannot be proven that there are no sufficient reasons for God's allowing the amount of evil that we see in the world...or even that it is improbable that such reasons exist.

## **The Religious Problem of Evil – Part I**

But the existence of evil and suffering in our world poses more than a merely philosophical or apologetic problem. It also poses a very personal religious and emotional problem for the person who is enduring great trial. Although our painful experience may not challenge our belief that God exists, what may be at risk is our confidence in a God we can freely worship and love, and in whose love we can feel secure. Much harm can be done when we attempt to aid a suffering brother or sister by merely dealing with the intellectual aspects of this problem, or when we seek to find solace for ourselves in this way. Far more important than answers about the nature of God, is a revelation of the love of God—even in the midst of trial. And as God's children, it is not nearly as important what we say about God as what we do to manifest his love.

First, it is evident from Scripture that when we suffer it is not unnatural to experience emotional pain, nor is it unspiritual to express it. It is noteworthy for instance that there are nearly as many psalms of lament as there are psalms of praise and thanksgiving, and these two sentiments are mingled together in many places (cf. Pss. 13, 88). Indeed, the

psalmist encourages us to “pour out our hearts to God” (Ps. 62:8). And when we do, we can be assured that God understands our pain. Jesus Himself keenly felt the painful side of life. When John the Baptist was beheaded it is recorded that “He withdrew to a lonely place” obviously to mourn his loss (Mt. 14:13). And when his friend Lazarus died, it is recorded that Jesus openly wept at his tomb (Jn. 11:35). Even though He was committed to following the Father’s will to the cross, He confessed to being filled with anguish of soul in contemplating it (Mt. 26:38). It is not without reason that Jesus was called “a man of sorrows and acquainted with grief” (Isa. 53:3); and we follow in his steps when we truthfully acknowledge our own pain.

We cross the line, however, from sorrow to sin when we allow our grief to quench our faith in God, or follow the counsel that Job was offered by his wife when she told him to “curse God and die” (Job 2:9b).

Secondly, when we suffer we should draw comfort from reflecting on Scriptures which assure us that God knows and cares about our situation, and promises to be with us to comfort and uphold us. The psalmist tells us that “the Lord is near to the brokenhearted” (Ps. 34:18), and that when we go through the “valley of the shadow of death” it is then that his presence is particularly promised to us (Ps. 23:4). Speaking through the prophet Isaiah, the Lord said, “Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you” (Isa. 49:15). He is more mindful of us than is a nursing mother toward her child! It is of the One whom we know as the “God of all comfort and Father of mercies” that Peter speaks when He bids us to cast our anxieties on Him, “for He cares for us” (1 Pet. 5:7). Our cares are his personal concern!

## The Religious Problem of Evil – Part II

We noted that when suffering strikes it is neither unnatural to experience emotional pain, nor unspiritual to express it. But we also noted that when suffering strikes, we must be quick to reflect on the character of God and on the promises He gives to those who are enduring great trial. Now we want to focus on one of the great truths of God's Word—that even in severe trial God is working all things together for the good of those who love Him (Rom. 8:28). This is not at all to imply that evil is somehow good. But it does mean that we are to recognize that even in what is evil God is at work to bring about his good purposes in our lives.

Joseph gave evidence of having learned this truth when after years of unexplained suffering due to the betrayal of his brothers, he was able to say to them, "You meant it for evil, but God meant it for good" (Gen. 50:20). Though God did not cause his brothers to betray him, nonetheless He was able to use it in furthering his good intentions.

This is the great hope we have in the midst of suffering, that in a way beyond our comprehension, God is able to turn evil against itself. And it is because of this truth that we can find joy even in the midst of sorrow and pain. The apostle Paul described himself as "sorrowful, yet always rejoicing" (2 Cor. 6:10). And we are counseled to rejoice in trial, not because the affliction itself is a cause for joy (it is not), but because in it God can find an occasion for producing what is good.

What are some of those good purposes suffering promotes? For one, suffering can provide an opportunity for God to display his glory—to make evident his mercy, faithfulness, power and love in the midst of painful circumstances (Jn. 9:1-3). Suffering can also allow us to give proof of the genuineness of our faith, and even serve to purify our faith (1 Pet. 1:7). As in the case of Job, our faithfulness in trial shows that we

serve Him not merely for the benefits He offers, but for the love of God Himself (Job 1:9-11). Severe trial also provides an opportunity for believers to demonstrate their love for one another as members of the body of Christ who “bear one another’s burdens” (1 Cor 12:26; Gal. 6:2). Indeed, as D.A. Carson has said, “experiences of suffering... engender compassion and empathy..., and make us better able to help others” (Carson, 122). As we are comforted by God in affliction, so we are better able to comfort others (2 Cor. 1:4). Suffering also plays a key role in developing godly virtues, and in deterring us from sin. Paul recognized that his “thorn in the flesh” served to keep him from boasting, and promoted true humility and dependence on God (2 Cor. 12:7). The psalmist recognized that his affliction had increased his determination to follow God’s will (Ps. 119:71). Even Jesus “learned obedience from the things He suffered” (Heb. 5:8). As a man He learned by experience the value of submitting to the will of God, even when it was the most difficult thing in the world to do.

Finally, evil and suffering can awaken in us a greater hunger for heaven, and for that time when God’s purposes for these experiences will have been finally fulfilled, when pain and sorrow shall be no more (Rev. 21:4).

## **Note**

1. The line of reasoning in the first three sections of this article can be found in many sources on the problem of evil. Chapters 3 and 4 of William Lane Craig’s book cited in the resources below has served as a general guide for my comments here.

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## Human Nature

*Don Closson provides an overview to how naturalism, pantheism and Christian theism view human nature. He discusses questions considering how each view deals with purpose, good and evil,*



*and death.*

In the twenty-five years prior to 1993, the federal government spent 2.5 trillion dollars on welfare and aid to cities. This was enough money to buy all the assets of the top Fortune 500 firms as well as all the farmland in America at that time.<sup>{1}</sup> As part of the Great War on poverty, begun by the Johnson administration in the 1960's, the government's goal was to reduce the number of poor, and the effects of poverty on American society. As one administration official put it, "The way to eliminate poverty is to give the poor people enough money so that they won't be poor anymore."<sup>{2}</sup> Sounds simple. But offering money didn't get rid of poverty; in fact, just the opposite has occurred. The number of children covered by the Aid to Families with Dependent Children program has gone from 4.5 percent of all children in America in 1965, to almost 13 percent of all children in 1991. One of the reasons for this increase has been the rapid deterioration of the family for those most affected by the welfare bureaucracy. Since 1960, the number of single parent families has more than tripled, reflecting high rates of children born out of wedlock and high divorce rates.<sup>{3}</sup> Rather than strengthening the family in America and ridding the country of poverty, just the opposite has occurred. Why such disastrous results from such good intentions?

Part of the answer must be found in human nature itself. Might it be, that those creating welfare policy in the 1960's had a faulty view of human nature and thus misread what the solution to poverty should be? In this essay I will look at how three different world views—theism, naturalism, and pantheism—view human nature. Which view we adopt, both individually and as a people, will have a great influence on how we educate our children, how and if we punish criminals, and how we run our government.

Christian theism is often chided as being simplistic and lacking in sophistication, yet on this subject, it is the

naturalist and pantheist who tend to be reductionistic. Both will simplify human nature in a way that detracts from our uniqueness and God-given purpose here on this planet. It should be mentioned that the views of Christian theists, naturalists, and pantheists are mutually exclusive. They might all be wrong, but they cannot all be right. The naturalist sees man as a biological machine that has evolved by chance. The pantheist perceives humankind as forgetful deity, whose essence is a complex series of energy fields which are hidden by an illusion of this apparent physical reality. Christian theism accepts the reality of both our physical and spiritual natures, presenting a balanced, livable view of what it means to be human.

In this essay I will show how Christian theism, naturalism, and pantheism answer three important questions concerning the nature of humanity. First, are humans special in any way; do we have a purpose and origin that sets us apart from the rest of the animal world? Second, are we good, evil, or neither? Third, what happens when we die? These fundamental questions have been asked since the written word appeared and are central to what we believe about ourselves.

## **Are Humans Special?**

One doesn't usually think of Hollywood's Terminator, as played by Arnold Schwarzenegger, as a profound thinker. Yet in *Terminator II*, the robot sent back from the future to protect a young boy asks a serious question.

Boy: *"You were going to kill that guy!"*

Terminator: *"Of course! I'm a terminator."*

Boy: *"Listen to me very carefully, OK? You're not a terminator anymore. All right? You got that?! You just can't go around killing people!"*

Terminator: *"Why?"*

Boy: *"What do ya mean, Why? 'Cause you can't!"*

Terminator: *"Why?"*

Boy: *"Because you just can't, OK? Trust me on this!"*[{4}](#)

Indeed, why not terminate people? Why are they special? To a naturalist, one who believes that no spiritual reality exists, options to this question are few. Natural scientists like astronomer Carl Sagan and entomologist E.O. Wilson find man to be no more than a product of time plus chance, an accident of mindless evolution. Psychologist Sigmund Freud and existentialist philosopher Jean-Paul Sartre agree, humankind is a biological machine, perhaps slightly more complex than other animals, but governed by the same physical needs and drives.

Yet as Mr. Spock of *Star Trek* fame put it in the original *Star Trek* movie, logic and knowledge aren't always enough. He discovered this by mind melding with V-GER, a man made machine that, after leaving our solar system, evolves into a thinking machine elsewhere in the galaxy and returns to earth to find its creator.[{5}](#) If logic and knowledge aren't enough, where do we turn to for significance or purpose? A naturalist has nowhere to turn. For example, Sartre argued that man must make his own meaning in the face of an absurd universe.[{6}](#) The best that entomologist E. O. Wilson could come up with is that we do whatever it takes to pass on our genetic code, our DNA, to the next generation. Everything we do is based on promoting survival and reproduction.[{7}](#)

Pantheists have a very different response to the question of human purpose or uniqueness. Dr. Brough Joy, a medical doctor who has accepted an Eastern view of reality, argues that all life forms are divine, consisting of complex energy fields. In fact, the entire universe is ultimately made up of this energy; the appearance of a physical reality is really an illusion.[{8}](#) Gerald Jampolsky, another doctor, argues that

love is the only part of us that is real, but love itself cannot be defined.[{9}](#) This is all very consistent with pantheism which teaches a radical monism, that all is one, and all is god. But if all is god, all is just as it is supposed to be and you end up with statements like this from the Bhagwan Shree Rajneesh:

There is no purpose to life; existence is non-purposive. That is why it is called a leela, a play. Existence itself has no purpose to fulfill. It is not going anywhere—there is no end that it is moving toward...[{10}](#)

Christianity teaches that human beings are unique. We are created in God's image and for a purpose, to glorify God. Genesis 1:26 declares our image-bearing nature and the mandate to rule over the other creatures of God's creation. Jesus further delineated our purpose when he gave us the two commandments to love God with all of our heart, soul, mind, and strength, and to love our neighbor as ourselves. Romans 12:1 calls us to be living sacrifices to God. Unlike naturalism or pantheism, the Bible doesn't reduce us down to either just our material, physical nature or to just our spiritual nature. Christianity recognizes the real complexity of humanity as it is found in our physical, emotional and spiritual components.

## **Are We Good, Bad, or Neither?**

To a naturalist, this notion of good and evil can only apply to the question of survival. If something promotes survival, it is good; if not, it is evil. The only real question is how malleable human behavior is. B. F. Skinner, a Harvard psychology professor, believed that humans are completely programmable via classical conditioning methods. A newborn baby can be conditioned to become a doctor, lawyer, or serial killer depending on its environment.[{11}](#)

The movie that won "Best Picture" in 1970 was a response to

Skinner's theories. *A Clockwork Orange* depicted a brutal criminal being subjected to a conditioning program that would create a violent physical reaction to just the thought of doing harm to another person. Here is dialogue between the prison warden and an Anglican clergyman after a demonstration of the therapy's effectiveness.

Clergyman: *"Choice! The boy has no real choice! Has he? Self interest! The fear of physical pain drove him to that grotesque act of self-abasement! Its insincerity was clearly to be seen. He ceases to be a wrongdoer. He ceases also to be a creature capable of moral choice."*

Warden: *"Padre, these are subtleties! We're not concerned with motives for the higher ethics. We are concerned only with cutting down crime! (Crowd Applause) And with relieving the ghastly congestion in our prisons! He will be your true Christian. Ready to turn the other cheek! Ready to be crucified rather than crucify! Sick to the very heart at the thought even of killing a fly! Reclamation! Joy before the angels of God! The point is that it works!"*[\[12\]](#)

Stanley Kubrick denounced this shallow view of human nature with this film, yet Skinner's behaviorism actually allows for more human flexibility than does the sociobiology of E. O. Wilson, another Harvard professor. Wilson argues that human emotions and ethics, in a general sense, have been programmed to a "substantial degree" by our evolutionary experience.[\[13\]](#) In other words, human beings are hard coded to respond to conditions by their evolutionary history. Good and evil seem to be beside the point.

Jean-Paul Sartre, another naturalist, rejected the limited view of the sociobiologist, believing that humans, if anything, are choosing machines. We are completely free to decide who we shall be, whether a drunk in the gutter or a ruler of nations. However, our choice is meaningless. Being a drunk is no better or worse than being a ruler. Since there is

no ultimate meaning to the universe, there can be no moral value ascribed to a given set of behaviors.{14}

Pantheists also have a difficult time with this notion of good and evil. Dr. Brugh Joy has written,

In the totality of Beingness there is no absolute anything—no rights or wrongs, no higher or lower aspects—only the infinite interaction of forces, subtle and gross, that have meaning only in relationship to one another.(15)

The Bhagwan Shree Rajneesh wrote,

I am totally passive. Whatsoever happens, happens. I never question why, because there is no one to be asked.{16}

Christianity teaches that the universe was created by a personal, moral Creator God, and that it was created good. This includes humanity. But now creation is in a fallen state due to rebellion against God. This means that humans are inclined to sin, and indeed are born in a state of sinfulness. This explains both mankind's potential goodness and internal sense of justice, as well as its inclination towards evil.

## **What Happens at Death?**

Bertrand Russell wrote over seventy books on everything from geometry to marriage. Historian Paul Johnson says of Russell that no intellectual in history offered advice to humanity over so long a period as Bertrand Russell. Holding to naturalist assumptions caused an obvious tension in Russell regarding human nature. He wrote that people are “tiny lumps of impure carbon and water dividing their time between labor to postpone their normal dissolution and frantic struggle to hasten it for others.”{17} Yet Russell also wrote shortly before his death, “Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of

mankind.”{18} One has to ask why he would pity these self-centered lumps of impure carbon and water?

Most people over forty begin to question the nature and consequence of death. Some become obsessed with it. A recent movie called *Flatliners* focused on what death might hold for us. It involved a number of young doctors willing to die temporarily, to find out what was on the other side.

Young Doctor #1: *“Wait a minute! Wait! Quite simply, why are you doing this?”*

Young Doctor #2: *“Quite simply to see if there is anything out there beyond death. Philosophy failed! Religion failed! Now it’s up to the physical sciences. I think mankind deserves to know!”* {19}

Philosophy has failed, religion has failed, now it’s science’s turn to find the answers. But what can naturalism offer us? Whether we accept the sociobiology of Wilson or the existentialism of Sartre, death means extinction. If nothing exists beyond the natural, material universe, our death is final and complete.

Pantheists, on the other hand, find death to be a minor inconvenience on the road to nirvana. Reincarnation happens to all living things, either towards nirvana or further from it depending on the Karma one accrues in the current life. Although Karma may include ethical components, it focuses on one’s realization of his oneness with the universe as expressed in his actions and thoughts. Depending on the particular view held, attaining nirvana is likened to a drop of water being placed in an ocean. All identity is lost; only a radical oneness exists.

Christianity denies the possibility of reincarnation and rejects naturalism’s material-only universe. Hebrews 9:27 states, “Just as man is destined to die once, and after that to face judgment...” It has always held to a linear view of

history, allowing for each person to live a single life, experience death, and then be judged by God. Revelation 20:11-12 records John's vision of the final judgment.

"Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books."

All three versions of what happens at death may be wrong, but they certainly can't all be right! We believe that based on the historical evidence for Christ's life and the dealings of God with the nation of Israel, the Biblical account is trustworthy. We believe that those who have placed their faith in the redemptive work of Christ on the cross will spend eternity in glorified bodies worshiping and fellowshiping with their Creator God.

## Evaluation & Summary

In his autobiography, entomologist E. O. Wilson writes that as a young man he accepted Christ as his savior, but because of what he perceived to be hypocrisy in the pulpit he walked away from the church shortly after being baptized. Later at Harvard University he sat through a sermon by Dr. Martin Luther King Sr. and then a series of gospel songs sung by students from the campus. He writes that he silently wept while the songs were being sung and said to himself, "These are my people."[\[20\]](#) Wilson claims to be a naturalist, arguing that God doesn't exist, yet he has feelings that he can't explain and desires that do not fit his sociobiological paradigm. Even the staunchly atheistic Jean-Paul Sartre, on his death bed, had doubts about the existence of God and human significance. Naturalism is a hard worldview to live by.



In 1991 Dr. L. D. Rue addressed the American Association for The Advancement of Science and he advocated that we deceive ourselves with "A Noble Lie." A lie that deceives us, tricks us, compels us beyond self-interest, beyond ego, beyond family, nation, [and] race. "It is a lie, because it tells us that the universe is infused with value (which is a great fiction), because it makes a claim to universal truth (when there is none), and because it tells us not to live for self-interest (which is evidently false). `But without such lies, we cannot live.'" {21} This is the predicament of modern man; either he lives honestly without hope of significance, or he creates a lie that gives a veneer of meaning. As William Lane Craig writes in his book *Reasonable Faith*,

Man cannot live consistently and happily as though life were ultimately without meaning, value or purpose. If we try to live consistently within the atheistic worldview, we shall find ourselves profoundly unhappy. If instead we manage to live happily, it is only by giving the lie to our worldview. {22}

The pantheist is little better off. Although pantheism claims a spiritual reality, it does so by denying our personhood. We become just another impersonal force field in an unending field of forces. Life is neither going anywhere nor is there hope that evil will be judged. Everything just is, let it be.

Neither system can speak out against the injustices of the world because neither see humankind as significant. Justice implies moral laws, and a lawgiver, something that both systems deny exist. One cannot have justice without moral truth. Of the three systems, only Judeo-Christian thought provides the foundation for combating the oppression of other humans.

In J.I. Packer's *Knowing God*, Packer argues that humans beings were created to function spiritually as well as physically. Just as we need food, water, exercise, and rest for our bodies

to thrive, we need to experience worship, praise, and godly obedience to live spiritually. The result of ignoring these needs will be the de-humanizing of the soul, the development of a brutish rather than saintly demeanor. Our culture is experiencing this brutishness, this destruction of the soul, on a massive scale. Only revival, which brings about personal devotion to Jesus Christ and the indwelling of the Holy Spirit, will reverse this trend. Since we are truly made in God's image, we will find peace and fulfillment only when we are rightly related to Him.

## Notes

1. Stephen Moore, "The growth of government in America," *The Freeman*, April (1993), 124.
2. Marvin Olasky, *The Tragedy of American Compassion* (Washington, D.C: Regnery, 1992), 174.
3. William Bennett, *The Index of Leading Cultural Indicators* (New York: Touchstone, 1994), 50.
4. *Terminator II: Judgment Day* (Carolco Pictures Inc., 1991).
5. *Star Trek: The Motion Picture* (Paramount Pictures, 1980).
6. John Gerassi, *Jean-Paul Sartre: Hated Conscience of His Century* (Chicago: University of Chicago Press, 1989), 50.
7. Edward O. Wilson, *On Human Nature* (Cambridge, MA: Harvard University Press, 1978), 3.
8. Brugh W. Joy, *Joy's Way* (Los Angeles: J.B. Tarcher, Inc., 1979), 4.
9. Gerald G. Jampolsky, *Teach Only Love* (New York: Bantam, 1983), 52.
10. Bhagwan Shree Rajneesh, *I Am the Gate* (Philadelphia: Harper Colophon, 1977), 5.
11. Leslie Stevenson, *Seven Theories of Human Nature* (New York: Oxford University Press, 1987), 105.
12. *A Clockwork Orange* (Warner Bros. Inc., 1971).
13. Wilson, *On Human Nature*, p. 6.
14. Robert D. Cumming, *The Philosophy of Jean-Paul Sartre* (New York: Random House, 1965), 363.

15. Joy, *Joy's Way*, p. 7.
16. Rajneesh, *I Am the Gate*, p. 5.
17. Israel Shenker, "The Provocative Progress of a Pilgrim Polymath," *Smithsonian* (May 1993), 123.
18. Ibid.
19. *Flatliners* (Columbia Pictures, 1990).
20. Edward O. Wilson, *Naturalist* (Washington, D.C.: Island Press, 1994), 46.
21. William L. Craig, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton, IL: Crossway Books, 1994), 71.
22. Ibid., p. 70.

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## Truth or Tolerance?

*There are terrible implications if truth is relative instead of absolute. Tolerance has become the ultimate virtue, especially on university campuses. Scott Scruggs provides a Christian response to this alarming trend.*

If I were to ask you what our culture deemed more valuable, truth or tolerance, what would you say? To emphasize the purpose for the question, consider the following three illustrations.

*Case 1.* Recently, I had a conversation with a young man about Christianity. He listened closely to what I had to say about how Jesus Christ had saved me from my sin, but immediately became very defensive when I tried to suggest that he too had that same need for Christ as his Savior. He explained to me that because we live in a pluralistic society, all religions are equally valid roads to God. "You're just being too closed-minded," he said. "Jesus works for you, just like Buddha works

for someone else. So if you want people to respect what you have to say, you need to be more tolerant of beliefs unlike your own.”

Case 2. Last year, a dean at Stanford University began to pressure evangelical Christian groups on campus to stop the practice of “proselytizing other students.” Ironically, what angered the dean was not the content of the message that was being shared, but the practice of sharing itself. He believes that in approaching someone with the Gospel, you are implying that the person’s beliefs are inferior to your own. Such an implication is unacceptable because it is self-righteous, biased, and intolerant.

Case 3. Graduate student Jerome Pinn checked into his dormitory at the University of Michigan to discover that the walls of his new room were covered with posters of nude men and that his new roommate was an active homosexual who expected to have partners in the room. Pinn approached the Michigan housing office requesting that he be transferred to another room. Listen to Pinn’s own description of what followed: “They were outraged by this [request]. They asked me what was wrong with me—what *my* problem was. I said that I had a religious and moral objection to homosexual conduct. They were surprised; they couldn’t believe it. Finally, they assigned me to another room, but they warned me that if I told anyone of the reason, I would face university charges of discrimination on the basis of sexual orientation.”[\[1\]](#) In their mind, Jerome had no right to a new room because he was being intolerant.

Notice that in each of these scenarios, Christians are not accused of “false teaching,” but of “false practice.” The young man, the dean, and the housing officials never challenged the *truth* of these moral claims, but the *legitimacy* of making such claims in the first place.[\[2\]](#) Similar situations occur every day in schools, universities, the media, the marketplace, and the halls of government.

Consequently, Christians are being silenced, not by superior ideas, but by our culture's impeachment of moral absolutes and inauguration of moral openness.

So what are Christians to do? Are we not called to be confident carriers of the truth of the Gospel? Then how do we voice our belief that Jesus is the *only* way without being intolerant of someone who thinks differently? This is one of the most difficult dilemmas facing Christians today. In this essay we will examine the nature of the tolerance revolution in our culture, expose its strengths and weaknesses, and most importantly, establish a Christian response to the question of truth or tolerance.

## **Tolerance Under a Microscope**

On two different occasions, Fellowship Bible Church in Little Rock, Arkansas, sponsored a campaign to encourage its community to speak out against the excessive amount of violence and sexual promiscuity on television, in the movies, etc. To bolster this drive, they distributed bumper stickers that read, "Speak Up For Decency." Within days of the arrival of these stickers, another bumper sticker appeared that looked practically identical to the first one, except it read, "Speak Up For Liberty." The seriousness of this reaction was nailed home when I came to a stop light and counted over ten "Speak Up For Liberty" stickers on the back of the van in front of me; it was as if the driver was protecting freedom from fascism.

After considering the message on each sticker, I found myself at an impasse. On one hand, I agree that there is too much indecency on television, yet on the other hand, I believe that liberty is our nation's most prized resource. Yet after more consideration, I came to the conclusion that this was not a debate over freedom, but a discrepancy over the interpretation of tolerance.

*The American Heritage Dictionary* defines *tolerance* as “the capacity for or practice of recognizing and respecting the options, practices, or behavior of others.” First, tolerance demands recognition, which is a legal imperative. Naturally, the Constitution recognizes and protects the diversity of religious beliefs and practices. Second, it calls for respect, which is a social imperative. The Declaration of Independence declares that we are all created equal, indicating that we need to respect all men, even when there are differences of opinion.

However, in our culture, tolerance is not being discussed as a legal or social imperative, but a moral one. In response to a survey concerning beliefs about God, a sixteen-year-old girl replied, “In my mind, the only people who are wrong are the people who will not accept different beliefs as being, well, acceptable.”<sup>{3}</sup> This girl believed that the only real sin is to not accept or *tolerate* other people’s beliefs. Likewise, openness or “uncritical tolerance” has become our society’s moral standard. Consequently, people who seem intolerant are wrong.

But is tolerance a moral virtue? By definition, the function of tolerance is relegated to the legal and social arena in order to *protect* moral issues, not *enforce* them. As a result, talking about tolerance as a moral virtue is a circular argument. Listen to the following statement: “It is morally wrong to say that something is morally wrong.” Is that statement not self-defeating?

In addition, any moral standard necessitates intolerance of anything which violates that standard. Merely using the phrase “a moral standard of tolerance” is a contradiction in terms. In S. D. Gaede’s words, “If you are intolerant of someone who is intolerant, then you have necessarily violated your own principle. But if you tolerate those who are intolerant, you keep your principle, but sacrifice your responsibility to the principle.”<sup>{4}</sup> Consequently, a person who is wholly committed

to tolerance, must resort to total apathy. Yet putting over ten bumper stickers on a car is hardly apathetic and thus anything but tolerant.

The notion that tolerance is a virtue is a paradox. Nevertheless, it has become the dominant moral guideline for our culture.

## What If Truth Is Relative?

Believe it or not, our world is waging a war against truth. Allen Bloom writes, "Openness—and the relativism that makes it the only plausible stance in the face of various claims to truth . . . is the greatest insight of our time."[\[5\]](#) The philosophical basis for the uncritical tolerance that is so prevalent in our society is the replacement of truth with relativism.

According to the *Barna Report*, 66% of the entire population believe "there is no such thing as absolute truth." Another poll estimated that 72% of Americans between the ages of eighteen and twenty-five also reject the notion of absolutes.[\[6\]](#) So what do the majority of Americans believe? Well, without absolutes, they are left with moral relativism: the notion that all values are legitimate, and that it is impossible to judge between them. Truth is reduced to personal preference; what's true is what works for you.

The assumption that truth is relative has infiltrated almost every facet of our society: the marketplace, the arts, government, education, family, and even religion. According to a poll, 88% of evangelical Christians claim that the "Bible is the written word of God and is totally accurate in all it teaches," and yet 53% also believe there are no absolutes.[\[7\]](#) Ironical? Not when one considers how powerful and pervasive this philosophical trend really is. Allen Bloom summarizes the logic behind the assumption that truth is relative:

The study of history and of culture teaches that all the world was mad in the past; men always thought they were right, and that led to wars, persecutions, slavery, xenophobia, racism, and chauvinism. The point is not to correct the mistakes and really be right; rather it is not to think you are right at all.{8}

Bloom is saying that instead of searching for mankind's past faults, the world has condemned our ability to claim to be right at all.

But is the viewpoint that truth is undefinable a plausible philosophical position? Is not the claim, "there are no absolute truths" intrinsically self-contradictory? Gene Edward Veith notices that "[t]hose who argue that 'there is no truth' are putting forth that statement as true."{9}

So to make this claim, there must be at least one truth that is universal. And if there is one universal truth, then the premise that there are no absolutes is false.

Another problem was illustrated by R. C. Sproul. He recalled the Senate hearings over Clarence Thomas's Supreme Court nomination and the opposing testimonies of Anita Hill and Clarence Thomas. Sproul admitted that he didn't know who was telling the truth. However, what he knew with absolute certainty was that "they both couldn't be telling the truth." In the same way, Christianity claims exclusively that salvation is an unearnable gift from God, whereas Islam claims exclusively that a man must earn his salvation. It is possible that both are not true, but it is impossible for *both* to be true.

Moral relativism is hard-wired into our culture. But let's reclaim the superiority of truth—God's truth—as the solution for the sickness of our culture, a sickness that tolerance and moral relativism cannot cure.



# Tolerance and Chapped Lips

I would bet that you are familiar with the dry, burning sensation of chapped lips. With this in mind, what is the almost instinctual reaction when you feel your lips drying out? You lick them, right? For a moment they feel better, but then what happens? They get even drier, don't they? In fact, the more you lick, the worse they get. This is an example of mistaking the immediate solution for the correct solution. If moist lips are the desirable end, shouldn't we lick them to make them well again? Of course not, even if it feels right at first. As most people know, the appropriate cure for chapped lips is not licking, it's lip balm.

Well, the same is true in life. We live in a world burdened by injustice, discrimination, and inequality; they are the "chapped lips" of our culture. Many people insist that the best solution is a greater degree of tolerance. In some ways this answer sounds right. But is tolerance the lip balm for our culture or are we just licking our lips? Are we just mistaking the immediate solution for the correct solution?

To answer this question, I want to glance at a couple of what I call "tolerance trends." The first is political correctness. S. D. Gaede notes that the goal of political correctness "is to enforce a universal standard of tolerance, regardless of race, gender, cultural background, or sexual orientation."[\[10\]](#) Thus, the Golden Rule for a politically correct person is to not do, say, or even imply anything that any other individual or group might find offensive.

A second tolerance trend is multiculturalism. Whereas political correctness is more legalistic, the goal of multiculturalism is greater inclusiveness. Schools and universities are not just teaching history from the traditional "dead white male" perspective, but including the experiences of African-Americans, Native Americans, women, and other groups who have been marginalized. Businesses are

supporting this movement as well. “Multicultural workshops” are being created to help workers get along in a more culturally diverse business environment.[{11}](#)

On one hand, there is much to be praised about these movements. Christians have more reason than anyone to abhor discrimination and prejudice. God hates injustice and loves to liberate the oppressed, and so should we. Therefore, a Christian perspective should transcend cultural, racial, or class distinctions.

At the same time, these tolerance trends are merely impulsive reactions to the problem and not well-thought-out solutions. The reason is simple. If our goal is just more tolerance, then discrimination isn’t wrong in a moral sense, it’s only offensive. Yet what constitutes “being offensive” changes according to the whims of the ethnic and social group involved. Consequently, a standard of tolerance becomes arbitrary and variable because it is subject to interpretation based on an underlying bias. Ultimately, no matter how legitimate it sounds, how right it feels, or how rigorously it is enforced, tolerance alone can never eliminate prejudice any more than licking can cure chapped lips.

Justice and equality will become realities not by superficially incorporating tolerance, but by embracing absolute truth—a transcendental truth that includes the foundation for both moral law and human value—an unwavering truth which at times may even demand intolerance. It is a truth that only a God who is a righteous Judge and a loving Creator can establish.

## **Restoring Credibility and Confidence in the Christian Solution**

To this point we have examined the short-comings of tolerance and the superiority of truth. But understanding the situation is only half the battle. As Christians, we are called to

action. So how do we reach a world that is choking on its own tolerance?

First, we must remind ourselves of the authority and power of God's truth. In Ephesians 6, Paul tells us to "put on the full armor of God" as our defense against the enemy. In verse 14, Paul reminds Christians that first and foremost we are to "stand firm . . . having girded your [our] loins with truth." In a culture that is bearing down on Christians, we must remain steadfast and resist evil. We do so by preparing ourselves for the fight, by girding ourselves with the truth. It is the foundation for everything else. In the words of the late Ray Stedman,

Truth is reality, the way things really are. Therefore it is the explanation of all things. You know you have found the truth when you find something which is wide enough and deep enough and high enough to encompass all things. That is what Jesus Christ does.

The writer of Hebrews wrote that "Jesus Christ is the same yesterday and today, and yes, forever." The truth of Christ is much more encompassing than anything this world has to offer.

Second, if you are walking in truth, you will discover that there is a time for both tolerance and intolerance. For example, Jesus associated with the sick, the poor, and the dejected. He shared meals with prostitutes, tax collectors, and criminals. Christ doesn't judge us by our skin color or social status, but by the condition of our hearts.

Unfortunately, Christians have a long way to go in matching His standard. All too often, we are hampered by racial differences and social barriers. Perhaps it's time that we began to raise our voice against injustice and not leave it up to the ebbing multiculturalist movement.

Yet as accepting as Jesus was, He was extremely rigid about the exclusiveness of His claims. Of all the choices in life,

He tells us there is only one way, one truth, and one life—His. How much more exclusive, even intolerant, can you get? Christians need to remember that loving another person may sometimes mean being respectfully but firmly intolerant of what is not true.

Earlier I told of a conversation I had with a peer about Christianity. After I realized we had actually been disagreeing regarding our assumptions about truth, I started over. I asked him why tolerance was an issue of morality. He thought for a moment. Then I asked him how truth could possibly be relative, and we began questioning his own assumptions about morality. Finally, I shared C. S. Lewis's notion that any moral law, including his claims regarding tolerance, implies the existence of a Moral Law Giver. And by the end of the conversation, he was beginning to consider the possibility of God and his own accountability to Him.

This young man was not ready for a spiritual tract about the Gospel, but he was eager to hear about truth. And there are people everywhere—people you know—who are just like him. Without hearing a verse from Scripture, this man moved one step closer to his Creator. Why? Because, as Paul writes, "truth is in Jesus." That means that sharing truth is sharing Christ, no matter what form or fashion it takes.

## Notes

1. Dinesh D'Souza, *Illiberal Education* (New York: The Free Press, 1991}, 8-9.
2. S. D. Gaede, *When Tolerance is No Virtue* (Downers Grove, Illinois: Intervarsity Press, 1993}, 12.
3. Lynn Minton, "Fresh Voices," *Parade Magazine*, 11 June 1995, 10.
4. Gaede, 23.

5. Allen Bloom, *The Closing of the American Mind* (New York: Simon and Schuster, 1987}, 26.
6. Gene Edward Veith, Jr., *Postmodern Times* (Wheaton, Ill.:Crossway Books, 1994}, 16.
7. Ibid., 16.
8. Bloom, 26.
9. Veith, 59.
10. Gaede, 21.
11. Ibid., 36.

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## The Christian Canon

*Don Closson provides a summary of the process through which the books of the New Testament were selected by the early church fathers and brought down to modern times. Understanding how the books of the Bible were determined according to important criteria of authorship, wide acceptance and relevance, help give us an appreciation for the wonder of God's word to us.*

## The Early Church Fathers

Some Christians are unnerved by the fact that nowhere does God itemize the sixty-six books that are to be included in the Bible. Many believers have at best a vague notion of how the church arrived at what we call the Canon of Scripture. Even after becoming more aware, some believers are uncomfortable with the process by which the New Testament Canon was

determined. For many, it was what appears to be a haphazard process that took far too long.

Furthermore, whether talking with a Jehovah's Witness, a liberal theologian, or a New Ager, Christians are very likely to run into questions concerning the extent, adequacy, and accuracy of the Bible as God's revealed Word.

In this essay, therefore, we will consider the development of the doctrine of the Scriptures in the Church Age. Just how did the church decide on the books for inclusion in the New Testament? This discussion will include both how the Canon was established and the various ways theologians have viewed the Bible since the Canon was established.

The period immediately following the passing of the Apostles is known as the period of the Church Fathers. Many of these men walked with the Apostles and were taught directly by them. Polycarp and Papias, for instance, are considered to have been disciples of the Apostle John. Doctrinal authority during this period rested on two sources, the Old Testament (O.T.) and the notion of Apostolic succession, being able to trace a direct association to one of the Apostles and thus to Christ. Although the New Testament (N.T.) Canon was written, it was not yet seen as a separate body of books equivalent to the O.T. Six church leaders are commonly referred to: Barnabas, Hermas, Clement of Rome, Polycarp, Papias, and Ignatius (Berkhof, *The History of Christian Doctrines*, 37). Although these men lacked the technical sophistication of today's theologians, their correspondence confirmed the teachings of the Apostles and provides a doctrinal link to the N.T. Canon itself. Christianity was as yet a fairly small movement. These Church Fathers, often elders and bishops in the early Church, were consumed by the practical aspects of Christian life among the new converts. Therefore, when Jehovah's Witnesses argue that the early church did not have a technical theology of the Trinity, they are basically right. There had been neither time nor necessity to focus on the issue. On the other hand these

men clearly believed that Jesus was God as was the Holy Spirit, but they had yet to clarify in writing the problems that might occur when attempting to explain this truth.

The early Church Fathers had no doubt about the authority of the O.T., often prefacing their quotes with “For thus saith God” and other notations. As a result they tended to be rather moralistic and even legalistic on some issues. Because the N.T. Canon was not yet settled, they respected and quoted from works that have generally passed out of the Christian tradition. The books of Hermas, Barnabas, Didache, and 1 and 2 Clement were all regarded highly (Hannah, *Lecture Notes for the History of Doctrine*, 2.2). As Berkhof writes concerning these early Church leaders, “For them Christianity was not in the first place a knowledge to be acquired, but the principle of a new obedience to God” (Berkhof, *History of the Christian Church*, 39).

Although these early Church Fathers may seem rather ill-prepared to hand down all the subtle implications of the Christian faith to the coming generations, they form a doctrinal link to the Apostles (and thus to our Lord Jesus Christ), as well as a witness to the growing commitment to the Canon of Scripture that would become the N.T. As Clement of Rome said in first century, “Look carefully into the Scriptures, which are the true utterances of the Holy Spirit” (Geisler, *Decide For Yourself*, 11).

## **The Apologists**

After the early Church Fathers comes the era of the Apologists and Theologians, roughly including the second, third, and fourth centuries. It is during this period that the Church takes the initial steps toward establishing a “rule of faith” or Canon.

During this period both internal and external forces caused

the church to begin to systematize both its doctrines and its view of revelation. Much of the systemization came about as a defense against the heresies that challenged the faith of the Apostles. Ebionitism humanized Jesus and rejected the writings of Paul, resulting in a more Jewish than Christian faith. Gnosticism attempted to blend oriental theosophy, Hellenistic philosophy, and Christianity into a new religion that saw the physical creation as evil and Christ as a celestial being with secret knowledge to teach us. It often portrayed the God of the O.T. as inferior to the God of the N.T. Marcion and his movement also separated the God of the Old and New Testaments, accepting Paul and Luke as the only writers who really understood the Gospel of Christ (Berkhof, *History of Christian Doctrine*, 54). Montanus, responding to the gnostics, ended up claiming that he and two others were new prophets offering the highest and most accurate revelation from God. Although they were basically orthodox, they exalted martyrdom and a legalistic asceticism that led to their rejection by the Church.

Although the term *canon* was not used in reference to the N.T. texts until the fourth century by Athanasius, there were earlier attempts to list the acceptable books. The Muratorian Canon listed all the books of the Bible except for 1 John, 1 and 2 Peter, Hebrews, and James around A.D. 180 (Hannah, Notes, 2.5). Irenaeus, as bishop of Lyon, mentions all of the books except Jude, 2 Peter, James, Philemon, 2 and 3 John, and Revelation. The Syriac Version of the Canon, from the third century, leaves out Revelation.

It should be noted that although these early Church leaders differed on which books should be included in the Canon, they were quite sure that the books were inspired by God. Irenaeus, in his work *Against Heresies*, argues that, "The Scriptures are indeed perfect, since they were spoken by the Word of God [Christ] and His Spirit" (Geisler, *Decide For Yourself*, 12). By the fourth century many books previously held in high



regard began to disappear from use and the apocryphal writings were seen as less than inspired.

It was during the fourth century that concentrated attempts were made both in the East and the West to establish the authoritative collection of the Canon. In 365, Athanasius of Alexandria listed the complete twenty-seven books of the New Testament which he regarded as the “only source of salvation and of the authentic teaching of the religion of the Gospel” (Hannah, *Notes*, 2.6). While Athanasius stands out in the Eastern Church, Jerome is his counterpart in the West. Jerome wrote a letter to Paulinus, bishop of Nola in 394 listing just 39 O.T. books and our current 27 N.T. ones. It was in 382 that Bishop Damasus had Jerome work on a Latin text to standardize the Scripture. The resulting Vulgate was used throughout the Christian world. The Synods of Carthage in 397 and 418 both confirmed our current twenty-seven books of the NT.

The criteria used for determining the canonicity of the books included the internal witness of the Holy Spirit in general, and specifically Apostolic origin or sanction, usage by the Church, intrinsic content, spiritual and moral effect, and the attitude of the early church.

## **The Medieval and Reformation Church**

In the fourth century Augustine voiced his belief in the verbal, plenary inspiration of the N.T. text, as did Justin Martyr in the second. This meant that every part of the Scriptures, down to the individual word, was chosen by God to be written by the human writers. But still, the issue of what should be included in the Canon was not entirely settled. Augustine included the Book of Wisdom as part of the Canon and held that the Septuagint or Greek text of the O.T. was inspired, not the Hebrew original. The Church Fathers were sure that the Scriptures were inspired, but they were still not in agreement as to which texts should be included.

As late as the seventh and eighth centuries there were church leaders who added to or subtracted from the list of texts. Gregory the Great added Tobias and Wisdom and mentioned 15 Pauline epistles, not 14. John of Damascus, the first Christian theologian who attempted a complete systematic theology, rejected the O.T. apocrypha, but added the Apostolic Constitution and 1 and 2 Clement to the N.T. One historian notes that "things were no further advanced at the end of the fourteenth century than they had been at the end of the fourth" (Hannah, *Notes*, 3.3). This same historian notes that although we would be horrified at such a state today, the Catholicism of the day rested far more on ecclesiastical authority and tradition than on an authoritative Canon. Thus Roman Catholicism did not find the issue to be a critical one.

The issue of canonical authority finally is addressed within the bigger battle between Roman Catholicism and the Protestant Reformation. In 1545 the Council of Trent was called as a response to the Protestant heresy by the Catholic Church. As usual, the Catholic position rested upon the authority of the Church hierarchy itself. It proposed that all the books found in Jerome's Vulgate were of equal canonical value (even though Jerome himself separated the Apocrypha from the rest) and that the Vulgate would become the official text of the Church. The council then established the Scriptures as equivalent to the authority of tradition.

The reformers were also forced to face the Canon issue. Instead of the authority of the Church, Luther and the reformers focused on the internal witness of the Holy Spirit. Luther was troubled by four books, Jude, James, Hebrews, and Revelation, and though he placed them in a secondary position relative to the rest, he did not exclude them. John Calvin also argued for the witness of the Spirit (Hannah, *Notes*, 3.7). In other words, it is God Himself, via the Holy Spirit who assures the transmission of the text down through the ages, not the human efforts of the Catholic Church or any

other group. Calvin rests the authority of the Scripture on the witness of the Spirit and the conscience of the godly. He wrote in his Institutes,

*Let it therefore be held as fixed, that those who are inwardly taught by the Holy Spirit acquiesce implicitly in Scripture; that Scripture, carrying its own evidence along with it, deigns not to submit to proofs and arguments, but owes the full conviction with which we ought to receive it to the testimony of the Spirit. Enlightened by him, we no longer believe, either on our own judgment or that of others, that the Scriptures are from God; but, in a way superior to human judgment, feel perfectly assured as much so as if we beheld the divine image visibly impressed on it that it came to us, by the instrumentality of men, from the very mouth of God.*

He goes on to say, "We ask not for proofs or probabilities on which to rest our judgment, but we subject our intellect and judgment to it as too transcendent for us to estimate."

## Modern Views

Although the early church, up until the Reformation, was not yet united as to which books belonged in the Canon, they were certain that the books were inspired by God and contained the Gospel message that He desired to communicate to a fallen world. After the Reformation, the books of the Canon were widely agreed upon, but now the question was, Were they inspired? Were they God breathed as Paul declared in 2 Timothy 3:16?

What led to this new controversy? A great change began to occur in the way that learned men and women thought about the nature of the universe, God, and man's relationship to both. Thinking in the post-Reformation world began to shift from a Christian theistic worldview to a pantheistic or naturalistic one. As men like Galileo and Francis Bacon began to lay the

foundation for modern science, their successes led others to apply their empirical methodology to answering philosophical and theological questions.

Rene Descartes (1596-1650), although a believer, began his search for knowledge from a position of doubt, assuming only that he exists because he is able to ask the question. Although he ends up affirming God, he is able to do this only by assuming God's existence, not via rational discovery (Hannah, *Notes*, 4.2). Others that followed built upon his system and came to different conclusions. Spinoza (1633-77) arrived at pantheism, a belief that all is god, and Leibnitz (1646-1716) concluded that it is impossible to acquire religious knowledge from a study of history.

Thomas Hobbes (1588-1679) took another step away from the notion of revealed truth. He attempted to build a philosophy using only reason and sense perception; he rejected the idea that God might have imprinted the human mind with knowledge of Himself. Another big step was taken by Immanuel Kant (1724-1804). Attempting to protect Christian thinking from the attacks of science and reason, he separated knowledge of God or spirit and knowledge of the phenomenal world. The first was unknowable, the second was knowable. Christianity was reduced to a set of morals, the source of which was unknowable by humanity.

The 1800s brought with it the fruit of Kant's separation of truth from theology. German theologians built upon Kant's foundation resulting in man becoming the source of meaning and God fading into obscurity. Frederick Schleiermacher (1768-1834) replaced revelation with religious feeling, and salvation by grace with self-analysis. The Scriptures have authority over us only if we have a religious feeling about them first. The faith that leads to this religious feeling may come from a source completely independent of the Scriptures.

David Strauss (1808-74) completely breaks from the earlier

high view of Scripture. He affirms a naturalistic worldview by denying the reality of a supernatural dimension. In his book, *Leben Jesu* ("The Life of Jesus"), he completely denies any supernatural events traditionally associated with Jesus and His apostles, and calls the Resurrection of Christ "nothing other than a myth" (Hannah, *Notes*, 4.5). Strauss goes on to claim that if Jesus had really spoken of Himself as the N.T. records, He must have been out of His mind. In the end, Strauss argues that the story we have of Christ is a fabrication constructed by the disciples who added to the life of Christ what they needed to in order for Him to become the Messiah. Strauss's work would be the foundation for numerous attacks on the accuracy and authenticity of the N.T. writers, and of the ongoing attempt, even today, to demythologize the text and find the so-called "real Jesus of history."

## What Now?

As one reviews the unfolding story of how the Canon of Christian Scriptures has been formed and then interpreted, we can get a fairly accurate picture of the changes that have taken place in the thinking of Western civilization. Two thousand years ago men walked with Christ and experienced His deity first hand. God, through the Holy Spirit, led many of these men to compose an inspired account of their experiences which revealed to the following generations what God had done to save a fallen world. This text along with the notion of Apostolic succession was accepted as authoritative by the emerging Christian population, and would eventually come to dominate much of Western thought. In the sixteenth century, the Reformation rejected the role of tradition, mainly the Roman Catholic Church, when it had begun to supersede the authority of Scripture. Later, the Enlightenment began the process of removing the possibility of revelation by elevating man's reason and limiting our knowledge to what science could acquire. This was the birth of Modernism, attempting to answer

all the questions of life without God.

The wars and horrors of the twentieth century have crushed many thinkers' trust in mankind's ability to implement a neutral, detached scientific mind to our problems and its ability to determine truth. As a result, many have rejected modernism and the scientific mind and have embraced a postmodernist position which denies anyone's ability to be a neutral collector of truth, which might be true for everyone, everywhere. This has left us with individual experience and personal truth. Which really means that truth no longer exists. What does this mean for the theologian who has accepted the conclusions of postmodern thinking? One theologian writes, "At the present, however, there is no general agreement even as to what theology is, much less how to get on with the task of systematics. . . . We are, for the most part, uncertain even as to what the options are" (Robert H. King, *Christian Theology: An Introduction to Its Traditions and Tasks*, 1-2).

This same theologian argues that Christian theology can no longer rest upon metaphysics or history. In other words, neither man's attempt to explain the causes or nature of reality nor the historical record of any texts, including the Bible can give us a sure foundation for doing theology. We have the remarkable situation of modern theologians attempting to do theology without any knowledge of God and His dealings with His creation. It is not surprising that modern theologians are seeing Hare Krishna and Zen Buddhism, along with other Eastern traditions, as possibilities for integration with Christian thought or at least Christian ethics. These traditions are not rooted in historical events and often deny any basis in rational thinking, even to the point of questioning the reality of the self (King, *Christian Theology*, 27).

Once individuals refuse to accept the claim of inspiration that the Bible makes for itself, they are left with a set of

ethics without a foundation. History has shown us that it rarely takes more than a generation for this kind of religion to lose its significance within a culture. How then do we know that Christianity is true? William Lane Craig, in his book *Reasonable Faith*, makes an important point. As believers, we know that the Scriptures are inspired, and that the Gospel message is true, by the internal witness of the Holy Spirit. We show that it is true to unbelievers by demonstrating that it is systematically consistent. We make belief possible by using both historical evidence and philosophical tools. However, it is ultimately the Holy Spirit that softens hearts and calls men and women to believe in the God of the Bible.

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# The Jesus Seminar

*Jimmy Williams provides analysis of the Jesus Seminar findings in light of five critical areas: Identify purpose of the Jesus Fellows, Presuppositisms, Canonical Gospels, Chronology and Christological differences.*

## Introduction

- *“Jesus did not ask us to believe that his death was a blood sacrifice, that he was going to die for our sins.”*
- *“Jesus did not ask us to believe that he was the messiah. He certainly never suggested that he was the second person of the trinity. In fact, he rarely referred to himself at all.”*
- *“Jesus did not call upon people to repent, or fast, or observe the sabbath. He did not threaten with hell or promise*

heaven.”

- *“Jesus did not ask us to believe that he would be raised from the dead.”*
- *“Jesus did not ask us to believe that he was born of a virgin.”*
- *“Jesus did not regard scripture as infallible or even inspired.”*

So says Robert W. Funk, Architect and Founder of the Jesus Seminar, in a Keynote Address to the Jesus Seminar Fellows in the spring of 1994.(1) The Jesus Seminar has been receiving extensive coverage lately in such periodicals as *Time*, *Newsweek*, *U.S. News & World Report*, as well as on network television.

## **Biographical**

### **The Jesus Seminar Fellows**

The Jesus Seminar is a group of New Testament scholars who have been meeting periodically since 1985. The initial two hundred has now dwindled to about seventy-four active members. They initially focused on the sayings of Jesus within the four Gospels to determine the probability of His actually having said the things attributed to Him in Matthew, Mark, Luke, and John. Each scholar offered his/her opinion on each “Jesus” statement by voting with different colored beads:

- *Red: Jesus undoubtedly said this or something very like it.*
- *Pink: Jesus probably or might have said something like this.*
- *Gray: Jesus did not say this, but the ideas are close to His own.*



- *Black: Jesus did not say this; it represents a later tradition.*

Their voting conclusions: Over 80% of the statements attributed to Jesus in the Gospels are, by voting consensus, either gray or black. This means that only 20% of Jesus' statements are likely to have been spoken by Him. The other 80% are most assuredly, they say, unlikely to have ever been uttered by Jesus.

Their conclusions were published in 1993 in a book entitled *The Five Gospels: The Search for the Authentic Words of Jesus*. The primary author of the book, Robert W. Funk, also the Founder and Chair of the Jesus Seminar, crafted the results of their deliberations in a slick, color-coded format with charts, graphics, appendices, and copious footnotes. (The Gospel of Thomas is to be included with the traditional four gospels, they say.)

Who are these scholars, and what are their credentials? Robert W. Funk, former professor of the New Testament at the University of Montana is the most prominent leader. He is joined by two other major contributors, John Dominic Crossan, of DePaul University, Chicago, who has authored several books including *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*, *The Essential Jesus*, *Jesus: A Revolutionary Biography*, and Marcus Borg of Oregon State University, also the author of several books including: *Jesus: A New Vision* and *Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith*.

Of the remaining active participants, only fourteen are well-known scholars in New Testament studies. Another twenty are recognizable within the narrow confines of the discipline, but they are not widely published beyond a few journal articles or dissertations. The remaining forty are virtually unknowns, and most of them are either at Harvard, Vanderbilt, or Claremont

College, three universities widely considered among the most liberal in the field.

The public, exposed by the mass of publicity and attention given to the Jesus Seminar by the media has been inclined to assume that the theories of these scholars represent the “cutting edge,” the mainstream of current New Testament thought. Nothing could be further from the truth.

Nearly all of these scholars are American. European scholarship is nearly non-existent and, that being the case, it would be inaccurate, if not deceiving for the Jesus Seminar participants to present themselves, their work, and their conclusions as a broad, representative consensus of worldwide New Testament scholarship.

While the media and the general public may tend to be gullible and naive about the authority and findings of the Jesus Seminar, Christians need not be intimidated.

## **Philosophical**

Why is this movement important? Should Christians be concerned with this? Haven't the gospel traditions had their skeptics and critics for centuries? What is different about the Jesus Seminar?

Scholars since the Enlightenment of the eighteenth century have questioned such things as the miracles, the prophecies, and the extraordinary claims of Christ in the Gospels.

Beginning in Germany, a separation began to occur between the “Jesus of History” and the “Christ of Faith”; that is, it came to be popularly believed that a man named Jesus really lived, but that fantastic myths grew up around Him and about His powers and claims, and thus He became for many the “Christ of Faith” in story, symbol, and worship. Scholars promoting this separation conclude that biblical history is not what is important; but rather, one's personal experience, one's search

for meaning and timeless truths. Those are of primary importance to an individual.

The Jesus Seminar stands in this tradition. But what is most significant about their work is that it has widened the circle of awareness (i.e., the general public) to New Testament studies and criticism, and a focus upon issues which up until now have been primarily restricted to academic discussions among New Testament scholars.

This group has brought into question the very authenticity and validity of the gospels which lie at the center of Christianity's credibility. If what the Jesus Seminar espouses is historically accurate, the sooner the naive Christian community can be educated to these facts the better, according to these scholars.

A major presupposition of the Jesus Seminar, therefore, is philosophical naturalistic worldview which categorically denies the supernatural. Therefore they say one must be wary of the following in the Gospels:

- **Prophetic statements.** *Predictions by Jesus of such things as the destruction of the Temple, or of Jerusalem, or His own resurrection are later literary additions or interpolations. How do we know this? Because no one can predict the future. So they MUST have been added later by zealous followers.*
- **Miracles.** *Since miracles are not possible, every recorded miracle in the Gospels must be a later elaboration by an admiring disciple or follower, or must be explained on the basis of some physical or natural cause (i.e., the Feeding of the 5,000: Jesus gave the signal, and all those present reached beneath their cloaks, pulled out their own "sack lunches," and ate together!).*
- **Claims of Jesus.** *Christ claimed to be God, Savior, Messiah, Judge, Forgiver of sin, sacrificial Lamb of God, etc. All of these, say the Jesus Fellows, are the later work of His*

*devoted followers. The historical Jesus never claimed these things for Himself, as Funk infers in his above-mentioned statements. Reality isn't like this. It couldn't be true.*

Therefore the Jesus Fellows assert that the Gospels could not have been written by eyewitnesses in the mid-first century. On the basis of this philosophical presupposition, the Jesus Seminar considers itself personally and collectively free to select or discard any statement of the Gospels which is philosophically repugnant.

There is nothing new about this approach in New Testament scholarship. Thomas Jefferson, a great American patriot and president did the same thing in the late 1700s with almost identical results. He admired Jesus as a moral man, but like the Jesus Fellows, he assumed all supernatural and extraordinary elements in the Gospels were unreliable and could not be true. With scissors and paste, Jefferson cut out of the Gospels any and everything which contravened the laws of nature and his own reason.

When he had finished his project, only 82 columns of the four Gospels out of his King James Bible remained from an original 700. The other nine-tenths lay on the cutting room floor. Jefferson entitled his creation *The Life and Morals of Jesus*, and his book ended with the words, "There laid they Jesus . . . and rolled a great stone to the door of the sepulcher and departed." (2)

Jefferson and the Jesus Fellows, like all skeptics, prefer their own reason and biases over the possibility that the Gospels are accurate in what they say about miracles, prophecy, and the claims of Christ. They are like the man who visited the psychiatrist and informed him of a grave problem: "I think I'm dead!" The psychiatrist said, "That is a serious problem. May I ask you a question? Do you believe that dead men bleed?" The man quickly answered, "Of course not. Dead men

don't bleed." The psychiatrist reached forward, and taking a hat pin, he pricked the man's finger. The man looked down at his bleeding finger and exclaimed, "Well, what do you know! Dead men bleed after all!"

## **Canonical**

The Jesus Fellows, on the basis of their naturalistic bias, conclude that at least the Synoptic Gospels (Matthew, Mark, Luke) could not have been written at the time tradition and many New Testament scholars assume they were. The "Priority of Mark" as the earliest gospel written has strong (but not universal) support. And yet Mark 13 records Jesus' prediction of the destruction of the temple, something that did not actually occur until A.D. 70.

Since the Jesus Fellows do not believe prophecy is possible, they judge Mark, the "earliest" of the Gospels, to have been written after the destruction of the Temple and Jerusalem in A.D. 70 by the Romans. If Mark was written in the early 70s, still later dates are then required for Matthew and Luke, to say nothing of the Book of Acts which must follow them with an even later date.

Now, this gives the Jesus Scholars a "window" of about 40 years from the time of Jesus' death (a A.D. 32.) to the fall of Jerusalem (A.D. 70) to look for earlier sources devoid of miracles and extraordinary claims. They think they have found two such primary sources which fit their assumptions. The first of these is the "Q" source, or "Quelle."

## **Synoptics/Quelle**

It has long been observed that Matthew, Mark, and Luke must have had some kind of symbiotic relationship, as if they were aware of one another, or used the same sources, or some of the same sources. The prevailing theory is that Mark (the shortest of the three) was written first, and was later substantially

incorporated into both Matthew and Luke. There is a high, but not total agreement, in the parallel accounts of Matthew and Luke where the two reflect the book of Mark.

But Matthew and Luke have additional material, some 250 verses (i.e., the Christmas stories, greater elaboration on the resurrection events, etc.). And there are some verses which are common to both Matthew and Luke, but not found in Mark. Thus many scholars conclude there was some other document or source available to Matthew and Luke which explains why they contain these additional 250 verses along with the corpus of Mark. The scholars have designated this material as “Q,” or “Quelle,” which is the German word for “Source.” Outside of the Synoptic gospels, there is no written documentary evidence to substantiate Quelle.

A number of New Testament scholars thus claim that Quelle must have been an early, written document which preceded the writing of the Synoptic gospels and was incorporated into them. And they claim that in these 250 verses we only find a very “normal, human” Jesus who is more likely to have been the historical man.

## **The Gospel of Thomas**

The second source given high priority and preference by the Jesus Seminar Fellows is the Gospel of Thomas. In fact, they value it so highly they have placed it alongside the four traditional ones, giving it equal, if not superior, value and historical authenticity.

A complete copy of The Gospel of Thomas was discovered in the 1940s at an Egyptian site called Nag Hammadi, where archaeologists found an entire library of ancient texts including the Gospel of Thomas. It was dated around A.D. 400 and written in Coptic, the language of the ancient Egyptian church. This astonishing cache consisted of early Christian and Gnostic texts.

This Gospel of Thomas has now been studied for forty years, and the overwhelming conclusion of scholars worldwide has been that the document carries many of the identifying marks of a Gnostic literary genre, from a sect prominent in Egypt and the Nile Valley during the second, third, and fourth centuries.

It has been almost universally assumed that the parallels in Thomas to the New Testament Gospels and epistles were copied or paraphrased (not the reverse, as the Jesus Fellows claim) to suit Gnostic purposes, teachings which were opposed to all ideas about a supernatural God in the flesh Who could perform miracles, forgive sin, and rise from the dead. The Jesus Seminar Scholars have fit Thomas nicely together with "Q" to frame an historical portrait of Jesus based primarily upon these two sources.

The Jesus Scholars have declared that the Gospel of Thomas and the Q Source were written within the forty years between Jesus' death and the fall of Jerusalem, pushing forward the writing of the four canonical gospels (a necessity on their part to uphold their theory) to very late in the first century.

## **Chronological**

Apart from completely ignoring Paul's epistles which were written between A.D. 45 and his martyrdom at the hands of Nero in A.D. 68, the Jesus Fellows have a critical problem in fitting their theory into first century chronology.

In the last chapter of the Book of Acts (28), Luke leaves us with the impression that Paul is in Rome, and still alive. Tradition tells us he died in A.D. 68. In Acts, Luke shows keen awareness of people, places and contemporary events, both within and without the church. And he records the martyrdoms of both Stephen and James. It is highly unlikely, if the deaths of Paul and Peter and the fall of Jerusalem (A.D. 70) had already occurred when Luke wrote the Acts of the Apostles,

that he would have failed to record these most important events.

New Testament scholars are in strong agreement that whoever wrote Acts also wrote the Gospel of Luke two volumes by one author, both addressed to a man named "Theophilus." And since Luke is supposed to have incorporated Mark and the Q Source material into the writing of his own Gospel, and Acts was written after Luke, but before Paul's death (A.D. 68) and the fall of Jerusalem (A.D. 70), then Mark and Quelle must have been written by the mid 60s. The same difficulty in Luke exists with Mark, who is said to have written his gospel with Peter as his source, Peter having been martyred in Rome about the same time as Paul.

It is highly unlikely that these two obscure sources, Quelle and the Gospel of Thomas, could have been circulating throughout the Christian community and having such impact that they overshadowed what Paul was at the very same time saying about Jesus in all of his epistles.

Real church history is not kind to the Jesus Fellows at this point. The church did not first flourish in the Nile Valley and spread elsewhere. The clear pattern of expansion from both biblical and the earliest patristic writings is from Jerusalem to Antioch, Asia Minor, Greece, and finally Rome. Ironically, the earliest of the Church Fathers, Clement of Rome (ca. A.D. 30 to ca. A.D. 100) writes from Rome at the end of the first century an epistle to the Corinthians (1 Clement) which is considered to be the oldest extant letter after the writings of the Apostles. It had such stature in the early church that it was initially considered by some to be a part of the Canon. All the other early church fathers (2nd century) are scattered around in cities within the areas mentioned above, with the exception of Clement of Alexandria (c. A.D. 150 to c. A.D. 215) who reflects some Gnostic ideas in his teachings.

The more traditional and accepted chronology for the documents



under consideration is as follows:

## **Dating/chronology of First Century Authorship**

(All dates are A.D.)

### **Uncontested:**

End of First Century: 100

Fall of Jerusalem: 70

Martyrdom of Paul and Peter: 68

Epistles of Paul: 45-68

Some Oral Tradition: 32-70

Crucifixion of Jesus: 32

### **Traditional:(3)**

Clement of Rome: 96

Revelation (John): 96

Epistles of John: 90-94

Gospel of John: 85-90

Acts of Apostles: 66-68

Matthew & Luke: 64-66

Gospel of Mark: 64-65

### **Jesus Seminar:(4)**

Gospel of John: 85-90

Acts of Apostles: 80-100

Gospel of Luke: 80-100

Gospel of Matthew: 80-90

Gospel of Mark: 70-80

Gospel of Thomas: 70-100

In comparing the two chronologies, it appears there simply is not enough time for the simple Jesus of history to evolve into the Christ of faith. Myths and legends need time to develop. There is none available in the first century to accommodate the Jesus Seminar's theory.

# Christological

On the basis of the Gospel of Thomas and Quelle, the Jesus Fellows believe the historical Jesus was simply a sage, a spinner of one-liners, a teller of parables, an effective preacher. This is what He was historically according to these scholars. The “high Christology” (supernatural phenomena, the messianic claims, the miracles, the substitutionary atonement, the resurrection) all came as a result of a persecuted church community which needed a more powerful God for encouragement and worship. His suffering, ardent followers are responsible for these embellishments which created the “Christ of Faith.” The real Jesus was a winsome, bright, articulate peasant, sort of like Will Rogers.

Various other portraits of Jesus have proliferated among the Jesus Fellows, suggesting that he was a religious genius, a social revolutionary, an eschatological prophet. He was all of these things, we would say, but offer that He was something more.

The Jesus Seminar assumes a “low christology” (Jesus as a peasant sage) preceded the “high christology” created later by the church. Is there anything that would suggest otherwise?

## The Epistles of Paul

The Apostle Paul conducted his church-planting ministry between approximately 40 to the time of his death, A.D. 68. It was also during this time that he wrote all of his epistles. While some New Testament scholars question the authenticity of Paul’s authorship of a number of these epistles, virtually all, even the most liberal, will accept Romans, 1 and 2 Corinthians, and Galatians as genuinely Pauline.

What kind of “Christology” do we find in these epistles? A high christology. The Jesus Seminar is asking us to believe that at the very same time the Gospel of Thomas and the Q source were alleged to have been written portraying Jesus as a

wise, peasant sage, Paul was planting churches across the Mediterranean world and ascribing to Jesus the same high christology found later in the four gospels!

The Jerusalem Council recorded in Acts 15 clearly indicates that Paul was aware of and connected to Jerusalem and its church leadership (Peter and James). After the Council Paul and Barnabas were given the express task of taking and distributing to the churches a written document of the Council's instructions about how Gentiles were to be incorporated into the church.

The Jesus Seminar simply chooses to ignore this mass of clear, Pauline evidence almost universally accepted by New Testament scholars. The notion that a high christology (the Gospels and the epistles) evolved from a low christology (the Gospel of Thomas, Quelle) is unsupportable.

## **Jesus the Sage**

If we accept the Jesus Seminar notion that the historical Jesus was a simple peasant later revered and deified, with what are we left? Jesus is so stripped down that He becomes the "Christian dummy" of the first century church! The community is more brilliant than the leader! Even Renan, the French skeptic said, "It would take a Jesus to forge a Jesus." Further, if Jesus was such a "regular guy," why was He crucified? Crucifixion by the Romans was used only for deviants, malcontents, and political revolutionaries (like Barabbas). What did this simple peasant do to create such a stir that He would suffer such a death?

The Jesus Seminar portrayal of Jesus simply cannot explain the explosion of Christianity in the first and second centuries. With their view of Christ, they cannot create a cause monumental enough to explain the documented, historical effects that even they must accept.

## **Notes**

1. Robert W. Funk, "The Gospel of Jesus and the Jesus of the Gospels," *The Fourth R* (November/December, 1993), p. 8.
2. Smithsonian.
3. Merrill F. Unger, *Unger's Bible Handbook* (Chicago: Moody, 1967), Matthew, 470ff (Mt), 493 (Mk), 511 (Lk), 543 (Jn), 567 (Acts).
4. Robert J. Miller, Editor. *The Complete Gospels* (Harper San Francisco, a division of Harper Collins Publishers, 1994). pp. 10 (Mk), 56 (Mt), 198 (Jn). Note: a date for Luke-Acts is not provided, but on the basis of the book's date for Mark, we would assume 80 to 100 A.D.
5. James R. Edwards, "Who Do Scholars Say That I Am?" *Christianity Today*: March 4, 1996, p. 17.

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# False Guilt – Refusing Christ's Atonement

*Kerby Anderson provides an insightful look at the important topic of false guilt. He helps us look at the sources of false guilt, it's consequences and the cure in Jesus Christ. If we refuse to fully accept Christ's atonement we can be trapped in false guilt, instead we should embrace His atonement and accept what He did on the cross for us.*

## Introduction

Have you ever felt guilty? Of course you have, usually because you were indeed guilty. But what about those times when you have feelings of guilt even when you didn't do anything wrong? We would call this false guilt, and that is the subject of this essay.

False guilt usually comes from an overactive conscience. It's that badgering pushing voice that runs you and your self-image into the ground. It nags: "You call this acceptable? You think this is enough? Look at all you've not yet done! Look at all you have done that's not acceptable! Get going!"

You probably know the feeling. You start the day feeling like you are in a hole. You feel like you can never do enough. You have this overactive sense of duty and can never seem to rest. One person said he "felt more like a human doing than a human being." Your behavior is driven by a sense of guilt. That is what we will be talking about in these pages.

Much of the material for this discussion is taken from the book entitled *False Guilt* by Steve Shores. His goal is to help you determine if you (1) have an overactive conscience and (2) are driven by false guilt. If these are problem areas for you, he provides practical solutions so you can break the cycle of false guilt. I recommend his book especially if you can recognize yourself in some of the material we cover in this essay.

In his book, Steve Shores poses three sets of questions, each with some explanation. An affirmative answer to any or all of these questions may indicate that you struggle with false guilt and an overactive conscience.

1. Do you ever feel like this: "Something is wrong with me. There is some stain on me, or something badly flawed that I can neither scrub out nor repair"? Does this feeling persist even though you have become a Christian?

2. Is Thanksgiving sort of a difficult time of year for you? Do you find it hard to muster up the Norman Rockwell spirit—you know... Mom and Dad and grandparents and kids all seated around mounds of food? Dad is carving the turkey with a sure and gentle expression on his face, and everyone looks so...well, so thankful? Do you find yourself, at any time of the

year, dutifully thanking or praising God without much passion?

3. How big is your dance floor? What I mean is, How much freedom do you have? Do you feel confined by Christianity? To you, is it mainly a set of restrictions? Is it primarily a source of limits: don't do this, and don't do that? Does your Christianity have more to do with walls than with windows? Is it a place of narrowness or a place where light and air and liberty pour in?

Usually a person driven by false guilt is afraid of freedom because in every act of freedom is the possibility of offending someone. Offending someone is unacceptable. Other people are seen as pipelines of approval. If they're offended, the pipeline shuts down.

False guilt, along with an overactive conscience, is a hard master. As we turn now to look at the causes and the cures for false guilt, we hope to explain how to break down the confining walls and tiresome chains that may have kept you or a loved one in bondage to false guilt.

## **The Source of False Guilt**

Next, I would like to focus on the source of false guilt: an overactive conscience. What is an overactive conscience? How does it function? Steve Shores says, "The mission of a person's overactive conscience is to attract the expectations of others."

Imagine a light bulb glowing brightly on a warm summer's night. What do you see in your mind's eye? Bugs. Bugs of every variety are attracted to that light. The light bulb serves as a magnet for these insects. Imagine that light is an overactive conscience. The expectations of others are the "bugs" that are attracted to the "light" of an overactive conscience.

Now imagine a light bulb burning inside a screened porch. The

bugs are still attracted, but they bounce off the screen. The overactive conscience has no screen. But it is more than that. The overactive conscience doesn't want a screen. The more "bugs" the better. Why? Because the whole purpose is to meet expectations in order to gain approval and fill up the emptiness of the soul. This is an overactive conscience, a light bulb with lots of bugs and no screen.

A key to understanding the overactive conscience is the word "active." Someone with false guilt has a conscience that is always on the go. False guilt makes a person restless, continually looking for a rule to be kept, a scruple to observe, an expectation to be fulfilled, or a way to be an asset to a person or a group.

The idea of being an asset is a crucial point. When I am an asset, then I am a "good" person and life works pretty well. When I fear I've let someone down, then I am a liability. My life falls apart, and I will work hard to win my way back into the favor of others.

So an overactive conscience is like a magnet for expectations. These expectations come from oneself, parents (whether alive or not), friends, bosses, peers, God, or distorted images of God. False guilt makes the overactive conscience voracious for expectations. False guilt is always looking for people to please and rules to be kept.

An overactive conscience is also seeking to keep the "carrot" of acceptance just out of reach. This "carrot" includes self-acceptance and acceptance from others and from God. The guilt-ridden conscience continually says, "Your efforts are not good enough. You must keep trying because, even if your attempts don't measure up, the trying itself counts as something."

For that reason, an overactive conscience is not happy at rest. Though rest is the birthright of the Christian, relaxing is just too dangerous, i.e., relaxing might bring down my

guard, and I might miss signs of rejection. Besides, acceptance is conditional, and I must continually prove my worthiness to others. I can never be a liability if I am to expect acceptance to continue. It is hard to relax because I must be ever fearful of letting someone down and must constantly work to gain acceptance.

In summary, a person with false guilt and an overactive conscience spends much of his or her life worn out. Unrelenting efforts to meet the expectations of others can have some very negative consequences.

## **The Consequences of False Guilt**

Now I would like to focus on the consequences of false guilt. An overactive conscience can keep you in a state of constant uncertainty. You never know if you measure up. You never know if you have arrived or not. You are always on the alert. According to Steve Shores there are a number of major consequences of false guilt.

The first consequence he calls “striving without arriving.” In essence, there is no hope in the system set up by the overactive conscience. You must always try harder, but you never cross the finish line. You seem to merely go in circles. Or perhaps it would be better to say you go in a spiral, as in a downward spiral. Life is a perpetual treadmill. You work hard and strive, but you never arrive. Life is hard work and frustration with little or no satisfaction.

The second consequence is “constant vigilance.” The overactive conscience produces constant self-monitoring. You are constantly asking if you are being an asset to other people and to God. You are constantly evaluating and even doubting your performance. And you never allow yourself to be a liability to the group or to any particular individual.

A third consequence is “taking the pack mule approach to



life." An overactive conscience involves a lifelong ordeal in which you attempt to pass a demanding test and thus reveal your worth. The test consists of accumulating enough evidences of goodness to escape the accusation that you are worthless. For the guilt-ridden person, this test involves taking on more duties, more responsibilities, more roles. As the burdens pile higher and higher, you become a beast of burden, a "pack mule" who takes on more responsibility than is healthy or necessary.

Just as there is no forward progress (e.g., "striving without arriving"), so there is also an ever-increasing sense of burden. Each day demands a fresh validation of worthiness. There is never a time when you can honestly say, "that's enough."

Finally, the most devastating consequence of false guilt is its effect not just on individuals but the body of Christ. Christians who struggle with an overactive conscience can produce weak, hollow, compliant believers in the church. They are long on conformity and short on passion and substance. They go to church not because they crave fellowship, but because they want to display compliance. They study God's word not so much out of a desire to grow spiritually, but because that is what good Christians are supposed to do. We do what we do in order to "fit in" or comply with the rules of Christianity.

Steve Shores says that the central question of church becomes, "Do I look and act enough like those around me to fit in and be accepted?" Instead we should be asking, "Regardless of how I look and act, am I passionately worshiping God, deeply thirsting for Him, and allowing Him to change my relationships so that I love others in a way that reflects the disruptive sacrifice of Christ?"

## **The Continuation of False Guilt**

Next, I would like to talk about why people continue to feel

false guilt even though they know they are forgiven. After all, if Christ paid the penalty for our sins, why do some Christians still have an overactive conscience and continue to feel guilt so acutely? Part of the compulsion comes from feeling the noose of false guilt tighten around our necks so that we panic and fail to think rationally about our situation.

Steve Shores uses the example of a death-row inmate who has just learned of an eleventh-hour stay of execution. He has just been pardoned, but his body and emotions don't feel like it. He has been "sitting in the electric chair, sweaty-palmed and nauseated, when the wall phone rings with the news of the reprieve." He may feel relief, but the feeling of relief is not total. He is only off the hook for awhile. He will still return to his cell.

The person with a overactive conscience lives in that death-row cell. The reprieve comes from responding to that guilt-driven voice in his conscience. For Bill it manifested itself in a compulsive need to serve others. If he were asked to teach AWANA or to teach a Sunday school class, he would have great difficulty saying "No." He had to say "Yes" or else he would feel the noose of false guilt tighten around his neck.

Bill's comments were sad but illuminating. He said: "I felt as though not teaching the class would confirm that I am a liability. The disappointment...would inflict shame I felt as a boy. Disappointing others always meant that there would be some sort of trial to decide whether I really belonged in the family."

He went on to tell of the time he made a "C" on his report card (the rest of the grades were "A's" and "B's"). His father lectured him unmercifully. At one point, his father declared that "it was Communist to bring home such a bad grade." Bill didn't know what a Communist was or what Communism had to do with bad grades. But he did understand that if he didn't bring

home good grades he was unworthy.

Bill even remembered the six agonizing weeks until the next report card. When it arrived he received five "A's" and one "B." What was his father's response? Was it delight? Was it an apology for his previous comments? Not at all. His father merely said, "That's more like it." The reprieve was halfhearted and temporary.

In essence, false guilt is a stern warden that may give a temporary reprieve but is always ready to call upon you to prove your worthiness once again. We may know that Christ died for our sins. We may know that our sins are forgiven. We may know that we have value and dignity because we are created in God's image. But we may feel unworthy and feel as if we must prove ourselves at a moment's notice.

The key, as we will see in the next section, is to embrace Christ's atonement rather than our own. We must not only know that we are forgiven through Jesus Christ, but act upon that reality so that we live a life through grace rather than legalism.

## **A Cure for False Guilt**

Finally, I would like to conclude by talking about Christ's atonement for us. If we are to break the chain of false guilt, then we must embrace Christ's atonement rather than our own. Although that statement may seem obvious, it is difficult for someone with an overactive conscience to truly embrace emotionally. For such a person, perfection is the means of achieving salvation. If I can be perfect, then I will no longer feel shame, and I will no longer feel guilt. This is the personal atonement that someone with false guilt often is seeking.

The Bible clearly teaches that Christ's atonement was for our sins. Sin is "any attitude, belief, or action that constitutes

rebellion against or transgression of God's character." Clearly sinful man is incapable of making restitution because our best works are as filthy rags before a holy and omnipotent God (Isaiah 64:6). Our atonement must be made by someone with clean hands and a sinless life. Christ, of course, fulfilled that requirement and died in our place for our sins.

Nevertheless, someone with false guilt seeks a form of self-atonement. Why? Well, there are at least two reasons: indiscriminate shame and doubt about the character of God. The first is indiscriminate shame. We should feel guilty and we should feel shame for sinful behavior. The problem comes when we feel guilt and shame even when a sinful action or attitude is not present. Steve Shores believes that the "weeds of shame" can begin to sprout even when we have a legitimate need. We then tend to use the machete of false guilt to trim these weeds back. We say, "If I can do enough things right, I can control this and no one will know how bad and weak I am." This performance-oriented lifestyle is a way of hacking at the weeds that grow in the soil of illegitimate shame.

The second reason for false guilt is a stubborn propensity to doubt the character of God. Many Christian psychologists and counselors have argued that the reason we may question our Heavenly Father's character is because we question our earthly father's character. And for those who have been abused or neglected by their fathers, this is an adequate explanation. But we even see in the Garden of Eden, Adam and Eve doubting God and they did not even have earthly fathers. So I believe it is more accurate to say that our sin nature (not our family of origin) has a lot to do with our tendency to doubt God's character.

This is manifested by two tendencies: blaming and hiding. When we feel false guilt, we tend to want to blame others or blame ourselves. If we blame others, we manifest a critical spirit. If we blame ourselves, we feel unworthy and don't want others to see us as we are and we hide emotionally from others. The

solution is for us to embrace Christ's atonement and accept what He did on the cross for us. Christ died once for all (Romans 6:10) that we might have everlasting life and freedom from guilt and the bondage to sin.

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# Politically Correct Ethics

## Liberal Idealism's Approach to Ethics

Ben and Jerry's ice cream is renown for being the ice cream for those who want to be friendly to the environment. Ben and Jerry's Homemade Inc. built a national reputation by (1) claiming to use only all natural ingredients and (2) sending a percentage of the profits to charities. The company's Rainforest Crunch ice cream supposedly uses only nuts and berries from the rain forests.

But there is a lot more to ethical behavior than a laid-back, socially correct agenda. An audit of Ben & Jerry's Homemade Inc. revealed the use of sulfur dioxide preservatives and use of margarine instead of butter in some of the flavors. Ben Cohen of Ben & Jerry's Homemade Inc. also served on the editorial board of Anita Roddick's Body Shop, another company expounding the use of natural products. It took an article in *Business Ethics* to expose Body Shop's false advertising claims and other ethical failures. Synthetic colorings, fragrances, and preservatives were being used in Body Shop products.[\[1\]](#)

Today we live in a world engrossed in the ideas flowing from a socially correct agenda, and it is overshadowing the time proven priority of basic business ethics. It is an agenda

centered in tolerance and environmentalism. (Interestingly, those on the environmental side are not very tolerant of those who do not hold to their rigid perspective, such as their stand on not using animals in product testing.)

Levi Strauss is another interesting case in point. The company has a strong politically correct mindset, and diversity and empowerment are central for their organizational ethics. They have demonstrated a strong concern for human rights, yet they are clearly on the liberal side of family values. They have been boycotted by the American Family Association for their support of homosexuality providing benefits for the “domestic partners” of their employees.

Although this socially correct movement expounds the idea of tolerance for all, proponents tend to be very intolerant of anyone who may support a position they do not agree with. Kinko's Copies found this out the hard way when they advertised on the Rush Limbaugh show. A boycott was quickly threatened until Kinko's promised not to advertise on Rush's show again.

There is great danger in using political views to measure business ethics because social goals can become equated with business ethics. This is not right. Business ethics is concerned with the fair treatment of others such as customers, employees, suppliers, stockholders, and franchisees. Truth in labeling and advertising is paramount in establishing a business enterprise and is even more important than the issues of animal testing and commitment to the rain forest, as important as they may be.[{2}](#)

This approach to ethics comes from liberal idealism. We see this perspective in Robert Bellah's book, *The Good Society*. Liberal idealism seeks to transform society by social engineering. The liberal idealist looks for ways of managing a modern economy or developing broad social policies that will meet the needs of society as a whole. This system believes in

the innate goodness of mankind, the worldview of enlightenment thinking, that men and women are fully capable of reasoning what is good and right, i.e., the autonomy of human reason. There is no felt need for revelation or any authority beyond themselves. Liberal idealism is marked by a lot of faith in government and the ability of organizational programs to orchestrate a healthy society.

We will be contrasting this line of thought with a more bottom up view that emphasizes personal integrity and greater concern for individual moral convictions.

## **Bottom up Ethics**

But there is another more traditional way of looking at ethics. It is an individual model, rather than an organizational one. It demonstrates a greater concern for the moral conviction of individuals. This view emphasizes that institutions don't make ethical decisions, people do. It stresses that virtue comes from the individuals who make up the many small groups and larger institutions, from families to voluntary associations to multinational corporations. The goal is to convert the individual in order to change the institution. Answers are sought more through education and/or religion to reach the individual in the belief that transformed individuals will transform their institutions.

A corporation that has established an ethics department with an approach more along the lines of the individual model is Texas Instruments. Their theme is "Know What's Right Do What's Right." Their emphasis is on training individuals within the corporation to know the principles involved in each unique ethical dilemma that may present itself and motivating the individuals involved to make good ethical decisions. The company maintains various avenues of support to assist individuals within the corporation in making difficult decisions. Carl Skoogland, vice president of the Ethics Department at Texas Instruments, has said, "In any

relationship an unquestionable commitment to ethics is a silent partner in all our dealings.” Their seven-point ethics test is oriented toward individual initiative:

1. Is the action legal?
2. Does it comply with our values?
3. If you do it, will you feel bad?
4. How will it look in the newspapers?
5. If you know it is wrong, don't do it!
6. If you're not sure, ask.
7. Keep asking until you get an answer.[\[3\]](#)

Although critics might say these types of simple maxims lack in specific guidance, when combined with an overall educational program they help individuals think through issues and make the right decisions themselves, multiplying the base of ethical agents within the corporation.

Traditional Western culture, which has given us the most advanced and free lifestyle of any culture, has been based on both a Greek model of transcendent forms and a Judeo-Christian model of God- given objective standards. This tradition has taught us that we are all flawed and need a personal transformation before we can be of any true value in transforming society.

## **Religion and Education in Ethical Development**

Earlier we mentioned Robert Bellah's book, *The Good Society*, and its support of liberal idealism, or the ability of government and organizational programs to orchestrate a healthy society through broad social agendas.

William Sims Brainbridge, in writing a review of Bellah's



book, makes a statement that could well apply to so many of the modernist writings: "The book's prescription sounds like a highly diluted dose of religion, when what the patient needs might be a full dose."

This "organizational model" fails to fully appreciate the need for integration of religion and education in order to provide a united front against the materialism and self-centeredness of our present culture. As long as we allow our educational system to teach that we are evolved animals, here by chance and of no eternal significance, we can only expect short-sighted self-interest. If fundamentally all there is is matter, energy, time, and chance, why can't one believe in anything such as apartheid, or ethnic cleansing, or euthanasia, or genocide? Where is liberal idealism's source for personal integrity and convictions other than in cultural relativism? Under a theory of cultural relativism all intercultural comparisons of values are meaningless.

The need, of course, is for transcendent truths. By transcendent, we mean an ethical ideal independent of any given political system or order. This ethical ideal can then serve as an external critique of corporate or political aspirations or activities. Is this not what Plato was referring to when he discussed his theory of universal forms, that there are ideals beyond the reality of this physical world? In this postmodern world we are now experiencing a complete rejection by many of any objective truth. In fact, anyone who still believes in the search for truth is often labeled as ethnocentric, i.e., the liberal idealism of our present age refuses to accept that someone might find a truth that has universal application.

The ethics of enlightenment thinking do not appear to be the answer. Crane Brinton, in his book, *A History of Western Morals* says, "the religion of the Enlightenment has a long and unpredictable way to go before it can face the facts of life as effectively as does Christianity." [\[4\]](#) We appear to have an

implosion of values in a society that is seeking to teach that there is no God and no afterlife, but if you live an ethical earthly life somehow it will pay off.

British historian, Lord Acton, is best remembered for his warning that power tends to corrupt and absolute power corrupts absolutely. He believed that liberty was the highest political end. But, he also recognized that liberty can't be the sole end of mankind. There must also be some kind of virtue, and virtue has its roots in religion. Lord Acton's work showed that no society was truly free without religion.<sup>{5}</sup> Professionals must be educated to understand the moral worth of their actions and the roles religion and education play in promoting self-control.

## **Religion and Education at Odds**

We have been discussing the need for both religion and education in establishing an ethical base for all our actions. But the question arises, how will we find the needed balance in an American society in which public education and traditional religions are at odds with one another over very basic presuppositions such as the nature of the universe, humanity, ethics, culture, evil, truth, and destiny?

The liberal solution has been to remove the traditional truths and make our institutions humanistic. The conservative response has been to establish an independent educational system in which those who hold to more traditional values can integrate religious truth with educational aims. We now have two major educational tracks, the public track based on the religion of secular humanism and the private track based on the religion of biblical Christianity. The professionals involved in the educational institutions must decide how to deal with the tension between the two tracks. The need is to resolve tension and build bridges of understanding, rather than intensify the cultural war. But, as Christians, we must not compromise truth. There must be cooperation without

compromise.

John Adams, our first vice-president, said, "Our constitution was made only for a moral and a religious people. It is wholly inadequate to the government of any other."[\[6\]](#) Meaning is the living fabric that holds us together with all things and meaning for life will only be found through the transcendent values of religion. In his article, "The Globalization of Business Ethics: Why America Remains Distinctive," David Vogel writes, "Thanks in part to the role played by Reformed Protestantism in defining American values, America remains a highly moralistic society."[\[7\]](#)

At this point, in realizing the need to be fair, we must be willing to give a critical assessment of the gross behavioral failures that have occurred in the realm of the religious. The most blatant examples are probably the numerous TV evangelists who have fallen prey to greed and other temptations that have destroyed their lives and ministries. Another example is the many ministers and priests who have practiced sexually deviant behavior with children in their care. Many of these religious leaders are now or have been serving time in prison for their personal moral failures.

These examples highlight the moral depravity of mankind. But this does not mean that we need to adopt the sixteenth century views of Thomas Hobbes (1588-1679) who had a very low view of human nature. Unfortunately, much of the world has been heavily influenced by the amoral perspective of a Hobbesian foundation of ethical behavior. Hobbes decided that what is good or bad is based on what society likes or dislikes. This is cultural relativism, the rejection of any standard beyond that established by the present culture. Hobbes, like so many others, seems to have had an innate fear of the possibility that there might be a transcendent truth out there worth pursuing. Because of our personal inner moral failure, we must look outside ourselves to find the standards by which we are to live and establish those standards in our laws and in our

educational systems.

## **Does a Rising Tide Lift all Boats?**

President Kennedy said, "A rising tide lifts all boats." But think about it! Does a rising tide lift all boats? Not if some of the boats have holes in them.

In this essay we have been discussing the contrast between a politically correct ethical approach to dealing with our ethical concerns against a more bottom up individual responsibility approach.

The historic roots of the American experience are bound up in the idea of individualism, a political tradition that enshrines individual liberty as its highest ideal. But democracy requires a degree of trust, and unfortunately, our heritage of trust is eroding. American businesses have been transformed from comfortable and stable rivals into bloodletting gladiators.[\[8\]](#) There is a problem in emphasizing individual freedom and the pursuit of individual affluence (the American dream) in a society with an economy and government that has rejected the principles of natural law. Too many of our boats have holes in them i.e., little or no personal integrity. We must work at restoring the principles of individual integrity and personal responsibility before we try to establish an ethical agenda for our organizations. Unless we realize our own morally flawed state, we will seek to repair the institutions without the humility and personal transformation necessary to afford any hope of ultimate success. Organizational ethical behavior is very important, but it must be elevated through an upsurge of individual ethical behavior.

Those coming from a liberal idealism approach to ethics hold noble ideas of common good based on a belief in the inherent goodness of men and women. They believe that if we just change the structures of society, the problems will be solved. Their

perspective is that greater citizen participation in the organizational structures of our government and economy will result in a lessening of the problems of contemporary social life. What they neglect to consider is that government attempts to make people good are inherently coercive. Our constitution rests on the premise that virtue comes from citizens themselves, acting through smaller groups, such as the family, church, community, and voluntary associations. The stronger these small, people-centered groups are, the less intrusive the government and other large organizations need to be.

But how do you deal with the need for individual transformation? A common phrase we often hear is "You can't legislate morality." In reality all laws are a legislation of morality. All we are doing is changing an "ought to do/ought not to do" into a "must do/must not do" by making it a law. A solid base of moral law helps to establish the standard for individual behavior, but as the New Testament so clearly tells us, the law is inadequate to the task at hand. It is the power of the gospel of Jesus Christ that enables us to overcome the forces within and without that seek to destroy our God-given abundant life. Only by placing our trust in Christ can we begin to repair the holes in our life. When the internal integrity of our life is as it should be, we are then ready for the tides of life to come. A rising tide does lift all boats that have internal integrity.

## Notes

1. Marianne M. Jennings, "Manager's Journal," *Wall Street Journal*, 25 September 1995.
2. Ibid.
3. Texas Instruments, publication TI-28172.
4. Crane Brinton, *A History of Western Morals* (New York: Paragon House, 1990), 462.
5. Charles Oliver, "Leaders & Success," *Investor's Business Daily*, 14 December 1993.

6. Quoted in John R. Howe, Jr., *The Changing Political Thought of John Adams* (Princeton: Princeton University Press, 1966), 185.

7. David Vogel, "The Globalization of Business Ethics: Why America Remains Distinctive," *California Management Review* (Fall 1992), 44.

8. Robert Reich, "Corporate Ethic: We can change behavior by altering mix of incentives," *The Dallas Morning News*, 14 January 1996, 5J.

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