

The Allure of Home

T.S. Weaver investigates ways by which one can employ cultural methods to make the gospel appealing. He concentrates on one piece of culture and expresses a few ideas on how it can be used in the defense of the faith.

Is the pandemic over yet? If we can count the fact that the [U.S. has lifted COVID-19 test requirement for international travel as an indicator](#), I think it's safe to say it is. Regardless, I think we have had enough time to reflect on its impact. The pandemic was an extraordinary blow in 2020. I can remember how it all unfolded like it was yesterday. Everything shut down and my fiancé at the time started working from home (at my apartment mostly because she did not have internet at hers) and I followed suit about a week later, and the infamous toilet paper hoarding began around the nation. Around two years later, the pandemic acts as the backdrop to daily living, and my now-wife is still working from home.

We are rethinking the way we do a lot of things. As one commentator said, "A global health crisis has exposed outdated economic, political and social systems. For the first time since the Industrial Revolution, we have the facility to reimagine our world."^{1} While I am not sure what all he means by that, and how much of it is an exaggeration, I can agree the crisis changed things. This same commentator, Kian Bakhtiari, has predicted seven cultural trends "that will shape the next decade."^{2} I would call them "cultural texts." According to Kevin Vanhoozer, each cultural text "has meaning to the extent that it communicates something about our values, our concerns, and our self-understanding."^{3} Bakhtiari lists his observed cultural texts as:

- a return to traditions
- metaverse jurisdiction
- creator inequality

- divisions in diversity
- ethical investment
- employee activism
- consumerism in crisis

Bakhtiari says,

Uncertainty has created a strong nostalgia for the good old days and a newfound desire to be rooted in tradition. We, humans, tell ourselves stories to make sense of the world. Stories make us feel like we have control. They allow people to find meaning where there is chaos. In moments of crisis, we often choose to escape the present by seeking refuge in the past.[{4}](#)

Has he been reading Joshua Chatraw (author of *Telling a Better Story*) or Paul Gould (author of *Cultural Apologetics*)? Chatraw explains the problem with the current cultural narratives that makes even more sense of Bakhtiari:

Something's missing. There is a shallowness that gnaws away at the fleeting happiness these narratives offer. The realities of life have a way of applying such pressure at times even the cynic can't help but peer into the secular crevasses beneath his feet. People can't help but feel the existential angst when the script they've assumed begins to break down.[{5}](#)

Like Ursula Le Guin says, "There have been great societies that did not use the wheel, but there have been no societies that did not tell stories."[{6}](#) Chatraw again says, "Despite the cries of those who claim that we as modern enlightened people should come of age and simply logic-chop our way to truth, story still remains our *lingua franca*."[{7}](#)

Bakhtiari takes this story/narrative idea in the direction of connecting with the past via tradition. The first example he gives is something I was completely unaware of and do not understand, but I am not surprised. His example is Gen-Z's

fascination with Y2K fashion, 90s sitcoms and even wired headphones. First, let us all just acknowledge Gen-Zs are weird. During my internship at Probe Ministries, one of the things I learned is that Gen-Zs drive mentors nuts because they are so hard to understand and connect with. Second, I did not even know there was such a thing as Y2K fashion. Strangely, even though I do not understand the appeal with these things other than just they are “old,” I have noticed a similar fascination with Mason jars.

All this said, I still do not understand what Bakhtiari means by tradition in this context. He somewhat clarifies by pointing out how globalization attributes to the feeling of losing “local traditions and identity.” His proposed solution for global brands is that

They need to find ways to remain culturally relevant in different markets—with divergent needs and values—while maintaining global consistency. This can only be achieved by working with local markets to produce consumer segments, including different communities and sub-cultures.[{8}](#)

Admittedly, I wish he would have gotten more specific, but I often find that when people talk about culture, it is usually in broad strokes and abstract thoughts. I have deciphered what I think he meant by tradition, how it affects culture, and how it is charmed.

Disillusionment

But how did we get to the point that traditions or old stuff have become so attractive to people? For C.S. Lewis there is a “narrative embedded within the deeper structures of the created order, which enables, shapes and moulds the construction and narration of human stories.”[{9}](#) I believe there is also a narrative embedded within cultural structures. Again, Bakhtiari believes globalization is the problem. So what story is globalization telling us? Bakhtiari thinks the

story goes something like,

Many countries and communities feel like they have lost their local traditions and identity. The move towards localization is further compounded by nations prioritizing self-reliance. As demonstrated with the rise of populism in advanced economies. [{10}](#)

Should we quit telling stories altogether? We are too enlightened for stories, right? As Chatraw says, “Human potentiality is reached not by giving up on stories, which we can’t really do, but by embracing the true story of the world—the story that elucidates all other stories.” [{11}](#) More on that true story later.

Back to globalism and the desire to return to traditions. What is really happening in culture, and what Bakhtiari does not fully grasp, is that we are in a trance from materialism. There is a collective yearning to connect with the transcendent, a reminiscence for an enchanted universe, something past the usual, that will not leave us. This is what the return to tradition is about. Therefore, Gen Zs are fascinated by Y2k fashion and things of the past.

Therefore, there is an obsession with Mason jars. Moderns assert all is matter, while they show a profound desire to relate to something outside the physical earth. The outcome is a silly and eventually inadequate effort to discover meaning, purpose, and identity in dull obsessions.

What this reveals about how our culture thinks is that we are “sensate,” as philosopher Paul Gould has articulated. [{12}](#) We are obsessed with the material and the physical to the exclusion of the immaterial and spiritual. As C.S Lewis has portrayed, we are concentrating on the “stream of experience.” [{13}](#) Gould has said, “Our whole education system trains us to fix our minds upon the material world.” [{14}](#) We turn out to be obsessed with the now, with lack of thinking of

the past (hence the attempted solution to connect with the past via Y2K fashion). The thinking of our culture is superficial and absent of skill to think truly around issues that really matter . . . just look at social media. Most people are driven to a greater extent by emotion and want than by good sense.

It is one thing to think thoughts, but another to live out actions. I just heard on the news the other night an attorney shared her favorite quote that went something like, "It is one thing to think about your values, it is entirely different to live them. That shows what you believe." So how does our culture live? What do people believe? Looking to Gould's analysis again, he argues we are hedonistic.[{15}](#) We go from one craving to the next, stuffing ourselves with delights that supply an instant carnal gratification, which turn out either to be a passing flame or new addiction. We have a robust wish to improve fairness, defend the weak and persecuted, and fulfill the wants of all persons. This appeal eventually drops short though, as we hold a disillusioned picture of life and have adopted the parallel principles of greed, decadence, and utilitarianism.

Allure

I hypothesize there is something deeper going on with the desire to return to traditions. The reason Gen Zs and others are becoming obsessed with the past is because it awakens a desire for transcendence. 90s sitcoms take us back and ask us to travel in the direction of the target of our yearning. In the mystical autobiography *Surprised by Joy*, C.S. Lewis recalls three initial events where he roused a yearning for the divine.[{16}](#) His earliest event of deep yearning was "the memory of a memory." While he paused near a currant bush on a summer day there unexpectedly began in him "the memory of that earlier morning at the Old House—when my brother had brought his toy garden into the nursery."[{18}](#) Before in his biography,

Lewis had depicted the toy garden as “the first beauty I ever knew.”[{19}](#) While Lewis remained gazing away at the scenery, a feeling similar to “enormous bliss” swirled in him.[{20}](#) His recollection of that previous recollection stirred inside him a natural yearning for beauty.

Lewis’s next installment of passionate longing happened after he read Beatrix Potter’s *Squirrel Nutkin*. While he read the tale, Lewis was unsettled “with what I can only describe as the Idea of Autumn.”[{21}](#) Once more, his feelings and his yearnings were taken to something lost from his life. A third peek of inspiration arrived out of poetry. While he casually flipped through Longfellow’s *Saga of King Olaf*, he fell upon this:

I heard a voice that cried,
Balder the beautiful
Is dead, is dead[{22}](#)

Lewis writes, “I knew nothing about Balder; but I instantly was uplifted into huge regions of northern sky, I desired with almost sickening intensity something never to be described (except that it is cold, spacious, severe, pale, and remote).”[{23}](#) Every one of these events had a little in common: “an unsatisfied desire which is itself more desirable than any other satisfaction. I call it Joy.”[{24}](#) Note Lewis’s yearning for the sublime (what he refers to as Joy) was roused out of a recollection of a toy garden, a tale, and a poem.

These are all images of some sort, whether recalled from the past or evoked from reading. James K.A. Smith says, “Our orientation to the world begins from, and lives off of, the fuel of our bodies, including the ‘images’ of the world that are absorbed by our bodies.”[{25}](#) Frequently it is the “aesthetic currency of the imagination—story, poetry, music, symbols, and images”[{26}](#) that awaken our desire for the transcendent. In a strange way, I think the “return to traditions” examples Bakhtiari uses such as fashion, wired

headphones, and sitcoms represent different memories, symbols, and images that evoke “traditional” feelings for Gen Zs, that are a call to return home—that is the transcendent source.

We Cannot Get Home on Our Own

I think Gen Zs, by returning to traditions, are trying to find their path home by chasing (old) possessions. This method is a stalemate. This self-redemption proposal fails since it does not properly identify the underlying trouble. Our trouble is not a shortage of junk. Our trouble is transgression: humankind is justly guilty to God and merits conviction and accusation. The result of human transgression is death—separation from God. There is no self-redemption, no path home on our own. This is awful news.

Only God, who is wealthy in compassion, has worked out something for man. This is great news: God’s answer to mortal disaster—His salvage strategy. This strategy climaxed in the coming of Jesus, His death on the cross that paid the price of transgression for man, and His resurrection proving He is God. Jesus offers us a path home. Jesus declares, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”[{27}](#) C.S. Lewis says, “The thing you long for summons you away from self. . . . Out of our selves, into Christ, we must go.”[{28}](#) Gould said, “Paradoxically, if we aim for home and happiness, we won’t find it. We must instead aim at something else—or better, *someone* else—and along the way, we will find shalom.”[{29}](#) As Jesus spoke,

If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?[{30}](#)

You will either receive the joy and home God gives, or

perpetually go hungry. The choice is yours.

Notes

1.

www.forbes.com/sites/kianbakhtiari/2022/02/20/7-cultural-trends-that-will-shape-2022-and-beyond/?sh=52aeb883768f

2.

www.forbes.com/sites/kianbakhtiari/2022/02/20/7-cultural-trends-that-will-shape-2022-and-beyond/?sh=52aeb883768f

3. Kevin Vanhoozer, "What Is Everyday Theology? How and Why Christians Should Read Culture," *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, ed. Kevin J. Vanhoozer, Charles A. Anderson, Michael J. Sleasman (Grand Rapids, Mich.: Baker, 2007), 26.

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5. Joshua D. Chatraw, *Telling a Better Story* (Grand Rapids, MI: Zondervan Reflective, 2020), 7.

6. Ursula K. Le Guin, *The Language of the Night: Essays on Fantasy and Science Fiction* (London: Women's Press, 1989), 25.

7. Chatraw, 17.

8.

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9. Alister E. McGrath, *The Intellectual World of C.S. Lewis* (Malden, MA: Wiley-Blackwell, 2014), 65.

10.

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12. Paul Gould, *Cultural Apologetics* (Grand Rapids, MI: Zondervan, 2019), 28.
13. C.S. Lewis, *The Screwtape Letters* (Westwood, NJ: Barbour, 1990), 11.
14. Paul Gould, *Cultural Apologetics* (Grand Rapids, MI: Zondervan, 2019), 28.
15. Ibid.
16. C.S. Lewis, *Surprised by Joy: The Shape of My Early Life* (New York: Harcourt, 1955).
17. Lewis, *Surprised by Joy*, 16.
18. Ibid.
19. Lewis, *Surprised by Joy*, 7.
20. Lewis, *Surprised by Joy*, 16.
21. Ibid.
22. Lewis, *Surprised by Joy*, 17.
23. Ibid.
24. Lewis, *Surprised by Joy*, 17-18.
25. James K.A. Smith, *Imaging the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013), 17.
26. James K.A. Smith, *You Are What You Love* (Grand Rapids: Brazos, 2016), 129.
27. *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995), John 14:6.
28. C.S. Lewis, *The Problem of Pain* (New York: HarperCollins,

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29. Paul Gould, *Cultural Apologetics* (Grand Rapids, MI: Zondervan, 2019), 205.

30. *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995), Matthew 16:24-26.

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The Apologetics of Peter – A Logical Argument for the Deity of Christ

Steve Cable explains how the apostle Peter showed himself to be a master apologist, not the bumbling, brash fisherman he used to be.

Peter – A Leader in Apologetics

How many times have you heard the Apostle Peter portrayed as the brash fisherman whose mouth was always several steps ahead of his brain? According to many sermons, Peter's life motto may have been "Open mouth, insert foot!" Certainly Peter did not hesitate to speak his mind which sometimes landed him in trouble and sometimes resulted in commendation (Matthew 16:23; Matthew 16:17). I suspect we often focus on Peter's foibles because we feel that if Jesus could love and use Peter then perhaps there is hope for us as well. Others have been known to say, "I guess I take after Peter" as an excuse for thoughtless words or actions which dishonor Christ.



However, if we look at Peter's entire life journey as recorded in Scripture, we see a life that set an incredible example of love, zeal, compassion, courage and *effective apologetics*. Wait a minute! Peter, a leader in apologetics? That field is only for egghead theologians, not an uneducated fisherman like Peter, right?

Yes, absolutely Peter was a leader in this area. Here are several reasons why we can be sure that Peter was a leading apologist for Christianity.

1. Peter recognized the evidence pointing to Jesus as the Christ early on. When others doubted Jesus' teaching, Peter declared, "To whom shall we go, you (Jesus) have the words of eternal life" (John 6:68). As an eyewitness of Jesus' teaching, signs and miracles, Peter, through the Father's revelation of His Son, went on to declare, "You are the Christ, the Son of the Living God" (Matthew 6:16).
2. Beginning at Pentecost, Peter took on the role as the primary spokesperson presenting a reasoned argument for the gospel before the Jewish masses, the Jewish authorities and the first Gentile converts.
3. It appears that Peter was the one Paul approached to discuss his theology and arguments for the gospel before Paul began sharing them with the entire Roman world (Galatians 1:18). In his second epistle, Peter equates the letters of Paul with the "rest of Scripture," giving them his approval as "God breathed" (2 Peter 3:15-16; 1:20-21).
4. Peter is the one that commanded us to be prepared to give an effective, reasoned argument for our faith, introducing the term "apologetics" to our vocabulary as important for every believer as he told the believers in Asia, "always

being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence” (1 Peter 3:15-16).

Peter was never shy about taking the lead. If we are to obey this command to be prepared with a reasoned defense, it behooves us to look at the example and teaching of Peter.

In this article, we will examine the apologetics of Peter to help us grow in our ability to give a reasoned defense. Peter was following the example and instruction of his Teacher, Jesus.^{1} (For a detailed discussion on Jesus’ example, check out “The Apologetics of Jesus” probe.org/apologetics-of-jesus and other resources at probe.org.)

Peter’s Defense – Credible Witnesses for the Gospel

Peter commands each of us to be prepared to give an effective reasoned argument for our hope in Christ. Is it possible that this uneducated fisherman was a master at this craft? Let’s begin our examination of how Peter went about making an argument for the gospel.

I have been greatly blessed by studying Peter’s sermons and testimony in Acts and his letters to the churches in Asia. From that study, we find that Peter focused on five aspects in his comprehensive defense of the gospel:

1. Credible witnesses
2. Compelling evidence
3. Confronting objections with consistent reasoning
4. Changed lives
5. Clear conclusion

Let’s look at each of these aspects in turn to see what we can learn to make us better at giving a reasonable explanation for our faith in Christ.

First, Peter based his argument on the basis of credible witnesses. He pointed his audience to four primary witnesses:

1. The eyewitnesses to Jesus' life
2. The audience's own personal knowledge of Jesus
3. The testimony of Scripture
4. The Holy Spirit

Peter and the other apostles were eyewitnesses of Jesus' life, death, resurrection and ascension. Speaking to a crowd in the temple shortly after Pentecost, he said, "[Jesus' resurrection is] a fact to which we are witnesses" (Acts 3:15). In Caesarea, he told the Gentile Cornelius, "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem" (Acts 10:34-48). Much later, writing to the believers in Asia, Peter explains, "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty" (2 Peter 1:16-17). Multiple eyewitness accounts of an event provide credibility, so Peter points to "we," not just "me," in each occasion.

Peter also called upon the experience of his listeners. In his sermon at Pentecost, he points to the signs Jesus did stating, "just as you yourselves know" (Acts 2:22). In other words, your own experience supports what I am telling you about Jesus.

Peter uses the Scriptures as an important expert witness. In Acts, Peter refers to the witness of the Scriptures nine different times, explaining how the scriptural prophecies are fulfilled in Jesus. He told his listeners, "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled" (Acts 3:18).

Addressing a Jewish audience, Peter did not have to defend the credibility or accuracy of the Scriptures as you may be

compelled to do today. But when he addressed the church in Asia, he wrote, "So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place" (2 Peter 1:19). He pointed out that his eyewitness experience with Jesus gives him even greater confidence in the Scriptures.

Finally Peter highlighted the critical testimony of the Holy Spirit in explaining the miracle of Pentecost and in front of the Jewish leaders. As he told those leaders, "And we are witnesses of these things; and so is the Holy Spirit whom God has given to those who obey Him" (Acts 5:32).

At this point, you may be thinking, "I don't have the advantages Peter had. I am not an eyewitness, the person I am sharing was not around when Jesus was performing signs and miracles, and they also think the Bible is full of myths. I am zero for three when it comes to pointing to credible witnesses." You may be right, but the principles still apply to us today. Even though you are not an eyewitness, you possess written testimony from eyewitnesses who would not change their testimony even under the threat of death. The Gospels and the letters of Peter and John are eyewitness accounts. And, you are an eyewitness of what faith in Jesus has meant in your own life.

I have a friend who is a retired teacher and volunteer hospital chaplain. A number of years ago, his late wife was in the hospital recovering from a severe internal infection which nearly took her life. When the attending physician came by her room to arrange for her release, she thanked him for her recovery. The physician replied, "Don't thank me. Thank God." She responded, "How am I supposed to thank God? I don't even believe in God." The physician said, "To find the answer to that question, I would like to give you a prescription. When you get home, read the first three chapters of the Gospel of John."

When she got home, she was surprised to discover that John was located in the middle of the Bible. She told her husband, "This is strange; shouldn't I start with Genesis?" But you see, this physician had been asked to give a defense for the hope that was in him and he began by pointing her to an eyewitness. Shortly, after reading these chapters in John, she placed her faith in Christ. Her husband told me that he personally knows of at least thirty people who are now Christians because this physician said, "Don't thank me. Thank God," and introduced her to the eyewitness John.

We can also point out that no one refuted Peter when he told this large crowd that they were well aware that God had performed many miraculous signs through Jesus, and the Jewish authorities did not refute it either. We can also call upon the listeners' own experience with life. They were not around to see Jesus perform miracles, but they did have experience with the futility of sin and the struggle with hopelessness.

In our defense of the gospel, we can point out that there is universal agreement that all of these prophecies fulfilled by Jesus were written hundreds of years before Jesus' life. The fact that Jesus fulfilled those prophecies lends credence to both the Scriptures and to Jesus' claim to be the Messiah. [\[2\]](#)

Peter's Defense – Compelling Evidence for the Gospel

Of course, credible witnesses are not sufficient to make a convincing argument. If the evidence they report is circumstantial or inconclusive the argument is undermined. The testimony of Honest Abe Lincoln would not be very helpful if all he had to say was, "It was dark and I couldn't really see what happened." Peter made his argument by honing in on the following compelling evidence for the gospel:

1. Jesus did not live an ordinary life. God attested to Jesus' special position "with miracles and wonders and

signs.”

2. Jesus suffered a highly public death by crucifixion.
3. God raised Him up again.

First, the signs Jesus performed lend credence to the possibility of the resurrection. As Peter wrote to the Christians in Asia, “For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, ‘This is My beloved Son with whom I am well-pleased’ – and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain” (2 Peter 1:17-18).

I have the opportunity to share the gospel with international students who have little prior knowledge about Jesus and Christianity. As we look together at the accounts of Jesus’ miracles, I ask them, “What would your response be if you witnessed these events? What would you think about Jesus?” Usually the response is, “I would want to find out more about him. How is he able to do these things? He is not a normal person.”

The second piece of evidence is essential to the argument. If Jesus did not actually die on the cross, His resurrection is a farce. In every defense, Peter states that we know that Jesus was put to death on a cross (Acts 2:23; 3:15; 4:10; 5:30; 10:39; 1 Peter 1:3; 3:18). Jesus’ crucifixion resulted in real physical death. Jesus did not escape death; he experienced death to pay for our sins. The Jewish leaders did not try to refute Peter’s assertion that Jesus had died on that cross.

The crowning piece of evidence is that “God raised Jesus from the dead” (Acts 3:15). Peter wants his audience to know that this is an indisputable fact. Peter told Cornelius and his household, “[we] ate and drank with Him after He arose from the dead” (Acts 10:41).

Jesus' resurrection is the heart of the gospel and of any defense of the gospel. Consequently, it is the central theme of Peter's message. [\[3\]](#)

Peter's Defense – Confronting Objections with Consistent Reasoning

Some Christian speakers suggest that being “fools for Christ” (1 Corinthians 4:10) means that we do not need to address objections with logical arguments. This is odd since the person they are quoting, Paul, based his ministry and his letters on giving a rational argument for the Christian faith. Perhaps even more compelling is that the uneducated fisherman, Peter, also confronted objections using logical reasoning. He knew that a good argument addresses both the evidence clearly supporting the conclusion and also any evidence which appears to counter the conclusion.

Let's look at three specific objections on the minds of his listeners that Peter addressed in Acts and his letters.

The first objection he addressed is the popular notion that the Messiah would come in triumph and in power; certainly not in suffering and death. In his arguments, Peter reminds the listeners that the prophets clearly state that the one who will bring healing and restoration will suffer (Acts 2:23; 3:18; 4:11; 1 Pet. 1:10-11; 2:21-24). He told the crowd in the temple, “God announced beforehand by the mouth of all the prophets, that His Christ would suffer” (Acts 3:18). He pointed the rulers and the elders to Psalm 118 when he declared, “[Jesus is] the stone which was rejected by you the builders, but which became the chief corner stone” (Acts 4:11).

The second objection is that the Scriptures do not teach the resurrection of the dead. The Jews were looking for a descendant of David who would reign forever as the Messiah. Peter used Psalms written by David to show that the God had

revealed that the Messiah would die but not be abandoned to Hades or suffer decay and be raised to sit at the right hand of God (Psalm 16:8-11; 132:11; 110:1).

Later in his life, Peter took on a new objection which was not an issue in his early defense. This third objection was that Jesus had not returned to the earth as He promised. Peter knew that some scoffers were saying, "Why should we believe that Jesus is going to return? It has been years since His death and the world just keeps going along just as it always has." Peter responds by

1. identifying the false assumption in the scoffers' argument,
2. providing an important perspective on the question, and
3. explaining the rationale for delaying Jesus' return.

The false assumption is that God has not dramatically intervened in the past. Peter reminds them that God destroyed human civilization through the flood and the scoffers of that time did not believe God would act against them either.

The important perspective is that God does not view time in the way humans do. "But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day" (2 Peter 3:8-9).

The rationale is God's mercy as Peter wrote: "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (2 Peter 3:9).

Although you may need to address one of these three specific topics at sometime, the important point is that Peter did not gloss over the objections. He did not just say, "I am an eyewitness. Jesus is the resurrected Messiah. Repent and believe." He addressed the concerns he knew were on the minds of his audience with consistent rational arguments.

Peter's Defense – The Testimony of Changed Lives

Peter knew that an effective argument for the gospel, for our hope, needs to include visible as well as oral arguments. Peter emphasized current evidence that his audience could experience or observe at that time.

For example, at Pentecost his sermon is in response to the crowd drawn to the spectacle of the disciples praising God in many different languages. He points out that this event is the fulfillment of the prophecy in Joel. Then the body of his message leads to the point that “[Jesus] has poured forth this which you both see and hear” (Acts 2:33).

Similarly, in the temple he points to the healing of the lame man as evidence that Jesus is the resurrected Prince of Life (Acts 3:15-16).

In his first letter to the churches in Asia, Peter explains that our purpose as God's special people is to “proclaim the excellencies of Him who called you out of darkness into His marvelous light” (1 Peter 2:9). One way we fulfill our purpose is by always being ready to give a reasoned argument for our faith. However, Peter teaches us that it is much more than a verbal or written argument. According to the body his letter, we proclaim Jesus' excellencies by

1. our excellent behavior,
2. our loving relationships,
3. our response to suffering,
4. our servant's heart, and
5. our devotion to prayer.

These living arguments are essential elements supporting any effective argument explaining our living hope in Jesus. Peter put it this way: “always being ready to make a defense to everyone who asks you to give an account for the hope that is

in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame (1 Peter 3:15-16). A good conscience and good behavior are directly tied to the effectiveness of our defense. Peter also highlights the importance of presenting our argument with gentleness and a genuine concern and respect for the other person as someone created in the image of God and loved by Jesus.

Peter's Defense – A Clear Conclusion

Sometimes we get so enthused about the argument that we forget the purpose. We always want to point people to the fact that they can receive a living hope through faith in the resurrection of Jesus. Peter always kept his conclusion in mind. Let's look at how he presented the conclusion.

To the crowd at Pentecost, he said, "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified. . . Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit" (Acts 2:36-39).

To the crowd in the temple, he said, "Therefore repent and return, so that your sins may be wiped away" (Acts 3:19).

To the Jewish leaders, he proclaimed, "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved" (Acts 4:12).

To Cornelius and his household, he concluded, "through His name everyone who believes in Him receives forgiveness of sins" (Acts 10:43).

To the church in Asia, he reminded, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great

mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3).

Peter wanted them to understand the importance of Jesus life, death, and resurrection to their eternal future. His clear conclusions invited a response from each individual.

Our examination of the preaching and teaching of Peter has shown him to be a master apologist for the gospel. If we want to follow in his footsteps, we study his example preparing ourselves to give an effective argument consisting of

1. credible witnesses
2. compelling evidence
3. confronting objections with consistent reasoning
4. changed lives, and a
5. clear conclusion.

Then when people say that you are acting like Peter, it should be a testimony to your effective witness for our Lord Jesus Christ.

Notes

1. For a detailed discussion on Jesus’ example, check out Pat Zukeran’s “The Apologetics of Jesus,” probe.org/apologetics-of-jesus) and other resources at probe.org.

2. For more resources explaining our confidence in the Bible as a reliable witness, check out Pat Zukeran’s “Authority of the Bible” (probe.org/authority-of-the-bible) and other resources by going to probe.org/radio.

3. To find out more information on the compelling evidence for the Resurrection and its importance in making a reasoned argument for the gospel, see Steve Cable’s, “The Answer is the Resurrection” (probe.org/answer-is-the-resurrection) and other resources available at probe.org/radio.

Influential Intellectuals

Kerby Anderson examines four famous intellectuals—Rousseau, Marx, Russell and Sartre, looking for reasons they are worth following and not finding much.

Over the last two centuries, a few intellectuals have had a profound impact on Western Culture. British historian Paul Johnson writes about many of these influential intellectuals in his book, *Intellectuals: From Marx and Tolstoy to Sartre and Chomsky*. In this article, we will look at four of the better-known intellectuals whose influence continues to this day.



Paul Johnson reminds us that over the past two centuries, the influence of these secular intellectuals has grown steadily. He believes it is the key factor in shaping the modern world. In fact, this is really a new phenomenon. It was only the decline of clerical power in the eighteenth century that allowed these men to have a more significant influence in society.

Each secular intellectual “brought to this self-appointed task a far more radical approach than his clerical predecessors. He felt himself bound by no corpus of revealed religion.”^{1} For the first time, these intellectuals felt they alone could diagnose the ills of society and cure them without a need to refer to religion or past tradition.

One important characteristic of these new secular intellectuals was their desire to subject “religion and its protagonists to critical scrutiny.” And they pronounced harsh verdicts on priests and pastors about whether they could live up to their precepts.

After two centuries in which the influence of religion has declined and secular institutions have had a greater influence, Paul Johnson believes it is time to examine the record and influence of these secular intellectuals. In particular, he focuses on their moral and judgmental credentials. Do they have the right to tell the rest of us how to run our lives? How moral and just were they in their financial dealings and their sexual relationships? And how have their proposed systems stood up to the test of time?

I will give you a preview. These secular intellectuals lived decadent lives and mistreated so many people in their lives. Their proposed systems of politics, economics, and culture have been a failure and devastated millions of lives.

What a contrast to the Christian message. Jesus lived a sinless life (1 John 3:5) even though He was tempted as we are (Hebrews 4:15). Jesus called on His disciples to follow Him (Matthew 4:19). Even the Apostle Paul encouraged Christians to follow his example as he followed the example of Christ (1 Corinthians 11:1).

Paul Johnson concludes his book with a number of examples of how some of these secular intellectuals addressed current political and social issues. He also points out that these intellectuals saw no incongruity in moving from their own discipline (where they are masters) to public affairs (where they have no expertise). In the end, we discover that they “are no wiser as mentors, or worthier as exemplars, than the witch doctors or priests of old.”[\[2\]](#)

Jean-Jacques Rousseau

Jean-Jacques Rousseau is a very influential intellectual. Many of our modern ideas of education were influenced to some degree by his treatise *Émile*. And even to this day many

indirectly refer to some of his ideas found in the *Social Contract* that encapsulated his political philosophy.

Rousseau rejected the biblical narrative and instead believed that society was the reason we humans are defective. He argued, "When society evolves from its primitive state of nature to urban sophistication, man is corrupted." {3}

Rousseau believed that you could improve human behavior (and even completely transform it) by changing the culture and the forces that produced it. In essence, he believed you can change human beings through social engineering.

He was, no doubt, a difficult person to be around and very egotistical. Paul Johnson explains that "part of Rousseau's vanity was that he believed himself incapable of base emotions." {4} He also had a great deal of self-pity for his circumstances and had "a feeling that he was quite unlike other men, both in his sufferings and his qualities." {5}

Paul Johnson also reminds us that Rousseau "quarreled, ferociously and usually permanently, with virtually everyone with whom he had close dealings, and especially those who befriended him; and it is impossible to study the painful and repetitive tale of these rows without reaching the conclusion that he was a mentally sick man." {6}

Apparently, he cared little for those around him. For example, his foster-mother rescued him from destitution at least four times. But later when he did much better financially, and she became indigent, he did little for her. {7} His five children born to his mistress were abandoned to the orphanage hospital. He did not even know the dates of their births and took no interest in them.

Rousseau even acknowledged "that brooding on his conduct towards his children led him eventually to formulate theory of education he put forward in *Émile*. It also clearly helped to

shape his *Social Contract*, published the same year.”{8}

The only woman who ever loved Rousseau summed him up this way: “He was a pathetic figure, and I treated him with gentleness and kindness. He was an interesting madman.”{9}

In this article we are studying some of these secular intellectuals because they have had such a profound impact on our world even today. But as we can already see from the life of Rousseau and will see from some of the other men we will discuss below, they lived decadent lives. They really had no business telling the rest of us how to live our lives.

Karl Marx

Paul Johnson concludes that Marx “has had more impact on actual events, as well as on the minds of men and women, than any other intellectual in modern times.”{10}

Marx claimed that his philosophy was scientific. Paul Johnson disagrees and says it was not scientific. “He felt he had found a scientific explanation of human behavior in history akin to Darwin’s theology of evolution.”{11} Although Marx obtained a doctorate in philosophy he really wasn’t a scholar, at least in the traditional sense. He actually spent more time organizing the Communist League and collecting material.

Paul Johnson says there were three strands in Marx: the poet, the journalist, and the moralist. He used poetic imagery which actually became part of his political vision. He was also a journalist and fairly good one at that. He also made use of aphorisms. Many of the most famous were borrowed from others. Two of the best known are: “The proletarians have nothing to lose but their chains,” and “Religion is the opium of the people.”

The moral impulse of Marx began with “his hatred of usury and

moneylenders.”[{12}](#) He believed that Jews had corrupted Christianity. His solution, therefore, was to abolish the Jewish attitude toward money. Ultimately, the Jews and the corrupted version of Christianity would disappear. Later Marx broadened his critique to blame the bourgeois class as a whole.

How did Marx treat others? “Marx quarreled with everyone with whom he associated” unless “he succeeded in dominating them completely.”[{13}](#) He also collected elaborate dossiers about his political rivals and enemies.”[{14}](#) Also, Marx “did not reject violence or even terrorism when it suited his tactics.”[{15}](#) Later Lenin, Stalin, and Mao would practice such violence on an enormous scale.

Central to his hatred of capitalism was probably his incompetence in handling money. He never seriously attempted to get and hold down a job. Instead, Engels became the primary source of income for Marx and his family. In fact, Engels nearly ended the relationship when he once received a letter from Marx that virtually ignored the death of a woman Engels loved and focused the rest of the letter asking for money.

Life for his wife Jenny and their children was a nightmare. In time her jewelry ended up at the pawnshop. “Their beds were sold to pay the butcher, milkman, chemist and baker.”[{16}](#) He even denied his daughters a satisfactory education. After his wife’s death, the family nursery-maid became his mistress and conceived a child whom Marx would never acknowledge. Once again, we see the decadent lives of these secular intellectuals.

Bertrand Russell

Paul Johnson says that “No intellectual in history offered advice to humanity over so long a period as Bertrand Russell.”[{17}](#) His first book was published when Queen Victoria

was still alive, and his last book came out the year Richard Nixon resigned because of Watergate. He also wrote countless newspaper and magazine articles. He wrote so much because he found writing to be so easy, and he was well paid for it.

Russell was an orphan, but his parents (who were atheists) left instructions for him to be brought up on the teaching of John Stuart Mill. His grandmother, however, would have none of it and raised him in an atmosphere of Bibles and Blue Books, taught by governesses and tutors. Nevertheless, he rejected religion as a teenager and remained an unbeliever the rest of his life.

“No man ever had a stronger confidence in the power of intellect, though he tended to see it almost as an abstract, disembodied force.”[{18}](#) For much “of his life he spent in telling the public what they ought to think and do, and this intellectual evangelism completely dominated the second half of his long life.”[{19}](#) On a number of occasions, he found himself in trouble with the law, being sued and fined for articles he wrote.

Paul Johnson remarked that “No one was more detached from physical reality than Russell. He could not work the simplest mechanical device or perform any of the routine tasks which even the most pampered man does without thinking.”[{20}](#)

He said that the First World War caused him to revise the views he held about human behavior, in part because he could not understand how people’s emotions function in wartime. Reading him produced “a sense of wonder in the normal reader that so clever a man could be so blind to human nature.”[{21}](#)

Bertrand Russell believed “that the ills of the world could be largely solved by logic, reason, and moderation.” But here was his inconsistency. “When preaching his humanist idealism, Russell set truth above any other consideration. But in a corner, he was liable—indeed likely—to try to lie his way out

of it.”{22}

As we have documented with other secular intellectuals, Russell also exploited women (especially his wives) as well as others who worked with him. This does seem to be a pattern. When students are required to read the works of many these men, they are never told about their lives. Although we are supposed to respect their intellect, once we study their lives we find that there was very little to respect.

Jean-Paul Sartre

Paul Johnson concludes that “no philosopher this century has had so direct an impact on the minds and attitudes of so many human beings, especially young people, all over the world.”{23} Existentialism was a popular philosophy for decades. His plays were hits. His books sold in the millions.

He grew up as a spoiled child (his father dying when he was fifteen months), with his grandfather giving him the run of his library and his mother providing for him a childhood “paradise.” He enjoyed one of the best educations and had a habit of reading three hundred books a year.

In some ways, World War II made Sartre, though the people around him found little use for him. He “was notorious for never taking a bath and being disgustingly dirty. What he did was write.”{24} He didn’t do anything to save the Jews. Instead, he “concentrated relentlessly on promoting his own career. He wrote furiously, plays, philosophy and novels, mainly in cafés.”{25}

Sartre is known for the philosophy of existentialism, though the word was not his. The press invented it, and he came to embrace it. He proposed his philosophy of human freedom at a time when people were hungry for it. But he also meant that the existentialist individual must live without excuses. That is the why he wrote that “Man is condemned to be free.”

Sartre's companion through life was Simone de Beauvoir, who was a brilliant writer and philosopher. But he treated her "as a mistress, surrogate wife, cook and manager, female bodyguard, and nurse." [\[26\]](#) He was "the archetype of what in the 1960s became known as a male chauvinist." [\[27\]](#) He had numerous sexual liaisons that came and went with some regularity.

Paul Johnson concludes that "Sartre, like Russell, failed to achieve any kind of coherence and consistency in his views on public policy. No body of doctrine survived him." [\[28\]](#) Apparently he stood for very little other than to be linked to the liberal Left.

In this article we have taken a brief look at the lives of some of the secular intellectuals who have had an influence in the world. They still have some influence, and so it is worth asking if we should accept their prescriptions.

These men all lived decadent lives. Most of them mistreated people in their lives. But even more disturbing is the fact that they proposed systems of politics, economics, and culture that have been a failure and devastated millions of lives. They do not deserve the prominence they are often given in our universities today. We are expected to revere them, but there is little in their lives to respect.

Notes

1. Paul Johnson, *Intellectuals: From Marx and Tolstoy to Sartre and Chomsky* (New York: Harper-Collins, 1988), 1.
2. Ibid., 34.
3. Ibid., 3.
4. Ibid., 10.
5. Ibid.
6. Ibid., 14.
7. Ibid., 19.
8. Ibid., 23.

9. Ibid., 27.
10. Ibid., 52.
11. Ibid.
12. Ibid., 57.
13. Ibid., 70.
14. Ibid., 71.
15. Ibid.
16. Ibid., 77.
17. Ibid., 197.
18. Ibid., 199.
19. Ibid.
20. Ibid., 202.
21. Ibid.
22. Ibid., 203.
23. Ibid., 225.
24. Ibid., 229.
25. Ibid., 230.
26. Ibid., 235.
27. Ibid., 236.
28. Ibid., 253.

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The Purpose of Life

Paul Rutherford looks at the purpose of life from his Christian perspective as well as Buddhism, Hinduism, Islam and Hollywood.

On a warm day recently I visited my alma mater. And between the hallowed halls of old, a chance encounter reconnected me with an old friend. Eager for news, she asked me what I'd done since graduating, and my easy reply included mission work and how much I enjoy it. She smiled and said, "That's great, as

long as you're happy." Have you had this type of conversation before?



If you have, then perhaps you also understand my consternation at my friend's response. I don't do mission work to be happy. I do it to honor and please the Lord Jesus Christ. On some level I felt misunderstood. Yet, her response indicates, I think, a prominent view held in our culture that happiness is what really matters. As far as her response is concerned, I could just as well have taken a job at a coffee shop, so long as I was happy.

Her response, while not uncommon, demonstrates a prevailing value in our culture today—pluralism. Mankind's ultimate purpose can be attained through multiple acceptable means, be they religion, economics, or otherwise.

You might be saying to yourself, "How did you get from your friend's comment about your happiness to mankind's ultimate purpose?" Good question. I skipped a few steps. When my friend bases her approval of what others do on their happiness, that means that what they *do* to be happy matters less than the fact that they *are* happy. Being happy then becomes the primary purpose or aim in life. You see? Happiness becomes a sort of general unit of measure for life's success. Since I am happy in life, I received my friend's stamp of approval.

But what is our ultimate purpose? Isn't that the million dollar question! And it's precisely the question I want to explore in this article. The answer you give will depend on your perspective. So I'll consider several different perspectives, or worldviews, including my own, Christianity. Contrary to current thinking, the fact that there are different perspectives which result in differing meanings to

life does not mean that all perspectives are equally true or even valid. Truth is found in Scripture so that's where we look to discover the true meaning of life.

As a Christian, I believe the ultimate purpose in life is salvation; that is, after I die I want to be with God for eternity.

"Being with God for eternity is great," you might say. "But how does one do that?" That's a great question. Certainly not all Christians will state it the same way, but the answer is believing in Jesus Christ of Nazareth as God who died for your sins and rose again to new life (cf. 1 Cor. 15:3-4). A Christian living out this principle patterns his life and relationships after Jesus Christ—serving, loving, and teaching.

Christianity is unmistakably present in America, but obviously this isn't the case in every culture. Next we'll consider mankind's purpose according to a very different worldview closer to home than you might think: Buddhism.

Buddhism

I was at a diner last week grabbing a late night burger with my friend from Bible study, and I mentioned a desire to start a new workout regimen. He handed me a business card for a place doing some new form of [yoga](#), apparently really good for you.

Is it me, or does yoga seem to be increasing in currency among Christians as just one more way to work out?

It's totally fine for Christians to practice yoga as physical exercise, isn't it? The answer is too complex to say here, but the sheer fact that we pose the question underscores the unmistakable impression yoga has made on American culture.

What if I did practice yoga? What if I were a practicing Buddhist? Would that make a difference anyway? I think so.

To ask a larger question, what is our ultimate purpose? Once again, the answer depends upon your perspective. For the yoga-practicing Buddhist, the answer is nothing. Literally. The ultimate purpose for life is to cease to exist, or what is called *nirvana*.

Traditionally understood to be from India, yoga is a discipline of the mind and the body, and is actively practiced today by both Buddhists and Hindus.^{1} But increasingly, Americans have jettisoned the spiritual disciplines of yoga, ignoring its spiritual aspects, in favor of the sheerly physical, often in lieu of the morning jog.

Now, ceasing to exist, or *nirvana*, may seem more like an anti-purpose for life because it is defined by not living rather than that for which one lives. Nevertheless, much thought and action is involved in this monumental goal of *nirvana*.

One such step in attaining *nirvana* is realizing the second of the Four Noble Truths: all frustration in life arises from desire. Did that make your head spin? It makes mine spin. Simply put, frustration is an unmet expectation or desire, so frustration's origin then, is desire.

Life is filled with desires—food, shelter, or clothing may be the first to come to mind—but there are a myriad of others from cars, to jewelry, technology, even relationships.

Follow me here. Since desire leads to frustration, the best way to eliminate frustration is to eliminate desire. This is precisely the path to *nirvana*, the elimination of desire. Therefore, we must cease to exist in order to free ourselves from this frustration or suffering.

Do you see the difference in life's purpose? The ultimate purpose in life for the Christian is to be with God for

eternity, but for a Buddhist it's to cease to exist. Very different indeed.

Hinduism

Fifty singers gather on a Sunday morning in Queens. The director groups them together and gives them one final word of instruction before they begin. Listeners don't entirely fall silent. Priests in the background continue to laugh among themselves, as the choir begins, "Om! Ganesha Sharanam!"

Notice something different about this picture? It may not fit your expectations. That's because this choir isn't singing praise to Jesus Christ; they aren't even in a church. Rather they're Hindus worshipping in their New York temple.

Surprised? So were many of the devotees gathered that Sunday morning in late August 2009, the New York Times reported.[\[2\]](#) Most of the faithful Hindus worshipping there for years had never before heard a Hindu choir. It is a mix of both Hindu and Christian traditions.

This story testifies to the strange and wonderful effects of very different religions meeting in a single culture, and undoubtedly demonstrates the pervasiveness of Hinduism in American culture today.

Choirs seem so commonplace in America. How can a Hindu, like those mentioned earlier, have never heard one in his own religion before? The answer lies in the difference between Hindu and Christian worship.

Hindu worship tends to be much more individualistic. And while predominantly occurring at a temple rather than at one's home, Hindu worship is more focused on prayers and rituals rather than on an assembly or gathering as a Christian understands a church service.

Take a step back. Ask a larger question. Why does the Hindu go

to temple? What's his motivation? The answer? To appease a myriad of gods in hopes of being reincarnated in the next life as a higher life form. If you're a human being listening to this right now, then you've already had thousands of good lifetimes prior, combined to bring you to your current form.

To be fair, Hinduism is a huge religion with over one billion practitioners, spanning thousands of years, and existing in multiple different cultures. Some scholars believe it is the oldest recorded religion. So to ascribe the Hindu's motivation as wanting to please the gods is a drastic oversimplification, but is nonetheless true for many if not most Hindus.

You see, for the Hindu the world exists eternally. People die and are reborn all the time in a never-ending cycle. The ultimate purpose for life, then, is to be freed from the never-ending cycle of rebirth and become one with Brahma, or the ultimate singularity of the universe. This release is called *moksha*. It's achieved by offering sacrifices to the gods, including prayers, and right living.

Does this sound like your life? If not, you're probably not Hindu. This further underscores the fact that all religions at their core may not all be the same.

Islam

"Boycott Facebook" reads the placard of an Islamist protestor in Karachi.

Late spring 2010 in Pakistan, a Facebook page declares, "Everybody Draw Mohammed Day!" A Pakistani high court deems the material highly offensive, and the entire Facebook website was shut down within its borders as a result, the *Wall Street Journal* reports.[\[3\]](#)

Ban Facebook! You may find yourself asking, why would anyone ever do that? What about rights to free speech, or exercise of

religion? Doesn't a Facebook ban deny people just such rights? Well, under a government far less liberal in doling out these liberties, claiming rights quickly makes a sticky situation.

But the short answer to the motivation for banning Facebook is because they're Muslim, and as such they regard as sacred Mohammed, their most famed prophet. He's so sacred, in fact, that to depict him in a portrait is a kind of blasphemy. Hence art from Muslim cultures is either calligraphy or geometric (think mosaics).

There is more going on here beneath the surface, leading an entire country to ban Facebook. It's not just reverence for a significant religio-cultural phenomenon, or even devotion to their faith. No, it goes deeper than that. Muslims have a different perspective from most Westerners on how this world operates at its most fundamental level.

For the Muslim there is one God, Allah. He is the supreme unquestioned creator and Lord of the universe who revealed his intentions for mankind through his prophet Mohammed. Reverence for Allah is paramount, even above the value of the individual. This leads Muslims to value obedience to Allah over freedoms of the individual. In this case obedience is not portraying Mohammed.

You may respond by posing once again the previous question: what about a man's right to speech or religion? But for the Muslim, you're simply asking the wrong question. A better question the Muslim would ask is, what about putting Mohammed in his proper place, and by extension obeying Allah?

The ultimate purpose in life for a Muslim is to obey Allah and to be rewarded after life by entering paradise. Unlike Christians, Muslims do not believe mankind is sinful and in need of a savior, but only needs to perform the right actions, of which we are certainly capable. While Muslims hope for the mercy of Allah, the right to enter paradise is a result of

obedience, not his grace. So central is this unmitigated obedience to Muslims, that many give their lives to defend Allah and their way of life.

Rights to free speech aside, when given the choice between a Facebook ban and martyrdom, suddenly Facebook deprivation doesn't seem so bad.

Hollywood

An honest working man returns home from a rough day at the office. He's a struggling ad specialist for a sports magazine. He's in his mid-thirties, single, and completely eligible. But the right woman just hasn't come along. He's a handsome, brown-haired man with kind blue eyes and a knack for making you want to trust him when he flashes you his easy smile. We long for him to find satisfaction in someone as we trace the story of his search.

One night he meets a dashing young lady. Our hearts jump for him. A relationship ensues and they grow closer. One night in desperation to express his deepest and truest feelings for the gal, he confesses, "You complete me." Perhaps now you realize I'm describing the story from Hollywood's hit 1996 film, *Jerry Maguire*.

We've been considering the ultimate purpose of man from different perspectives, and, with an ever-increasing number of Americans considering themselves not religious, I've gone to a secular source for consideration: Hollywood.

Jerry Maguire's famous confession, "You complete me," is a wonderful illustration of mankind's ultimate purpose being himself, or what is called humanism. Maguire realizes something is missing in his life. He longs for satisfaction, for joy, for love, but his seeming inability to find it causes him pain. We realize that the world in which we live is broken and imperfect, and who would disagree?

Maguire finds in this woman, in this relationship, the completion of himself. He looks to her to be what he cannot be himself. In so doing, he creates out of her a savior. He looks to her to save him from his misery of singleness and heartache. He needs her in order to be whole himself.

This story is a clear demonstration of mankind looking to himself to be his ultimate purpose. I am generalizing a bit to choose words from a single film, but many messages from Hollywood films don't contradict this theme. We want to be able to save ourselves. Isn't that the American ideal: pulling oneself up by one's bootstraps?

Beware what Hollywood would have us believe, that our ultimate purpose is ourselves, and only we can save ourselves. Hollywood would have us believe that life can be found in relationships, people, or even ourselves. It's a lie. Jesus said, "I am the way, the truth, and the life" (John 14:6). Only Jesus can save mankind. Serving Him is the only purpose that will bring satisfaction and joy in life, only in Him alone.

"What is my ultimate purpose?" That's the question. The answers we've considered from different perspectives range from happiness to appeasing the gods. Why does it matter? Because your ultimate purpose determines how you live, and while we may all be alike, since we are all human, when it comes to what really matters in life, we are very different indeed.

Notes

1. "Yoga," Wikipedia, en.wikipedia.org/wiki/Yoga (accessed May 6, 2010).
2. Jonathan Allen, The New York Times online, nyti.ms/hJUJ8b (accessed May 20, 2010).
3. Tom Wright, "Pakistan Maintains Facebook Ban," The Wall Street Journal online, on.wsj.com/dJiwI6 (accessed May 20, 2010).

Putting Beliefs Into Practice Revisited: Twenty-somethings and Faithful Living

Rick Wade updates his [earlier discussion](#) of 3 major ingredients necessary for Christians' faithful living: convictions, character, and community.

A Turning Point

In recent months Probe has focused more and more attention on the state of the younger generations in the evangelical church regarding their fidelity to basic Christian doctrines and Christian practices like prayer and church attendance. Our concern has deepened as we've become more aware of the fact that, not only is the grasp on Christian beliefs and practices loosening, but that some unbiblical beliefs and practices in our secular culture are seen as acceptable for Christians.



With this in mind it seems appropriate to revisit a [program](#) I wrote over ten years ago on the necessity of linking our beliefs with the way we live in order to practice a healthy Christian life. It was based on Steven Garber's book *The Fabric of Faithfulness*.^{1} Garber's book was written with college students in mind. However, the principles are the same for people in other stages of life as well.

The Fabric of Faithfulness was written to help students in the critical task of establishing moral meaning in their lives. By “moral meaning” he is referring to the moral significance of the general direction of our lives and of the things we do with our days. “How is it,” he asks, “that someone decides which cares and commitments will give shape and substance to life, for life?”[{2}](#)

In this article I want to look at three significant factors which form the foundations for making our lives fit our beliefs: convictions, character, and community.[{3}](#)

For many young people, college provides the context for what the late Erik Erikson referred to as a *turning point*, “a crucial period in which a decisive turn *one way or another* is unavoidable.”[{4}](#) However, as sociologists Christian Smith and Patricia Snell report, graduation from college is no longer the marker for the transition of youth to adult.[{5}](#) Steve Cable notes that “most young adults assume that they will go through an extended period of transition, trying different life experiences, living arrangements, careers, relationships, and viewpoints until they finally are able to stand on their own and settle down. . . . Some researchers refer to this recently created life phase as ‘emerging adulthood,’ covering the period from 18 to 29.”[{6}](#)

Telos and Praxis

The young adult years are often taken as a time to sow one’s wild oats, to have lots of fun before the pressures (and dull routine!) of “real life” settle in. Too much playing, however, delays one’s preparation for those pressures. In addition, bad choices can be made during that time that will negatively affect the course of one’s life.

Theologian Jacques Ellul gives this charge to young people:

“Remember your Creator during your youth: when all possibilities lie open before you and you can offer all your

strength intact for his service. The time to remember is not after you become senile and paralyzed! . . . You must take sides earlier—when you can actually make choices, when you have many paths opening at your feet, before the weight of necessity overwhelms you.”{7}

Living in a time when so many things seem so uncertain, how do we even *begin* to think about setting a course for the future? Steven Garber uses a couple of Greek words to identify two foundational aspects of life which determine its shape to a great extent: *telos* and *praxis*. *Telos* is the word for the end toward which something is moving or developing. It is the goal, the culmination, the final form which gives meaning to all that goes before it. The goal of Christians is to be made complete in Christ as Paul said in Colossians 1:28: “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature [or complete or perfect] in Christ.” This over-arching *telos* or goal should govern the entirety of our lives.

Garber’s second word, *praxis*, means action or deed.{8} Jesus uses the word in Matthew 16:27 when he speaks of us being repaid according to our deeds or *praxis*.

While everyone engages in some kind of *praxis* or deeds, in the postmodern world there is little thought given to *telos* because many people believe no one can *know* what is ultimately real, what is eternal, and thus where we are going. We are told, on the one hand, that our lives are completely open and free and the outcome is totally up to us, but, on the other, that our lives are determined and it doesn’t matter what we do. How are we to make sense of our lives if either of those is true?

Where we begin is the basic beliefs that comprise the *telos* of the Christian; i.e., our convictions.

Convictions: Where It Begins

When we think of our “end” in Christ we’re thinking of something much bigger and more substantive than just where we will spend eternity. We’re thinking of the goal toward which history is marching. In His eternal wisdom God chose to sum up all things in Christ (Eph. 1:10). New Testament scholar J. B. Lightfoot wrote that this refers to “the entire harmony of the universe, which shall no longer contain alien and discordant elements, but of which all the parts shall find their centre and bond of union in Christ.”[{9}](#) It is the *telos* or “end” of Christians to be made perfect parts of the new creation.

Who is this Jesus and what did he teach? He said that He is the only way to God, and that our connection with Him is by faith, but a faith that results in godly living. He talked about sin and its destruction, and about true faith and obedience. What Jesus said and did provide the content and ground of our convictions, and these convictions provide the ground and direction for the way we live. These aren’t just religious ideas we’ve chosen to adopt. They are true to the way things are.

Garber tells the story of Dan Heimbach who served on President George H. W. Bush’s Domestic Policy Council. Heimbach sensed a need while in high school to be truly authentic with respect to his beliefs. He wanted to know if Christianity was really true. When serving in Vietnam he began asking himself whether he could really live with his convictions. He says,

“Everyone had overwhelmingly different value systems. While there I once asked myself why I had to be so different. With a sense of tremendous internal challenge I could say that the one thing keeping me from being like the others was that deep down I was convinced of the truth of my faith; this moment highlighted what truth meant to me, and I couldn’t turn my back on what I knew to be true.”[{10}](#)

Christian teachings that we believe give meaning to our existence; they provide an intellectual anchor in a world of multiple and conflicting beliefs, and give direction for our lives. For a person to live consistently as a Christian, he or she must know at least basic Christian doctrines, and be convinced that they are “true truth” as Francis Schaeffer put it: what is really true.

Character: Living It Out

So our beliefs must be grounded in Christ. But we can't stop there. Not only do we need to receive as true what Jesus taught, we also need to live it out as He did. After telling the Corinthians to do all things to the glory of God, Paul added that they should “be imitators of me as I am of Christ” (1 Cor. 11:1).

Morality is inextricably wedded to the way the world is. A universe formed by matter and chance cannot provide moral meaning. The idea of a “cosmos without purpose,” says Garber, “is at the heart of the challenge facing students in the modern world.”[\[11\]](#) This is a challenge for all of us, student and non-student. Such a world provides no rules or structure for life. Christianity, on the other hand, provides a basis for responsible living for there is a God back of it all who is a moral being, who created the universe and the people in it to function certain ways. To not live in keeping with the way things are is to invite disaster.

If we accept that Christianity *does* provide for the proper development of character in the individual based on the truth of its teachings, we must then ask *how* that development comes about. Garber believes an important component in that process is a mentor or guide.

Grace Tazelaar graduated from Wheaton College, went into nursing, and later taught in the country of Uganda as it was being rebuilt following the reign of Idi Amin. At some point

she asked a former teacher to be her spiritual mentor. Says Garber, "This woman, who had spent years in South Africa, gave herself to Grace as she was beginning to explore her own place of responsible service." Grace saw her mentor's beliefs worked out in real life.[{12}](#)

The White Rose was a group of students in Germany who opposed Nazism. Brother and sister Hans and Sophie Scholl were strongly influenced in their work by Carl Muth, a theologian and editor of an anti-Nazi periodical. One writer noted that "The Christian Gospel became the criterion of their thought and actions." Their convictions carried them to the point of literally losing their heads for their opposition.

Being a mentor involves more than teaching others how to have quiet times. They need to see how Christianity is fleshed out in real life, and they need encouragement to extend themselves to a world in need in Jesus' name, using their own gifts and personalities.

Community: A Place to Grow

Garber adds one more important element to the mix of elements important in being a Christian. We've looked at the matter of convictions, the beliefs we hold which give direction and shape to our lives. Then we talked about the development of character, the way those beliefs are worked out in our lives. Community is the third part of this project of "weaving together belief and behavior" (the sub-title of Garber's book), the place where we see that character worked out in practice.

Christian doctrines can seem so abstract and distant. How does one truly hold to them in a world which thinks so differently? Bob Kramer, who was involved in student protests at Harvard in the '60s, said he and his wife learned the importance of surrounding themselves with people who also wanted to connect *telos* with *praxis*. He said, "As I have gotten involved in

politics and business, I am more and more convinced that the people you choose to have around you have more to do with how you act upon what you believe than what you read or the ideas that influence you. The influence of ideas has to be there, but the application is something it's very hard to work out by yourself." [\[13\]](#)

The Christian community (or the church), if it's functioning properly, can provide a solid plausibility structure for those who are finding their way. To read about love and forgiveness and kindness and self-sacrifice is one thing; to see it lived out within a body of people is quite another. It provides significant evidence that the convictions are valid. "We discover who we are," says Garber, "and who we are meant to be—face to face and side by side with others in work, love and learning." [\[14\]](#)

During their university years and early twenties, if they care about the course of their lives, young people will have to make major decisions about what they believe and what those beliefs mean. Garber writes, "Choices about meaning, reality and truth, about God, human nature and history are being made which, more often than not, last for the rest of life. Learning to make sense of life, for life, is what the years between adolescence and adulthood are all about." [\[15\]](#)

Convictions, character, and community are three major ingredients for producing a life of meaningful service in the kingdom of God, for putting together our *telos* and our *praxis*.

Notes

1. Steven Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years* (Downers Grove: InterVarsity Press, 1996). An expanded edition was published in 2007 under the shortened title *The Fabric of Faithfulness: Weaving Together Belief and Behavior*.

2. *Ibid.*, 27.

3. Ibid., 37.
4. Erik Erikson, *Insight and Responsibility: Lectures on the Ethical Implications of Psychoanalytic Insight* (New York: W.W. Norton, 1964), 138, quoted in Garber, 17.
5. Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (Oxford University Press, 2009).
6. Steve Cable, "Emerging Adults and the Future of Faith in America," Probe Ministries, 2010, www.probe.org/emerging-adults-and-the-future-of-faith-in-america/.
7. Jacques Ellul, *Reason for Being: A Meditation on Ecclesiastes* (Grand Rapids: Eerdmans, 1990), 282-83, quoted in Garber, 39.
8. Colin Brown, ed., *The New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1976), s.v. "Work," by H.-C. Hahn (3:1157-58). [Note: The hyphen is there in the source text.]
9. J. B. Lightfoot, *Notes on the Epistle of St. Paul*, 322, quoted in Brown, NIDNTT, s.v. "Head," by C. Brown (2:163).
10. Garber, Fabric, 122.
11. Ibid., 59.
12. Ibid., 130.
13. Ibid., 149.
14. Ibid., 147.
15. Ibid., 175.

The Just War Tradition in the Present Crisis

Is it ever right to go to war? Dr. Lawrence Terlizzese provides understanding of just war tradition from a biblical perspective.

Searching for Answers

Recent events have prompted Christians to ask moral questions concerning the legitimacy of war. How far should we go in punishing evil? Can torture ever be justified? On what basis are these actions premised? These problems remain especially acute for those who claim the Christian faith. Fortunately, we are not the first generation to face these questions. The use of force and violence has always troubled the Christian conscience. Jesus Christ gave his life freely without resisting. But does Christ's nonviolent approach deny government the prerogative to maintain order and establish peace through some measure of force? All government action operates on the premise of force. To deny all force, to be a dedicated pacifist, leads no less to a condition of anarchy than if one were a religious fascist. Extremes have the tendency to meet. In the past, Christians attempted to negotiate through the extremes and seek a limited and prescribed use of force in what has been called the Just War Tradition.



The Just War Tradition finds its source in several streams of Western thought: biblical teaching, law, theology,

philosophy, military strategy, and common sense. Just War thinking integrates this wide variety of thought through providing Christians with a general orientation on the issues of war and peace. This tradition transcends denominational barriers and attempts to supply workable answers and solutions to very difficult moral problems. Just War has its origins in Greco-Roman thinking as well as Christian theology: Augustine, Aquinas, and Calvin have all contributed to its development.[\[1\]](#)

Just War thinking does not provide sure-fire ways of fighting guilt-free wars, or offer blanket acceptance of government action. It often condemns acts of war as well as condones. Just War presents critical criteria malleable enough to address a wide assortment of circumstances. It does not give easy answers to difficult questions; instead, it provides a broad moral consensus concerning problems of justifying and controlling war. It presents a living tradition that furnishes a stock of wisdom consisting of doctrines, theories, and philosophies. Mechanical application in following Just War teachings cannot replace critical thinking, genius, and moral circumspection in ever changing circumstances. Just War attempts to approximate justice in the temporal realm in order to achieve a temporal but lasting peace. It does not make pretensions in claiming infinite or absolute justice, which remain ephemeral and unattainable goals. Only God provides infinite justice and judgment in eternity through his own means. “‘Vengeance is Mine, I will repay,’ says the Lord” (Deut. 32:35; Heb. 10:30).

The Clash of Civilizations

To apply Just War criteria we must first have a reasonable assessment of current circumstances. The Cold War era witnessed a bipolar world consisting of two colossal opponents. The end of the Cold War has brought the demise of strict ideological battles and has propelled the advent of

cultural divisions in a multi-polar world. Present and future conflicts exist across cultural lines. The “Clash of Civilizations” paradigm replaces the old model of East vs. West.^{2} People are more inclined to identify with their religious and ethnic heritage than the old ideology. The West has emerged as the global leader, leaving the rest of the world to struggle either to free itself from the West or to catch it economically and technologically. The triumph of the West—or modernized, secular, and materialist society—has created a backlash in Islamic Fundamentalism.

Fundamentalism does not represent ancient living traditions but a modern recreation of ancient beliefs with a particular emphasis on political conquest. Fundamentalists do not hesitate to enter into battle or holy war (jihad) with the enemies of God at a political and military level. The tragic events of 9/11 and the continual struggle against terrorism traces back to the hostility Islamic fundamentalists feel towards the triumph of the West. They perceive Western global hegemony [ed. note: leadership or predominant influence] as a threat and challenge to their religious beliefs and traditions, as most Christian fundamentalists and evangelicals feel threatened by the invincible advance of modern secular society. The error of fundamentalism lies in thinking it can recreate the past and enforce those beliefs and conditions on the modern world. Coercion remains at the heart of fundamentalist practice, constituting a threat potentially worse than modern secular society.

This cultural divide causes Christians to reconsider the basis of warfare premised on the responsibilities of the state to defend civil society against the encroachments of religious extremism that fights in the name of God and for a holy cause or crusade.

This may sound strange at first to theological ears, but an absolute principle of Just War states that Christians never fight for “God and Country,” but only for “Country.” There is

only a secular and civil but necessary task to be accomplished in war, never a higher mandate to inaugurate God's kingdom. In this sense Just War thinking attempts to secularize war by which it hopes to limit its horrendous effects.

Holy War or Just War

An essential distinction divides Just War from holy war. Just War does not claim to fight in the name of God or even for eternal causes. It strictly concerns temporal and political reasons. Roland Bainton sums up this position: "War is more humane when God is left out of it." [\[3\]](#) This does not embrace atheism but a Christian recognition concerning the value, place, and responsibilities of government. The state is not God or absolute, but plays a vital role in maintaining order and peace (Matt. 22:21). The Epistles repeat this sentiment (Rom.13; 1 Peter 2: 13-17; 1 Tim.2; Titus 3:1). Government does not act as the organ or defender through which God establishes his kingdom (John 18: 36).

Government does not have the authority to enforce God's will on unwilling subjects except within a prescribed and restricted civil realm that maintains the minimum civil order for the purpose of peace. Government protects the good and punishes the evil. Government serves strictly temporal purposes "in order that we may lead a tranquil and quiet life in all godliness and dignity" (2 Tim. 2:2). God establishes civil authorities for humanity's sake, not his own. Therefore, holy war that claims to fight in the name of God and for eternal truths constitutes demonic corruption of divinely sanctioned civil authority.

The following distinctions separate holy war and Just War beliefs. Holy war fights for divine causes in Crusades and Jihads to punish infidels and heretics and promote a particular faith; Just War fights for political causes to defend liberty and religious freedom. Holy war fights by

divine command issuing from clerics and religious leaders; Just War fights through moral sanction. Holy war employs a heavenly mandate, Just War a state mandate. Holy war is unlimited or total; anything goes, and the enemy must be eradicated in genocide or brought to submission. The Holy War slogan is “kill ‘em all and let God sort them out!” Holy war accepts one group’s claim to absolute justice and goodness, which causes them to regard the other as absolutely evil. Just War practices limited war; it seeks to achieve limited temporal objectives and uses only necessary force to accomplish its task. Just War rejects genocide as a legitimate goal. Holy war fights out of unconditional obedience to faith. Just War fights out of obedience to the state, which is never incontestable. Holy war fights offensive wars of conquest; Just War fights defensive wars, generally responding to provocation. Holy war battles for God to enforce belief and compel submission. Just War defends humanity in protecting civil society, which despite its transitory and mundane role in the eternal scheme of things plays an essential part in preserving humanity from barbarism and allows for everything else in history to exist.

Why Go to War?

Just War thinking uses two major categories to measure the legitimacy of war. The first is called *jus ad bellum* [Latin for “justice to war”]: the proper recourse to war or judging the reasons for war. This category asks questions to be answered before going to war. It has three major criteria: just authority, just cause, and just intent.

Just authority serves as the presupposition for the rest of the criteria. It requires that only recognized state authorities use force to punish evil (Rom. 13:4; 1 Pet. 2). Just War thinking does not validate individual actions against opponents, which would be terrorism, nor does it allow for paramilitary groups to take matters in their own hands. Just

authority requires a formal declaration. War must be declared by a legitimate governmental authority. In the USA, Congress holds the right of formal declaration, but the President executes the war. Congressional authorization in the last sixty years has substituted for formal declaration.

Just cause is the most difficult standard to determine in a pluralistic society. Whose justice do we serve? Just War asserts the notion of comparative or limited justice. No one party has claim to absolute justice; there exists either more or less just cause on each side. Therefore, Just War thinking maintains the right to dissent. Those who believe a war immoral must not be compelled against their wills to participate. Just War thinking recognizes individual conscientious objection.

Just cause breaks down to four other considerations. First, it requires that the state *perform all its duties*. Its first duty requires self-defense and defense of the innocent. A second duty entails recovery of lost land or property, and the third is to punish criminals and evil doers.

Second, just cause requires *proportionality*. This means that the positive results of war must outweigh its probable destructive effects. The force applied should not create greater evil than that resisted.

Third, one judges the *probability of success*. It asks, is the war winnable? Some expectation of reasonable success should exist before engaging in war. Open-ended campaigns are suspect. Clear objectives and goals must be outlined from the beginning. Warfare in the latter twentieth century abandoned objectives in favor of police action and attrition, which leads to interminable warfare.

Fourth, *last resort* means all alternative measures for resolving conflict must be exhausted before using force. However, preemptive strikes are justified if the current

climate suggests an imminent attack or invasion. Last resort does not have to wait for the opponent to draw "first blood."

Just intent judges the motives and ends of war. It asks, why go to war? and, what is the end result? Motives must originate from love or at least some minimum concern for others with the end result of peace. This rules out all revenge. The goals of war aim at establishing peace and reconciliation.

The Means of War

The proper conduct in war or judging the means of war is *jus in bello* [Latin for "justice in war"], the second category used to measure conflict. It has two primary standards: proportionality and discrimination.

Proportionality maintains that the employed necessary force not outweigh its objectives. It measures the means according to the ends and condemns all overkill. One should not use a bomb where a bullet will do.

Discrimination basically means non-combatant immunity. A "combatant" is anyone who by reasonable standard is actively engaged in an attempt to destroy you. POW's, civilians, chaplains, medics, and children are all non-combatants and therefore exempt from targeting. Buildings such as hospitals, museums, places of worship and landmarks share the same status. However, those previously thought to be non-combatants may forfeit immunity if they participate in fighting. If a place of worship becomes a stash for weapons and a safe-house for opponents, it loses its non-combatant status.

A proper understanding of discrimination does not mean that non-combatants may never be killed, but only that they are never intentionally targeted. The tragic reality of every war is that non-combatants will be killed. Discrimination attempts to minimize these incidents so they become the exception rather than the rule.

Killing innocent lives in war may be justified under the principle of *double effect*. This rule allows for the death of non-combatants if they were unintended and accidental. Their deaths equal the collateral effects of just intent. Double effect states that each action has more than one effect, even though only one effect was intentional, the other accidental. Self-defense therefore intends to save one's life or that of another but has the accidental effect of the death of the third party.

The double effect principle is the most controversial aspect of the Just War criteria and will be subject to abuse. Therefore, it must adhere to its own criteria. Certain conditions apply before invoking double effect. First, the act should be good. It should qualify as a legitimate act of war. Second, a good effect must be intended. Third, the evil effect cannot act as an end in itself, and must be minimized with risk to the acting party. Lastly, the good effect always outweighs the evil effect.

Given the ferocity of war, it is understandable that many will scoff at the notion of Just War. However, Just War thinking accepts war and force as part of the human condition (Matt. 24:6) and hopes to arrive at the goal of peace through realistic yet morally appropriate methods. It does not promote war but seeks to mitigate its dreadful effects. Just War thinking morally informs Western culture to limit its acts of war and not to exploit its full technological capability, which could only result in genocide and total war.

Notes

1. The following books are helpful sources on Just War thinking: Robert G. Clouse, ed. *War: Four Christian Views* (Downers Grove, IL: InterVarsity Press, 1991); Paul Ramsey, *War and the Christian Conscience: How Shall the Modern War be Conducted Justly?* (Durham, NC: Duke University Press, 1961); Lawrence J. Terlizzese, "The Just War Tradition and Nuclear

Weapons in the Post Cold War Era” (Master’s Thesis, Dallas Theological Seminary, 1994).

2. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of the World Order* (New York: Simon & Schuster, 1996).

3. Roland H. Bainton, *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Evaluation* (Nashville: Abingdon Press, 1960), 49.

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Introducing Probe’s New Survey: Religious Views and Practices 2020

The results are in from Probe’s newest assessment of the state of biblical beliefs in America 2020, and the news is not good.

Our 2020 survey reveals a striking decline in evangelical religious beliefs and practices over the last ten years. From a biblical worldview to doctrinal beliefs and pluralism to the application of biblical teaching to sexual mores, the number of Americans applying biblical teaching to their thinking has dropped significantly over this period. Unfortunately, the greatest level of decline is found among Born Again Protestants.

Our previous survey, the 2010 *Probe Culturally Captive Christians* survey^{1}, was limited to Born Again Americans’ ages 18 through 40. This survey of 817 people was focused on a obtaining a deeper understanding of the beliefs and behaviors

of young adult, Born Again Christian Americans.

Our new 2020 survey looks at Americans from 18 through 55 from all religious persuasions. Although still focused on looking at religious beliefs and attitudes toward cultural behaviors, we expanded the scope, surveying 3,106 Americans ages 18 through 55. Among those responses, there are 717 who are Born Again{2}, allowing us to make meaningful comparisons with our 2010 results while also comparing the beliefs of Born Again Christians with those of other religious persuasions.

Two questions were used in both surveys to categorize people as Born Again{3}. Those questions are:

1. Have you ever made a personal commitment to Jesus Christ that is still important in your life today? **Answer: YES**
2. What best describes your belief about what will happen to you after you die? **Answer: I will go to heaven because I confessed my sins and accepted Jesus Christ as my savior.**

In our 2020 survey, we delve into what American's believe regarding biblical worldview, basic biblical doctrine, pluralism and tolerance, religious practices, applications of religious beliefs to cultural issues, and more. In this first release, we lay the groundwork by explaining the trends in religious affiliation over time using a number of different surveys. Then we look deeper, examining how many of those of each religious faith group adhered to a biblical worldview in 2010 and now in 2020.

Laying the Groundwork: American Religious Affiliations Over Time

How have the religious affiliations of American young adults changed over the years? We have examined data over the last fifty years{4} to answer this question. From 1972 through the

early 1990's, the portion of the population affiliated with each major religious group stayed fairly constant. But since then, there have been significant changes. As an example, looking at data from the General Social Survey (GSS) [{5}](#) surveys of 1988, 1998, 2010, and 2018 and our 2020 Religious Views survey, we see dramatic changes as shown in Figure 1. Note that the GSS survey asks, "Have you ever had a "born again" experience?" rather than the two questions used in the Probe surveys (see above). Looking at the chart it appears that the question used in the GSS surveys is answered yes more often than the two questions used by Probe.

As shown, the most dramatic change is the increase in the percentage of those who **do not** select a Christian affiliation (i.e., Other Religion and Unaffiliated). Looking at GSS data for those age 18–29, the percentage has grown from 20% of the population in 1988 to over 45% of the population in 2018. Most of this growth is in the number of Unaffiliated (those who select Atheist, Agnostic or Nothing in Particular). In fact, those from other religious faiths [{6}](#) grew from 7% to 10% over this time period while **the Unaffiliated almost tripled** from 13% to 35% of the population.

The Pew Research data (not shown in the graph) shows an even greater increase, growing from 27% in 1996 to 59% in 2020. The Probe data from 2020 tracks the GSS data, supporting the overall growth trend shown in the figure.

Looking at the Unaffiliated for the 30–39 age group, we see the same growth trend growing from 9% to 30%. Comparing the 18–29 data with the 30–39 data, we can determine that more people are transitioning to Unaffiliated as they mature. For example, we see that 26% of those in their twenties were Unaffiliated in 2010, growing to 30% of those in their thirties in 2018. This result means that more of the people in their twenties became Unaffiliated in their thirties. This result runs directly counter to the supposition of many that the growth in Unaffiliated will dissipate as young adults age

and return to churches to raise their families.[{7}](#)

Considering the other religions shown in Figure 1, we see that the group seeing the greatest decline is Other Protestants, i.e. Protestants who did not profess to being born again. As shown, this group dropped by half (from 26% down to 13%) from 1988 to 2018. Similarly, those professing to be Catholics dropped by one quarter (from 24% to 18%) over the same time period.

In the GSS data, Born Again Protestants are remaining a relatively constant percent of the population. There has been a steady decline in those ages 18–29, but those in their thirties have not declined over this time period. This data appears to indicate that some young adults in their late twenties and early thirties are undergoing a “born again” experience.

However, while Born Again Protestants have remained stable, those who say they are affiliated with an Evangelical church have begun to decline somewhat. Pew Research surveys[{8}](#) of at least 10,000 American adults do show a decline in young adult Evangelicals from 28% in 2007 to 25% in 2014 to 20% in 2019.

Is a Christian Biblical Worldview Common Among Young Americans?

In assessing the worldview of people, we were not able to sit down and talk to them to fully understand their worldview. So, our 2010 and 2020 surveys include specific questions which help us identify someone with a Christian biblical worldview. A set of four questions is used to assess what we call a Basic Biblical Worldview. Two additional questions are added to get to a fuller assessment first used by the Barna Group. We use the six questions together to assess what we call an Expanded Biblical Worldview. The questions are as follows:

Basic Biblical Worldview

1. Which of the following descriptions comes closest to what you personally believe to be true about God: **God is the all-powerful, all knowing, perfect creator of the universe who rules the world today.**{9}

2. The Bible is totally accurate in all of its teachings: **Strongly Agree**

3. If a person is generally good enough or does enough good things for others during their life, they will earn a place in heaven: **Disagree Strongly**

4. When He lived on earth, Jesus Christ committed sins like other people: **Disagree Strongly**

Additional Beliefs for an Expanded Biblical Worldview

5. The devil or Satan is not a real being, but is a symbol of evil: **Disagree Strongly**

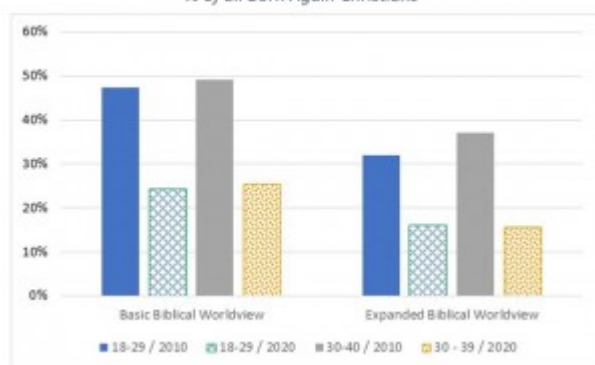
6. Some people believe there are moral truths (such as murder is always wrong) that are true for everyone, everywhere and for all time. Others believe that moral truth always depends upon circumstances. Do you believe there are moral truths that are unchanging, or does moral truth always depend upon circumstances: **There are moral truths that are true for everyone, everywhere and for all time.**

First, how do different Christian groups respond to these questions? In Figure 4, we show the percentage of each group in 2020 who have either a Basic Biblical Worldview or an Expanded Biblical Worldview. We use three groups of affiliations: Born Again Christians, Other Protestants, and Catholics.{10} On the left half of the chart, we indicate the percentage with a Basic Biblical Worldview by affiliation and age group. Those in the Born Again Christian group are at about 25% (about 1 out of 4) for those under the age of 40 and then jump up to 35% (about 1 out of 3) for those between 40 and 55. For those in the Other Protestant group, much less

than 10% (1 out of 10) possess a Basic Biblical Worldview. Almost no Catholics possess a Basic Biblical Worldview. For both the Other Protestant group and the Catholics, the concept the vast majority do not agree with is that you cannot earn your way to heaven via good works. The other three questions are also much lower for Other Protestants and Catholics than for Born Again Christians.

Adding in the questions on Satan and absolutes for an Expanded Biblical Worldview, we see each group drop significantly. The Born Again Christian group runs about 15% below age 40 and 25% (or 1 in 4) from 40 to 55. The other two groups drop from almost none to barely any.

Figure 5 Born Again Christian Worldview Beliefs Across 10 Years
% of all Born Again Christians



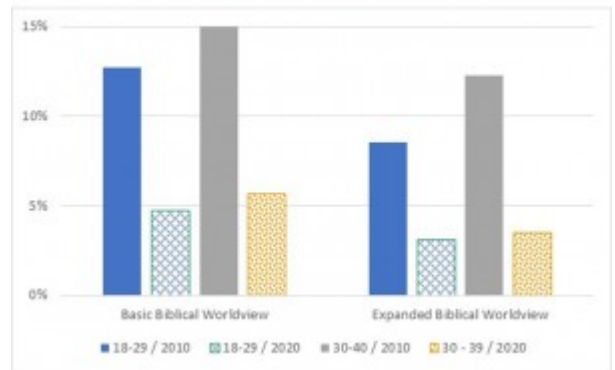
Now let's compare these 2020 results with the results from our 2010 survey. Figure 5 shows the results across this decade for Born Again Christians looking at the percent who agree with the worldview answers above. As shown, there has been a dramatic drop in both the

Basic Biblical Worldview and the Expanded Biblical Worldview.

If we compare the 18–29 result from 2010 with the 30–39 result from 2020 (i.e., the same age cohort 10 years later), we see a drop from 47% to 25% for the Basic Biblical Worldview and from 32% to 16% for the Expanded Biblical Worldview. **So, the percentage of Born Again Christians with a Biblical Worldview (of either type) has been cut in half over the last decade.** This result is a startling degradation in worldview beliefs of Born Again Christians over just 10 years.

However, because the percent of the population who profess to being born again has dropped over the last ten years as well, the situation is even worse. We need to look at the percent of Americans of a particular age range who hold to a Biblical Worldview. Those results are

Figure 6 Born Again Christian Worldview Beliefs Across 10 Years as a % of Total Population



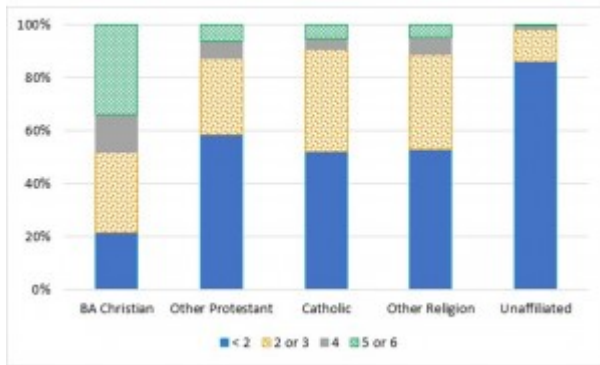
shown in Figure 6. Once again, comparing the 18–29 age group from 2010 with the same age group ten years later now 30–39, we find an even greater drop off. For the Basic Biblical Worldview, we see a drop off from 13% of the population down to 6%. For the Expanded Biblical Worldview, the decline is from 9% down to just over 3% (a drop off of two thirds).

The drop off seen over this ten-year period is more than dramatic and extremely discouraging. In 2010, we had about 10% of the population modeling an active biblical worldview. Although small, 10% of the population means that most people would know one of these committed Christians. At between 6% and 3%, the odds of impacting a significant number of Americans are certainly reduced.

However, we cannot forget that the percent of biblical worldview Christians in the Roman Empire in AD 60 was much less than 1% of the population. Three hundred years later virtually the entire empire was at least nominally Christian. If we will commit ourselves to “proclaiming the excellencies of Him who called us out of darkness into His marvelous light,”^{11} God will bring revival to our land.

Second, how do various religious groups stack up against these questions?

Figure 7 Number of Biblical Worldview Topics Affirmed by Americans ages 18 - 39



Rather than look at the two biblical worldview levels discussed above, we will look at how many of the six biblical worldview questions they answered were consistent with a biblical worldview. In the chart, we look at 18- to 39-year-old individuals grouped by

religious affiliation and map what portion answered less than two of the questions biblically, two or three, four, or more than four (i.e., five or six).

You can see that there are three distinct patterns. First, Born Again Christians where almost half of them answered four or more questions from a biblical perspective (the top two sections of each bar). Then, we see Other Protestants, Catholics{12}, and Other Religions{13} chart about the same, with over half answering zero or one and very few answering more than three.

Finally, we see that the Unaffiliated have over 85% who answer zero or one. This result is one of many we have identified over the years, clearly showing that the Unaffiliated are not active Christians who do not want to affiliate with a particular group. Some have suggested this possibility, but the data does not support that hopeful concept.

Third, what do they say about God and His relationship to the world?

People have many different views of God or gods in this life. In this chart, we look at how 18-to 39-year old respondents define God across the different religious affiliations used in the prior chart. Our respondents were asked: Which of the following descriptions comes closest to what you personally believe to be true about God? They were given the following answers to choose from (without the titles).

1. **God Rules**: God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today.
2. **Impersonal Force**: God refers to the total realization of personal human potential OR God represents a state of higher consciousness that a person may reach.
3. **Deism**: God created but is no longer involved with the world today.
4. **Many gods**: There are many gods, each with their different power and authority.
5. **No God**: There is no such thing as God.
6. **Don't Know**: Don't know

Once again, the answers fall into three groups. A vast majority of Born Again Christians (~80%) believe in a creator God who is still active in the world today. It is somewhat surprising that over 20% ascribe to a different view of God. The second group consists of Other Protestants who do not claim to be born again, Catholics and Other Religions. These groups are remarkably similar in their responses with around 40% who believe in an active, creator God. So, the remaining 60% have a different view. The third group are the Unaffiliated with less than 10% professing belief in an active, creator God. Over 50% believe in no God or they just don't know. **Overall, only about one third of Americans 55 and under believe in an active, creator God.** We must admit that **America is not a Judeo-Christian nation** as the belief in God is central to Judeo-Christian views. From an evangelistic viewpoint, one needs to be prepared to explain why someone should believe in a creator God. The Probe Ministries website, www.probe.org, is an excellent place to explore the topic.^{14}

Summary

This document begins the process of understanding the status

and trends of religious beliefs and behaviors in the America of this third decade of the twenty first century. Several findings addressed above are worth highlighting in summary.

- Unaffiliated Americans continue their growth toward one half of the population which began before the turn of this century. The current number of young adults (under the age of 40) who are **unaffiliated ranges between one third and one half of our population.**
- The percentage of young adult Americans who claim to be Born Again Protestants has declined slightly among the youngest group (18–29) but has remained fairly constant during this century.
- Other Protestants and Catholics have seen marked declines during this century. The percentage of **young adult Other Protestants has dropped by one half** (from about one quarter of the population to about one eighth) since 1988.
- Born Again Christians are the only group to have a significant number of adherents who profess to having a Basic Biblical Worldview. This worldview is measured by the answers to four very basic questions at the heart of Christian doctrine. Even among this group, **only about one in four (25%) of them hold to a Basic Biblical Worldview.**
- Over the last ten years, the number of young adult (18–39) Born Again Christians with **a Basic Biblical Worldview has dropped by two thirds** from almost 15% of the population down to about 5%. This is a remarkable and devastating drop in one decade.
- Just under one half of Born Again Christians agree with more than three of the six worldview questions. Amongst other Christian groups and the population as a whole less than one in ten do so.
- **Overall, only about one third of Americans 55 and under**

believe in an active, creator God.

In our next release, we will look at how American young adults

- react to the doctrine of Jesus Christ,
- believe that Jesus is the only path to heaven, and
- have a classic view of tolerance.

In the meantime, be in prayer about what you can do in your sphere of influence to stem the trends listed above.

Notes

1. For a detailed analysis of the outcomes of our 2010 survey and other surveys from that decade, go to our book [*Cultural Captives: The Beliefs and Behavior of American Young Adults*](#).
2. The 717 respondents equated to 747 equivalent people when weighted to adjust for differences between those surveyed and the distribution of gender, ethnicity, ages, and location as given by the United States Census Bureau.
3. Our 2010 survey was facilitated by the Barna Group and I would presume they commonly use these two questions in other surveys to identify born again Christians.
4. We have looked at religious affiliation from Pew Research, GSS, PALS, Barna Group and others.
5. General Social Survey data was downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected by the National Opinion Research Center.
6. Note that the Other Religions category includes Christian cults (e.g. Mormon, Jehovah's Witnesses), Jews, and other world religions.
7. In future releases, we will also see that the Unaffiliated are very unlikely to hold to basic Christian beliefs.
8. U.S. Religious Landscape Survey 2007, U.S. Religious Landscape Survey 2014, Religious Knowledge Survey 2019 Pew Forum on Religion & Public Life (a project of The Pew Research Center). The Pew Research Center bears no responsibility for

the analyses or interpretations of the data presented here. The data were downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected by the Pew Research Center.

9. Other answers to select from: God created but is no longer involved with the world today; God refers to the total realization of personal human potential; there are many gods, each with their different power and authority; God represents a state of higher consciousness that a person may reach; there is no such thing as God; and don't know.

10. Born Again Christians include Catholics who answered the born again questions to allow comparison with the 2010 survey but in the Catholic category we include all Catholics including those who are born again.

11. 1 Peter 2:9

12. Catholics here include about 20% who profess to be born again. That subset is included in both the BA Christian column and the Catholic column in Figure 7 and Figure 8.

13. One of the reasons that Other Religions include some that answer more than three worldview questions is that Mormons and other Christian cults are included in that category.

14. Articles on our website addressing this topic include [Evidence for God's Existence](#), [There is a God](#), [Does God Exist: A Christian Argument from Non-biblical Sources](#), [The Impotence of Darwinism](#), [Darwinism: A Teetering House of Cards](#), and many others.

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Atheism 2.0? Talking Back to

a TED Talk

In 2011, atheist Alain de Botton gave a now-famous TED talk "Atheism 2.0." As part of a seminary class on apologetics, Probe intern T.S. Weaver was assigned to write a response to it, which we are honored to publish. First, here is a video of that TED talk:

Dear Mr. de Botton,

First, I want to say I admire your courage to share these ideas publicly and I do think you are a gifted orator. I am a Christian seminary student and have both many things I agree with and disagree with from your talk. I will try to touch on them in the order you bring them up in your talk.

To start with when you say, "Of course there's no God . . . now let's move on. That's not the end of the story. That's the very very beginning," I can respect that because I agree that a truth claim regarding the existence of God is just the beginning. This truth claim informs our entire worldview and

how we live. To me, knowing there is a God (the same conclusion to which avowed atheist [Sir Antony Flew](#) came) gives me meaning, purpose, knowledge of where we came from, where we are going, and how to live. I wonder from your perspective, though, how without a God, any of these key issues in life can be addressed. Without a God, where do we come from? What does life really mean? How do we differentiate between good and evil? What happens when we die?

Going further in your talk, I must say I too love Christmas carols, looking at churches, and turning the pages of the Old Testament. We have common ground here, so again, we do not disagree on everything.

However, evaluating your view again, I do not see how you can be attracted to the "moralistic side" of religion without the existence of God. You say you are "stealing from religion;" that I agree with as well. I wonder if you have thought, if you are truly an atheist, how can there even be such things as morals? How can you define good? In relation to what? Where does this come from? If there is some moral law, have you thought about where it comes from? Do you think that implies there must be some sort of law giver? In the atheistic worldview what is the moral law and who is the law giver?

You go on to say, "There's nothing wrong with picking out the best sides of religion." That sounds nice, but I disagree. You must either adopt it all or nothing, otherwise you do not have a worldview that makes sense. There will be self-contradictions all throughout your view. A perfect example as I touched on above is your idea of "Atheism 2.0." It is impossible to adopt a moralistic side because without God there are no morals. There is no reason to have a moralistic side. This is a contradiction. Have you considered this?

As your talk goes on, you say some remarkably interesting things I have not heard before, even from an atheist. Your claim the church in the early nineteenth century looked to

culture to find morality, guidance, and sources of consolation is new to me. I would like to know how you came to this conclusion. Which denomination? Which church? What was your source of information? It is noticeably clear to me that the practice of the (Christian) church is to find all those things from Scripture and God. In fact, the Bible tells us in several places not to conform to culture. Here is one example from my favorite verse: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind." (Romans 12:2) So, your claim is the exact opposite of what I as a Christian know presently and have learned about church history.

Furthermore, does not this refute how you opened your talk when you said, "We have done secularism bad"? You even say the church replacing Scripture with culture is "beautiful" and "true" and "an idea that we have forgotten." This is the very description of how atheists "have done secularism," is it not? From my understanding, atheism replaces Scripture with culture. Is this true, or am I missing something? If it is true, you have already done the reflection on how it is working and concluded it is "bad." Yet you want to "steal from religion." So, if your claim about church history is true, this is how it falls out: You think secularism has been done bad and want to instead steal morality from religion. And yet, religion (according to you) has gotten morality from culture (i.e., secularism). So, the very thing you would be stealing is what you yourself already called bad and would end up stuck with in the end anyway. Nothing has changed. Do you see how this is incoherent if it were true? Have you thought about this?

I do like your thoughts about the difference between a sermon (wanting to change your life) and a lecture (wanting to give you a bit of information). I also agree we need to get back to "that sermon tradition," and we are in need of morality, guidance, and consolation, because like you said, "We are

barely holding it together.” And I do mean “we” to cover both the atheist and the Christian alike. This is exactly what Christianity is about. We cannot “hold it together” on our own. That is why we have a Savior, and we live dependently on God, the moral law giver. Now again, you cannot have morality without the moral law giver. Furthermore, if you get guidance from atheists preaching sermons are you not facing the same problem I wrote of in the earlier paragraph? Where is the guidance coming from? Culture? Have you considered this to be the blind leading the blind?

I also agree with your point about the value of repetition. I have so much information coming at me so fast that if I do not revisit it enough, almost none of it sticks. That is another reason I am repeating some of my points.

Now you mentioned one of the things you like about religion is when someone is preaching a rousing part of a sermon, we shout “Amen,” “Thank you Lord,” “Yes Lord,” “Thank you Jesus,” etc. Your idea of atheists doing this when fellow atheists are preaching passionate points is both clever and funny. However, as Rebecca McLaughlin (a Christian) pointed out in her book, *Confronting Christianity*, your examples of secular audiences saying, “Thank you Plato, thank you Shakespeare, thank you Jane Austen!” falls flat because of the examples you chose. McLaughlin writes, “One wonders how Shakespeare, whose world was fundamentally shaped by Christianity, would have felt about being cast as an atheist icon. But when it comes to Jane Austen, the answer is clear: a woman of deep, explicit, and abiding faith in Jesus, she would be utterly appalled.”

Your point on art is amazingly fascinating. You say if you were a museum curator, you would make a room for love and a room for generosity. While this sounds beautiful, there is a problem. This will sound repetitive (helping us both learn and remember), but it is just like the morality dilemma you have presented earlier. If no God exists, what is love? What is generosity? How do you define it? Where does it come from? Why

is it valuable? Why is anything valuable?

To beat the dead horse one more time (apologies) . . . In your closing statements you again you say all these things are “very good.” Well, what is good? How do you define it? In relation to what? Where does it come from? How do you know that? As you earlier confessed, you are stealing from religion. These stolen values have no grounding if atheism is true.

I know some of the issues I raised were not necessarily the purpose of your talk, but in all, I wonder if you have considered how the facts and implications you presented correspond to reality. Do you think all the assertions you made cohere? Do you find your idea of Atheism 2.0 logically consistent and rational? If you could give a follow up talk, could you offer any way to verify your claims empirically? Could you supply answers to the questions of origin, meaning, morality, and destiny?

Sincerely,

A Christian – T.S. Weaver

Atheist Myths and Scientism

Steve Cable exposes some atheist myths and the false ideology of scientism, all designed to destroy people's faith.

A Two-Pronged Attack Against Christianity



Atheist attacks against American Christianity are gaining more traction in our society. Their success can be readily seen in the growth of the number of American young adults who do not profess to be Christians. Tracking recent trends, around 50% of American Millennials fall in this category, with most of those identifying as atheist, agnostic or nothing in particular. More identify as nothing in particular than as atheist, but the atheist attacks certainly have a role to play in their ambivalent feelings about Christianity.

What have atheists done to create a cultural milieu that is drawing more and more young Americans away from Christianity? In this article, we will focus on two prominent prongs of the attack against Christianity. Those prongs are:

1. Fabricating myths around the premise that Christianity and modern science are enemies of one another and have been so since the advent of modern science, and
2. Promoting the philosophy of scientism as the only way to view science.

First, the myths are an attempt to cause people to believe that the Christian church and a Christian worldview were and are anti-science. They want us to believe that the findings of science are counter to the make-believe teachings of Christianity and the Bible. They want us to look back at history and believe that the church was actively opposing and trying to suppress scientific knowledge. As Michael Keas tells us in his 2019 book *Unbelievable*, "These stories are nothing but myths. And yet some leading scientists . . . offer these stories as unassailable truth. These myths make their way into science textbooks . . . (and) enter into popular culture,

whereby the myths pass as accepted wisdom.”[{1}](#)

However, many historians and philosophers have correctly pointed out that the Christian worldview of an orderly universe created by an involved God produced the mindset that gave birth to the scientific revolution. In his book *How the West Won*, sociologist Rodney Stark states, “Christianity was essential to the rise of science, which is why science was a purely Western phenomenon . . . science only arose in Christian Europe because only medieval Europeans believed that science was possible and desirable. And the basis of their belief was their image of God and his creation.”[{2}](#) In this article, we consider the key figures who propagated this myth and some of the falsified stories they have foisted upon us.

Second, they want us to accept scientism as the only valid way to view the role of science in our understanding of the universe. What is scientism? In his 2018 book *Scientism and Secularism*, professor of philosophy J. P Moreland defines it this way: “Scientism is the view that the hard sciences provide the only genuine knowledge of reality. . . . What is crucial to scientism is . . . the thought that the scientific is much more valuable than the non-scientific. . . . When you have competing knowledge claims from different sources, the scientific will always trump the non-scientific.”[{3}](#)

But scientism “is not a doctrine of science; rather it is a doctrine of philosophy . . . (In fact,) scientism distorts science.”[{4}](#) This philosophical doctrine came into favor among the public not because of scientific results, but rather as the result of proponents presenting it in popular ways as if it were the undisputable truth. As Moreland points out, “It is not even a friend of science but rather its enemy.”[{5}](#)

Myths about Christianity and Science

Atheists want to create stories to demonstrate that Christians

are and have been the enemies of scientific exploration and discovery. Why this drive to recreate the past? They want to encourage people to turn away from Christianity as an enemy of science and weaken the faith of believers.

As Michael Keas makes evident in *Unbelievable*, this thinking is not based on reality. Instead, historical myths have been created to bolster their position either as a result of ignorance of the actual history or intentional deceit. After creating these myths, they use the educational system and mass media to ingrain these myths into the thinking of the masses.

Keas specifically looks at seven myths used for this purpose which we find embedded in our textbooks and proclaimed by popular television programs. To understand the nature of these myths, let's consider two of the ones discussed by Keas.

Many of you learned of the Dark Ages, a period of time between A.D. 500 and 1500 where textbooks have claimed that science and the arts were stifled by the control of the church which opposed scientific understanding. In truth, this view is not supported by historical evaluations of that time. As reported in Stark's revealing book, *How the West Won*, "Perhaps the most remarkable aspect of the Dark Ages myth is that it was imposed on what was actually "one of the great innovative eras of mankind." During this period technology was developed and put into use on a scale no civilization had previously known.[\[6\]](#) Keas found that this myth first appeared in textbooks in the 1800s but did not surface with an anti-Christian slant until the 1960s. Carl Sagan, and later Neal deGrasse Tyson, would help promulgate this myth on television through their *Cosmos* series.

Another myth exploded by Keas is that "Copernicus demoted humans from the privileged 'center of the universe' and thereby challenged religious doctrines about human importance."[\[7\]](#) In fact, Copernicus as a Christian did not consider his discovery that the earth orbited the sun a

demotion for earth or humans. What Copernicus saw as unveiling the mysteries of God's creation over time began to be pictured as a great humiliation for Christians. In the 1950s some scientific writers began using the term "the Copernican principle" to refer to the idea "that the Earth is not in a central, specially favored position"[{8}](#) in the cosmos. As one Harvard professor has noted, "This is the principle of mediocrity, and Copernicus would have been shocked to find his name associated with it."[{9}](#)

Keas also documents how this atheist strategy also pretends that many early scientists were not Christians. Johannes Kepler, known for his discovery of the three laws of planetary motion, is cited by Sagan in *Cosmos* as someone who "despaired of ever attaining salvation,"[{10}](#) implying that Kepler always felt this way. Sagan leads one to believe that in his astronomical discoveries Kepler was somehow freed from this concern. Yet from Kepler's own writing it is very clear that he was a Christian, telling people shortly before his death that he was saved "solely by the merit of our savior Jesus Christ." And speaking of his scientific endeavors he wrote, "God wanted us to recognize them [i.e. mathematical natural laws] by creating us after his own image so that we could share in his own thoughts."[{11}](#)

Much of the reported relationship between science and Christianity is a myth made up to strengthen the atheist position that science repudiates Christianity and makes it superfluous and dangerous in today's enlightened world. Nothing could be further from the truth, as a Christian worldview was foundational for the development and application of the scientific method.

Methodological Naturalism: A Farce

What about the prevalence of scientism, a belief system claiming that the hard sciences provide the only genuine

knowledge of reality?

When considered carefully, the whole concept of scientism is a farce. Why? Because as philosopher J. P. Moreland points out, "Strong scientism is a philosophical assertion that claims that philosophical assertions are neither true nor can be known; only scientific assertions can be true and known." [{12}](#) So the premise is self-refuting. They are saying that only scientific facts can be objectively true. Thus, the statement that only scientific facts can be true must be false because it is a philosophical assertion, not a scientific fact.

Another example of the faulty philosophy behind scientism comes in their insistence on adopting methodological naturalism as a criterion for science. Methodological naturalism is "the idea that, while doing science, one must seek only natural causes or explanations for scientific data." [{13}](#) This idea immediately demotes science from being the search for the truth about observable items in this universe to being the search for the most plausible natural cause no matter how implausible it may be.

Although they appear to be unsure as to whether to apply the concept uniformly to all forms of science, its proponents are sure that it definitely should be applied to the field of evolutionary science. They make the *a priori* assumption that life as we know it originated and developed by strictly impersonal, unintelligent forces. No intelligence can be allowed to enter the process in any way. This approach to trying to understand the current state of life on earth is certainly an interesting exercise leading to a multitude of theories and untestable speculations. It is a challenging mental exercise and is valuable as such. However, scientism does not stop there. They declare that their unsupported (and I would say unsupportable) theories **must be the truth** about our origins, at least until replaced by another strictly naturalistic theory.

This approach seems to be an odd (and unfruitful) way to go after the truth due to at least three reasons. First, many other areas of science which include intelligent agents in their hypotheses are respected and their results generally accepted, common examples being archaeology and forensic science. Second, the current state of evolutionary science primarily appears to be tearing holes in prior theories, e.g. Darwinian evolution, rather than closing in on a plausible explanation. And, third, scientists are continuing to find evidence supporting a hypothesis that intelligent actions were involved in the formulation of life on earth.

If the sum of the available evidence is more directly explained by the involvement of some intelligent agent, then it would be reasonable to accept that potential explanation as the leading contender for the truth until some other answer is developed that is more closely supported by the available evidence. This is the attitude embraced by the intelligent design community. They embrace it because so much of the evidence supports it, including

1. the inability of other hypothesis to account for the first appearance of life,
2. the complexity of the simplest life forms with no chain of less complex forms leading up to them,
3. the relatively sudden appearance of all types of life forms in the fossil record,
4. the fine tuning of the parameters of the universe to support life on earth, and
5. the emergence of consciousness within humans.

In contrast, those supporting theistic evolution appear to do so in order to conform to the methodological naturalism of their peers. They claim to believe that God does intervene in nature through acts such as the miracles of Jesus and His resurrection. But they claim that God did not intervene in the processes leading up to the appearance of mankind on this planet. In my opinion, they take this stance not because the

evidence demands it, but because methodological naturalism does not allow it. As Moreland opines, “Methodological naturalism is *one bad way* to put science and Christianity together.”[\[14\]](#)

Things Science Cannot Explain / God of the Gaps

As we have seen, scientism is a philosophy that says the only real knowledge to be found is through application of the hard sciences and that no intelligence can be involved in any of our hypotheses. So, they believe hard science must be capable of explaining everything (even if it currently doesn't).

In this section we will consider some very important things that science cannot now nor ever be able to explain. In his book, *Scientism and Secularism*, J. P. Moreland lists five such things for us.

First, the origin of the universe cannot be explained by science. Why? Science has been able to identify that the universe most likely had a beginning point. But as Moreland points out, “Science can provide evidence that the universe had a beginning; it cannot, even in principle, explain that beginning; that is, it cannot say what caused it. . . No real thing can pop into existence from nothing.”[\[15\]](#) He points out three specific logical reasons science cannot address this issue:

1. A scientific explanation cannot be used to explain the universe because scientific explanations presuppose the universe.
2. Science cannot explain the origin of time and without time no explanation can be considered.
3. Coming-into-existence is not a process which can be reviewed and explained because it is an instantaneous event.

Something either does or does not exist.

Second, the origin of the fundamental laws of nature. All scientific explanations presuppose these laws. We can conceive of a universe where these laws might be different resulting in a different reality, but we cannot explain how our universe came into being with the laws we see active around us.

Third, the fine-tuning of the universe to support life. As far as science is concerned the parameters of the forces within this universe can be observed but we cannot know what caused them to assume the values they do. However, in recent years it has been discovered that our universe “is a razor’s edge of precisely balanced life permitting conditions.”[\[16\]](#) Over one hundred parameters of this universe, such as the force of gravity, the charge of an electron, the rate of expansion of the universe, etc., must be precisely balanced or there could be no life in the universe. Science cannot answer the question of why our universe can support life.

Fourth, the origin of consciousness. In this context consciousness is the ability to be aware of oneself and entertain thoughts about things which are outside of oneself and possibly outside of one’s experience. From a naturalist point of view, “the appearance of mind is utterly unpredictable and inexplicable.”[\[17\]](#) However, God may choose to create conscious beings; beings that are capable of asking about and discovering the works of their creator.

Fifth, the existence of moral laws. As the late atheist philosopher Mackie admitted, the emergence of moral properties would constitute a refutation of naturalism and evidence for theism: “Moral properties constitute so odd a cluster of properties and relations that they are most unlikely to have arisen in the ordinary course of events without an all-powerful god to create them.”[\[18\]](#)

These five important questions can never be answered if

scientism's flawed premise were true. However, Christian theism answers each of these questions and those answers are true if God is the real creator of the universe.

Integrating Christianity and Science

Scientism claims that you cannot integrate Christianity and science. Instead, they claim all theology is nonsense and only science exists to give us the truth. As Moreland points out, "One of the effects of scientism, then, is making the ridicule of Christianity's truth claims more common and acceptable (which is one of scientism's goals)."[{19}](#)

If this view is clearly wrong, how should we as Christians view science and its relationship with Christianity and the Bible? First, we need to understand that the topics addressed by science are in most cases peripheral to the topics covered in the Bible. The Bible is primarily concerned with God's efforts to restore people from their state as enemies of God back into eternal fellowship with Him.

One area of significant interaction is the question of how this universe came to exist in its current state. How one views that interaction (i.e. as adversarial or as complementary) depends on whether they are clinging to the unsupported myth of unguided evolution or to the new science of intelligent design. As Moreland states, "Science has done more to confirm the Christian God's existence than to undermine it, and science has provided little or no evidence against belief of theism. Science has, however, raised challenges to various biblical texts, and Christians need to take those challenges seriously."[{20}](#)

Moreland suggests there are five ways to relate issues in science and Christian philosophy. Let's consider two of those methods. One is the complementarity model. In this model, two disciplines are addressing the same object or feature but from

different, essentially non-overlapping perspectives. “Neither one purports to tell the whole story, but both make true claims about reality.”[\[21\]](#) This is the model used by advocates of theistic evolution who take as gospel the latest claims of evolutionary science while saying of course God kicked off the whole process including us in His plan for the universe.

Another way to interact is called the direct interaction model. In this model, theories from theology and from science may directly interact with one another on some topic, either positively or negatively. One area might raise rational difficulties for the other. This approach has the most potential for bringing information from different fields together into a fuller picture of truth. Intelligent design is an area where this model is applied as it questions the validity of eliminating intelligence from the options considered in understanding the development of life on earth.

Since scientism swears that science is the only source of truth, even when scientists cannot agree as to what that scientific truth is, they want to discount inputs from any other source no matter how helpful. So the direct interaction model is a difficult road to take. What are the rational criteria for going against the experts? Moreland suggests there are four criteria for Christian theologians to decide to take this road.

1. Make sure there is not a reasonable interpretation of the Bible that resolves the tension.
2. There is a band of academically qualified scholars who are unified in rejecting the view held by a majority of the relevant experts. In this way, we know that there are people who are familiar with the details of the majority view, who do not believe that it is true.
3. There are good non-rational explanations for why the expert majority holds the problematic view. For historical,

sociological, or theological reasons, the majority is not ready to abandon their position rather than because their evidence is overwhelming. “For example, the shift from creationism to Darwinism was primarily, though not exclusively, a shift in philosophy of science.”[\[22\]](#)

Given the large amount of evidential support for a Christian worldview, any view that is counter to central components of a Christian worldview should be rejected precisely for that reason. Any view meeting the first three criteria that also attempts to undermine key parts of a Christian worldview will be overwhelmed by the significant rational support for a Christian worldview.

As followers of the God of real truth, Christians need to realize that the so-called truths being taught to justify science over theology are in fact myths and/or self-refuting statements. Every Christian needs to be able to address these fallacies in today’s popular science culture. Equip your young adults with this understanding and more by attending our summer event called Mind Games Camp. More information can be found at probe.org/mindgames.

Notes

1. Michael Keas, *Unbelievable: 7 Myths About the History and Future of Science and Religion*, ISI Books, 2019, 2.
2. Rodney Stark, *How the West Won: The Neglected Story of the Triumph of Modernity*, ISI Books, 2014 p. 304, 315.
3. J. P. Moreland, *Scientism and Secularism: Learning to Respond to a Dangerous Ideology*, Crossway, 2018, 26 and 29.
4. Ibid., p. 23.
5. Ibid., p. 55.
6. Stark, p. 76.
7. Keas, p. 4 and Chapter 6.
8. Herman Bondi, *Cosmology*, Cambridge University Press, 1952.
9. Owen Gingerich, *God’s Universe*, Belknap Press, 2006.
10. Sagan, 1980 *Cosmos* TV series, episode 3.

11. Kepler, letter to Herwart von Hohenburg, April 9/10, 1599.
12. Moreland, p. 52.
13. Ibid., p. 131.
14. Ibid., p. 159.
15. Ibid., p. 138.
16. Ibid., p. 146.
17. Ibid., p. 151.
18. J. L. Mackie, *The Miracle of Theism*, Oxford, 1982, p. 115.
19. Moreland, p. 31.
20. Ibid., p.174.
21. Ibid., p. 184.
22. Ibid., p. 192.

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Lessons from C.S. Lewis

Two issues which vex Christians today are moral subjectivism and the origin of the world. Through a couple of his recorded lectures, C.S. Lewis provides helpful insights and answers to the challenges we face.

The Poison of Subjectivism

C.S. Lewis was both a serious scholar who could tangle with the great minds of his day and a popular author who had the wonderful ability to write for children. Lewis, who died in 1963, is still an intellectual force who is well worth reading.

I want to dig into Lewis's thinking on a few subjects which are still applicable today. Studying writers like Lewis helps us love God with our minds.



Are Values Created by Us?

Let's begin with a very pertinent issue today, that of *subjectivism*. Subjectivism is the belief that individual persons—or subjects—are the source of knowledge and moral values. What is true or morally good finds its final authority in people, not in an external source like God. Today there is more of an emphasis on groups of people rather than individuals. However, truth and morality arise from our own ideas or feelings.

Over the last few hundred years there have been many attempts to work out ethical systems that are grounded in our subjective states apart from God but somehow provide universal moral values. That project has been a failure. The individual is now left to his or her own devices to figure out how to live, except, of course, for laws of the state.

In a lecture titled "The Poison of Subjectivism," Lewis scrutinizes subjectivist thinking with a special focus on what he calls "practical reason." Practical reason is our capacity for deciding what to do, how to act. It has to do with judgments of value. It is different from theoretical reason which deals with, well, theories. Practical reason answers the question, What should I do?

It sounds odd today to talk about moral values as matters of reason since people tend more to go with what they *feel* is the right thing to do. But this is just the problem, Lewis says. "Until modern times," he wrote, "no thinker of the first rank ever doubted that our judgements of value were rational judgements or that what they discovered was objective." {1} In other words, matters of value have not always been separated from the realm of reason.

Lewis continues:

Out of this apparently innocent idea [that values are subjective] comes the disease that will certainly end our

species (and, in my view, damn our souls) if it is not crushed; the fatal superstition that men can create values, that a community can choose its 'ideology' as men choose their clothes.[\[2\]](#)

Just as we don't measure the physical length of something by itself, but rather use a measuring instrument such as a yardstick, we also need a moral "instrument" for deciding what is good or bad. Otherwise, what we do isn't good or bad, it's just . . . what we do.

Cultural Relativism

A prominent form of moral relativism today is *cultural relativism*. This is the belief that each culture chooses its own values regardless of the values other cultures choose. There is no universal moral norm. This idea is supposed to come from the observation that different cultures have different sets of values. A leap is made from there to the claim that that is how things *should* be.

We're often tempted to counter such a notion with the simple answer that the Bible says otherwise. Lewis provides a good lesson in doing apologetics by subjecting the belief itself to scrutiny. Cultural relativism is based on the assumption that cultures are very different with respect to values. Lewis claims that all the supposed differences are exaggerated. The idea that "cultures differ so widely that there is no common tradition at all" is a lie, he says; "a good, solid, resounding lie." He elaborates:

If a man will go into a library and spend a few days with the *Encyclopedia of Religion and Ethics* he will soon discover that massive unanimity of the practical reason in man. From the Babylonian *Hymn to Samos*, from the Laws of Manu, the *Book of the Dead*, the Analects, the Stoics, the Platonists, from Australian aborigines and Redskins, he will

collect the same triumphantly monotonous denunciations of oppression, murder, treachery and falsehood, the same injunctions of kindness to the aged, the young, and the weak, of almsgiving and impartiality and honesty. He may be a little surprised . . . to find that precepts of mercy are more frequent than precepts of justice; but he will no longer doubt that there is such a thing as the Law of Nature. There are, of course, differences. . . . But the pretence that we are presented with a mere chaos . . . is simply false.{3}

Someone might ask whether the Fall of Adam and Eve made us incapable of knowing this law. But Lewis insists that the Fall didn't damage our *knowledge* of the law as much as it did our ability to *obey* it. There is impairment, to be sure. But as he says, "there is a difference between imperfect sight and blindness." {4}

We still have a knowledge of good and evil. The good that we seek is not found within the subject, within us. It is rooted in God. It is neither above God as a law *He* has to follow, nor is it a set of rules God arbitrarily made up. It comes from His nature. And, since we are made in His image, it suits our nature to live according to it.

Is Theology Poetry?

In 1944, Lewis was invited to speak at a meeting of the University Socratic Club at Oxford. The topic was, "Is Theology Poetry?" {5}

Lewis defines poetry here as, "writing which arouses and in part satisfies the imagination." He thus restates the question this way: "Does Christian Theology owe its attraction to its power of arousing and satisfying our imagination?" {6}

Why would this question even be raised? This was the era of such scholars as Rudolph Bultmann who believed the message of

the Bible was encrusted in supernatural ideas unacceptable to modern people. Bultmann wanted to save Christian truth by “demythologizing” it.

Some Problems

It has been assumed by some critics that until modern times people didn't know the difference between reality and fantasy. But this is a condescending attitude. People know the difference for the most part, even premodern people—and even Christians! In fact, Lewis believes there are elements in Christian theology which work *against* it as poetry. He says, for example, that the doctrine of the Trinity doesn't have the “monolithic grandeur” of Unitarian conceptions of God, or the richness of polytheism. God's omnipotence, for another example, doesn't fit the poetic image of the hero who is tragically defeated in the end.[{7}](#)

Critics point out that the Bible contains some of the same elements found in other religions—creation accounts, floods, risings from the dead—and conclude that it is just another example of ancient mythology. Lewis says there are notable differences. For example, in the pagan stories, people die and rise again either every year or at some unknown time and place, whereas the resurrection of Christ happened once and in a recognizable location.

However, we shouldn't shy away from the fact that our theology will sometimes resemble mythological accounts. Why? Because we cannot state it in completely non-metaphorical, nonsymbolic forms. “God came down to earth” is metaphorical language, as is “God entered history.” “All language about things other than physical objects is necessarily metaphorical,” Lewis says.[{8}](#)

Did early Christians believe the metaphorical language of Scripture literally? Lewis says “the alternative we are offering them [between literal and metaphorical] was probably

never present to their minds at all.”{9} While early Christians would have thought of their faith using anthropomorphic imagery, that doesn’t mean their faith was bound up with details about celestial throne rooms and the like. Lewis says that once the symbolic nature of some of Scripture became explicit, they recognized it for what it was without feeling their faith was compromised.

The Myth of Evolution

Lewis had a wonderful way of turning criticisms back on the critics. So they believe Christian doctrine is mythological because of its language? They should look to their *own* beliefs! These critics, Lewis says, believe “one of the finest myths which human imagination has yet produced,” the myth of blind evolution. This is how he describes this myth.{10}

The story begins with infinite void and matter. By a tiny chance the conditions are such to produce the first spark of life. Everything is against it, but somehow it survives. “With infinite suffering, against all but insuperable obstacles,” Lewis says, “it spreads, it breeds, it complicates itself, from the amoeba up to the plant, up to the reptile, up to the mammal. We glance briefly at the age of monsters. Dragons prowl the earth, devour one another, and die. . . . As the weak, tiny spark of life began amidst the huge hostilities of the inanimate, so now again, amidst the beasts that are far larger and stronger than he, there comes forth a little naked, shivering, cowering creature, shuffling, not yet erect, promising nothing, the product of another millionth millionth chance. Yet somehow he thrives.” He becomes the Cave Man who worships the horrible gods he made in his own image. Then comes true Man who learns to master nature. “Science comes and dissipates the superstitions of his infancy.” Man becomes the controller of his fate.

Zoom into the future, when a race of demigods rules the

planet, “for eugenics have made certain that only demigods will be born, and psychoanalysis that none of them shall lose or smirch his divinity, and communism that all which divinity requires shall be ready to their hands. Man has ascended to his throne. Henceforward he has nothing to do but to practice virtue, to grow in wisdom, to be happy.”

The last scene in the story reverses everything. We have the Twilight of the Gods. The sun cools, the universe runs down, life is banished. “All ends in nothingness, and ‘universal darkness covers all.’”

“The pattern of the myth thus becomes one of the noblest we can conceive,” Lewis says. “It is the pattern of many Elizabethan tragedies, where the protagonist’s career can be represented by a slowly ascending and then rapidly falling curve, with its highest point in Act IV.”

“Such a world drama appeals to every part of us,” Lewis says. However, even though he personally found it a moving story, Lewis said he believed less than half of what it told him about the past and less than nothing of what it told him about the future.[\[11\]](#)

This kind of response to the critic of Christianity doesn’t prove that the critic is wrong. Just to show that he has his own mythology doesn’t prove he is wrong about Christianity. That’s called a *tu quoque* argument, which means “you too.” It serves, however, to make the critic hesitate before making simplistic charges against Christians. What is important about a belief system isn’t first of all whether it contains poetical elements. It’s whether it is true.

Naturalism and Reason

Having pointed out that the critic has his own mythology, Lewis examines another aspect of the issue, that of the reliability of reason, the primary tool of science.

Critics were purportedly looking at Christian doctrine from a scientific perspective. They believed that the findings of science made religious belief unacceptable. Lewis was no outsider to the atheistic mentality often found among scientists; he had been an atheist himself. Yet even as such, he didn't have a triumphal vision of science as being the welcomed incoming tide that overtook the old mythological view of the world held by Christians. Lewis had accepted as truth the "grand myth" of evolution which I recounted previously, but he came to see a serious problem with it quite apart from any religious convictions. "Deepening distrust and final abandonment of it," Lewis wrote, "long preceded my conversion to Christianity. Long before I believed Theology to be true I had already decided that the popular scientific picture at any rate was false."[{12}](#) There was "one absolutely central inconsistency" that ruined it. This was the inconsistency of basing belief in evolution on human reason when the belief itself made reason suspect![{13}](#)

What Lewis calls "the popular scientific view" or "the Scientific Outlook" is based on naturalism, the view that nature is all there is; there is no supernatural being or realm. Everything must be explained in terms of the natural order; the "Total System," Lewis calls it.[{14}](#) If there's any one thing that *cannot* be given a satisfactory naturalistic explanation, then naturalism falls.

Lewis contends that reason *itself* is something that can't be explained in naturalistic terms. This is an especially pertinent matter, because reason is one of the primary tools of science, and science is the great authority for evolutionists.

Science, Lewis says, depends upon logical inferences from observed facts. Unless logical inference is valid, scientific study has no basis. But if reason is "simply the unforeseen and unintended by-product of mindless matter at one stage of its endless and aimless becoming," how can we trust it? How do

we know our thoughts reflect reality? How can we trust the random movement of atoms in our brain to reliably convey to us knowledge of the world outside us? “They ask me at the same moment to accept a conclusion,” Lewis says, “and to discredit the only testimony on which that conclusion can be based.”[\[15\]](#)

In short, then, if reason is our authority for believing in naturalistic evolution, but the theory of evolution makes us question reason, the whole theory is without solid foundation.

The science of the evolutionist cannot explain reason. Christianity, however, can. In fact, it explains much more than that. Lewis ends the lecture with one of his famous quotations, one that is hanging on my office door: “I believe in Christianity,” he says, “as I believe that the Sun has risen: not only because I see it, but because by it I see everything else.”[\[16\]](#)

Notes

1. C. S. Lewis, “The Poison of Subjectivism,” in *Christian Reflections* (Grand Rapids: Eerdmans, 1967), 73.
2. Lewis, 73.
3. Lewis, 77.
4. Lewis, 79.
5. C. S. Lewis, in *The Weight of Glory and Other Essays* (San Francisco: HarperSanFrancisco, 1980), 116.
6. Ibid., 117.
7. Ibid., 118.
8. Ibid., 133-34.
9. Ibid., 131.
10. Ibid., 123-25.
11. Ibid., 125-26.
12. Ibid., 134-35.
13. This argument is found at the end of “Is Theology Poetry?” A lengthier discussion is found in C. S. Lewis, *Miracles: A Preliminary Study* (New York: Macmillan, 1947), chap. 3.
14. Lewis, *Miracles*, 17.

15. Lewis, *Weight of Glory*, 135-36.

16. *Ibid.*, 140.

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