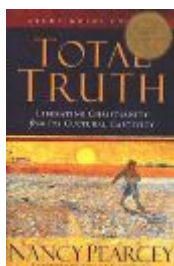


Total Truth – The Importance of a Christian Worldview

Total Truth is a book about worldview, its place in every Christian's life, and its prominent role in determining our impact on a culture that has hooked itself to the runaway locomotive of materialism and is headed for the inevitable cliff of despair and destruction.

Liberating Christianity from Its Cultural Captivity



“This is a book of unusual importance by an author of unusual ability.”[\[1\]](#) This is a strong recommendation from any reviewer, but when the reviewer is best-selling author and Darwinian critic, Phillip Johnson, people pay attention. As well they should. Nancy Pearcey's *Total Truth* is probably the most significant book of 2004. I pray its influence and impact will be felt for decades.

This is a book about worldview, its place in every Christian's life, and its prominent role in determining our impact on a culture that has hooked itself to the runaway locomotive of materialism and is headed for the inevitable cliff of despair and destruction.

While the concept of worldview has wiggled its way into the consciousness of some in the Christian community, it remains largely a buzzword used in the context of political discussions and fundraising for Christian parachurch organizations. But politics only reflects the culture, so

working to change the political landscape without changing the way we think is not as productive as some thought it would be.

One of the extreme threats to Christianity in this country is the effect of the culture on our youth and, consequently, on the future of the church in America. Pearcey says, "As Christian parents, pastors, teachers, and youth group leaders, we constantly see young people pulled down by the undertow of powerful cultural trends. If all we give them is a 'heart' religion, it will not be strong enough to counter the lure of attractive but dangerous ideas... Training young people to develop a Christian mind is no longer an option; it is part of their necessary survival equipment."[\[2\]](#)

Here at Probe Ministries we have recognized this threat for all of our thirty-two years of ministry. We continue the fight with our Mind Games conferences, Web site, and radio ministries. We address young people particularly in our week-long summer [Mind Games Camp](#). Students are exposed to the competing worldviews and challenged to think critically about their own faith, to be able to give a reason for the hope that they have with gentleness and respect.

In the rest of this article we will look at the four parts of Pearcey's *Total Truth*. In Part 1, she documents the attempts to restrict the influence of Christianity by instituting the current prisons of the split between sacred and secular, private and public, and fact and value. In Part 2 she deftly shows the importance of Creation to any worldview and summarizes the new findings of science which strongly support Intelligent Design. In Part 3, she peels back the shroud of history to discover how evangelicalism got itself into this mess. And in Part 4, she revisits Francis Schaeffer's admonition that the heart of worldview thinking lies in its personal application, putting all of life under the Lordship of Christ.

The Sacred/Secular Split

In the first part of the book, Pearcey explores what has become known as the sacred/secular split. That is to say that things of religion, or the sacred, have no intersection with the secular. Another way of putting it is to refer to the split as a private/public split. We all make personal choices in our lives, but these should remain private, such as our religious or moral choices. One should never allow personal or private choices to intersect with your public life. That would be shoving your religion down someone else's throat, as the popular saying goes.

One more phrase of expressing the same dichotomy is the fact/value split. We all have values that we are entitled to, but our values are personal and unverifiable choices among many options. These values should not try to intersect with the facts, that is, things everyone knows to be true. The creation/evolution discussion is a case in point. We are told repeatedly that evolution is science or fact and creation is based on a religious preference or value. The two cannot intersect.

The late Christopher Reeve made this split quite evident in a speech to a group of students at Yale University on the topic of embryonic stem cell research. He said, "When matters of public policy are debated, no religions should have a place at the table."^{3} In other words keep your sacred, private values to yourself. In the public square, we can only discuss the facts in a secular context.

Far too many Christians have bought into this line of thinking or have been covered into it. Pearcey tells of a man who was a deacon in his church, taught Sunday School, tithed generously and was looked upon as a model Christian. Yet his job at the law firm was to investigate the contracts with clients no longer wanted by the firm to see what loopholes were available to get them out of the contract. He saw no link between his

Christian faith and his work.[{4}](#)

We fall into these thinking traps because we don't understand worldviews in general and the Christian worldview in particular. Pearcey outlines a threefold test of any worldview to help get a grasp on what they mean for thought and life: Creation, Fall, and Redemption. Every worldview has some story of where everything came from – Creation. Then each worldview proceeds to tell us that something is wrong with human society – the Fall – and then each worldview offers a solution – Redemption. Using this tool you will be better able to diagnose a worldview and whether it speaks the truth.

The Importance of Beginnings

The second part of Pearcey's book discusses the vitally important controversy over evolution and how it is taught in our schools. There is a clear philosophical filibuster masquerading as science in classrooms around the country.

In the opening chapter of this section, she tells the all too familiar story of a religious young man who is confronted with evolution in the seventh grade. Seeing the immediate contradiction between this theory and the Bible, the young man receives no help from teachers or clergy. He is left thinking that his "faith" has no answers to his questions. By the time he finishes school in Harvard, he is a committed atheist.[{5}](#)

The same story is repeated thousands of times every year. The faith of many young people has been wrecked on the shoals of Darwinism. Whoever has the power to define the story of creation in a culture is the *de facto* priesthood and largely determines what the dominant worldview will be.

On *Probe* we have discussed the problems of evolution and the evidence for Intelligent Design numerous times. Now Pearcey makes the case that this is far more than a scientific discussion. It is at the heart of the culture war we are

immersed in. Darwinism has had a far reaching impact on American thought, and we need a better grasp of the issue to better fight the battle we are in.

To show the prevalence of naturalistic Darwinian thinking Pearcey quotes from a Berenstain Bears book on nature titled *The Bears Nature Guide*. "As the book opens, the Bear family invites us to go on a nature walk; after turning a few pages, we come to a two-page spread with a dazzling sunrise and the words spelled out in capital letters: Nature... is all that IS, or WAS, or EVER WILL BE." [\[6\]](#) Clearly this is presented as scientific fact and should not be doubted.

Pearcey guides the reader through a well presented description of the major problems with the evidence concerning Darwinism. But more importantly, she clearly shows that the problem is not just the evidence. Most Darwinists accept the meager evidence because their worldview demands it. Naturalism requires a naturalistic story of creation, and since they are convinced of naturalism, some form of evolution must be true. She quotes a Kansas State University professor as saying, "Even if all the data point to an intelligent designer, such an hypothesis is excluded from science because it is not naturalistic." [\[7\]](#)

Pearcey goes on to show that Darwinism has continued to progressively influence nearly all realms of intellectual endeavor. From biology to anthropology to ethics to law to philosophy to even theology, Darwinism shows its muscle. Darwinism is indeed a universal acid that systematically cuts through all branches of human thought. We ignore it at our peril.

How Did We Get in This Mess?

Nancy Pearcey titles the third section of her book, "How We Lost Our Minds." She begins with a typical story of conversion

from sin of a young man named Denzel. As Denzel seeks to grow and understand his newfound faith, he is stymied by leaders who can't answer his questions and is told to just have faith in the simple things.

When Denzel gets a job, he is confused by those from other religions and cults who all seem to have answers for people's questions. Only the Christians are unable to defend themselves from skeptics and believers of other stripes. Eventually he finds work at a Christian bookstore and finds the nectar he has been hungry for. But he had to look and look hard. Denzel has learned that many in the evangelical movement have a largely anti-intellectual bias.

Where did that come from? Today one can still hear preachers of various stripes make fun of those of higher learning whether philosophers, scientists, or even theologians. The root of this anti-intellectualism is found in the early days of our country. America was founded by idealists and individualists. Many had suffered religious persecution and were looking for someplace to practice their faith apart from ecclesiastical authority. The democratic ideals of the original colonies and the newly independent United States of America seemed like just the right place.

When the early American seminaries became infected with the theological liberalism spawned by the Enlightenment, many rebelled against any form of church hierarchy, believing it couldn't be trusted. With the opening of the great frontiers, great opportunities for evangelism sprouted at the same time. Out of this came the First Great Awakening. The early revivalists directed their message to individuals, exhorting them to make independent decisions, Jonathan Edwards being a notable exception. Emotional and experiential conversions brought bigger crowds. Some began to even see a formula that brought about large numbers of conversions.

There arose a suspicion that Christianity had become

hopelessly corrupted sometime after the apostolic age. The task at hand was to leapfrog back 1,800 years to restore the original purity of the church. Suddenly, the great works of Augustine, Aquinas, Luther, Calvin, and others were seen as unnecessary. [\[8\]](#) Evangelicals were cut off from their historical and theological roots. The evangelical movement as a whole became focused on rugged American self-interest and self-assertion, a strong principle of Darwinian naturalism.

This is still evident today in the prevalence of church-hoppers. Many view their church through an individualistic grid which says if the church leadership doesn't do things the way I would prefer and doesn't listen to me, I will take my family and go elsewhere.

The roots of anti-intellectualism run deep and find surprisingly fresh support from Darwinian naturalism. So how do we recover?

Living It Out

In the final chapter of *Total Truth*, Pearcey rings out a call to authenticity, not just with respect to the intellectual underpinnings of the Christian worldview, but also to how we live it out.

On the final page she cites a Zogby/Forbes poll that asked respondents what they would most like to be known for. Intelligence? Good looks? Sense of humor? Unexpectedly, fully one half of all respondents said they would most like to be known for being authentic.

Pearcey concludes: "In a world of spin and hype, the postmodern generation is searching desperately for something real and authentic. They will not take Christians seriously unless our churches and parachurch organizations demonstrate an authentic way of life – unless they are communities that exhibit the character of God in their relationships and mode

of living.”[9](#)

For most of the chapter Pearcey highlights examples of both sides of this call, people and ministries who claim Christ but use the world’s naturalistic methods, particularly in fundraising, marketing, and focusing on a personality rather than the message. She also points to people such as Richard Wurmbrand and Francis Schaeffer who lived out their Christian worldview without flashy results and hyped conferences and campaigns.

Most of us at Probe Ministries were heavily influenced by Francis Schaeffer, his ministry at L’Abri Switzerland, and his books. Many Christians whose youth spanned the turbulent ‘60s and ‘70s found Schaeffer a glowing beacon of truth and relevance in a world turned upside down by protests, drugs, war, crime, racism, and skepticism. Essentially, Schaeffer believed the gospel to be total truth. If that was the case, then living by a Christian worldview ought to be able to give real answers to real questions from real people.

We believe that what the postmodern world is searching for, what will most satisfy its craving for authenticity, is the person of Jesus Christ. They can only see Him in our lives and our answers to real questions. Our Web site at Probe.org is filled with the total truth of the Christian worldview. In our [“Answers to E-Mail” section](#) you can see authenticity lived out as we answer real questions and attacks with truth, respect, and gentleness.

We’re certainly not perfect. We have much to learn and correct as we search out the answers to today’s questions. We struggle with the funding and marketing of our ministry using methods that work but do not manipulate, coerce, or misrepresent who we are and what we do. Nancy Pearcey has challenged all of us in ministry, no less those of us at Probe Ministries, to always put Jesus first, people second, and ministry third.

Notes

1. Phillip Johnson, in the Foreword to Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, Ill.: Crossway Books, 2004), 11.
2. Pearcey, 19.
3. Christopher Reeve quoted by Pearcey, 22.
4. Pearcey, 97-98.
5. Ibid., 153-154.
6. Ibid., 157.
7. Ibid, 168.
8. Ibid., 280-281.
9. Ibid., 378.

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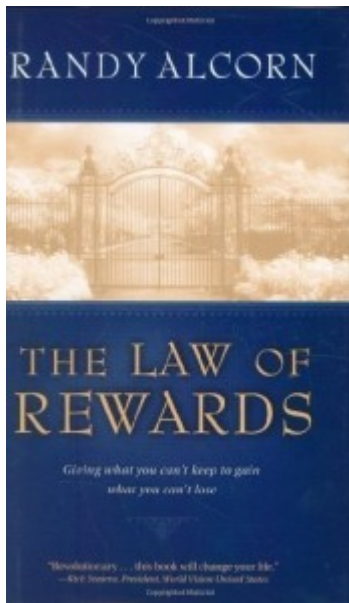
The Law of Rewards

Dr. Michael Gleghorn explore the biblical doctrine of eternal rewards. The Bible promises believers heavenly rewards for earthly obedience.

Introducing the Law of Rewards

The hit movie *Gladiator* begins with a powerful scene. Just before engaging the German barbarians in battle, General Maximus addresses some of his Roman soldiers. “Brothers,” he says, “what we do in life echoes in eternity.” Although Maximus was a pagan, his statement is entirely consistent with biblical Christianity, particularly the Bible’s teaching on eternal rewards.





In *The Law of Rewards*,^{1} Randy Alcorn writes: “While our faith determines our eternal destination, our behavior determines our eternal rewards”^{2}. The Bible clearly teaches that we are saved by God’s grace, through personal faith in Christ, apart from any works whatever (Eph. 2:8-9). But it also teaches, with equal clarity, that we must all appear before the judgment seat of Christ, that we may be recompensed for what we have done in the body, whether good or bad (2 Cor. 5:10). This judgment (which is only for believers) is not to determine whether or not we are saved. Its purpose is to evaluate our works and determine whether we shall receive, or lose, eternal rewards (1 Cor. 3:10-15).

Alcorn writes, “Our works are what we have done with our resources—time, energy, talents, money, possessions.”^{3} The apostle Paul describes our works as a building project. At the judgment seat of Christ the quality of our work will be tested with fire. If we have used quality building materials (gold, silver, precious stones), then our work will endure and we will be rewarded by the Lord. If we have used poor building materials (in this case, wood, hay, or straw), then our work will be consumed and we will suffer the loss of rewards (1 Cor. 3:10-15).

This raises some important questions. What are we doing with the resources that God has entrusted to us? Are we seeking to build God’s kingdom, in God’s way, empowered by God’s Spirit? Or are we merely engaged in empire-building for our own glory? Are we investing our resources in reaching the world for Christ, making disciples, and helping the poor and needy? Or are we only concerned with satisfying our own immediate wants and desires?

It’s here that the worldview dimensions of our subject can be

most clearly seen. Most of us would probably find it difficult to use our resources in the service of God or our fellow man if we thought that this life was all there is and that death is the end of our personal existence. But Christianity says that there's more – a *lot* more. And if Christianity is true, then Maximus was right: “What we do in life echoes in eternity.” Randy Alcorn has observed, “The missing ingredient in the lives of countless Christians today is *motivation*. . . . The doctrine of eternal rewards for our obedience is the neglected key to unlocking our motivation.”[{4}](#)

Questioning Our Motivation

Is the desire for eternal rewards a proper or legitimate motivation for serving Christ? Isn't it somewhat shallow, maybe even selfish, for our service to Christ to be motivated by a desire for heavenly rewards? Furthermore, shouldn't we serve Christ simply because of who He is, rather than for what we can get out of it? To some people, the promise of eternal rewards sounds like a crass appeal to our baser instincts. But is it?

Before we jump to any unwarranted conclusions and possibly overstate the case, we may first want to take a step back, take a deep breath, and remind ourselves of a few things. In the first place, as Randy Alcorn observes, “it wasn't *our* idea that God would reward us. It was *his* idea!”[{5}](#) If we search the pages of the New Testament, we repeatedly find promises of heavenly rewards for earthly obedience. Indeed, Jesus himself urges our obedience in light of future rewards (Luke 6:35). Not only that, in Matthew 6:20 he *commands* us to store up for ourselves “treasures in heaven.” Now this leads to an interesting little twist. In John 14:21 Jesus says, “Whoever has my commands and obeys them, he is the one who loves me.” We *could* make the argument, then, that the one who does *not* seek to store up treasures in heaven is being disobedient to Christ's command and demonstrating a lack of love for him!

In a somewhat similar vein, Alcorn wrote:

It is certainly true that desire for reward should not be our only motivation. But it is also true that it's a fully legitimate motive encouraged by God. In fact, the two most basic things we can believe about God are first that he exists, and second that he is a rewarder of those who diligently seek him (Heb. 11:6). If you don't believe God is a rewarder, you are rejecting a major biblical doctrine and have a false view of God.[{6}](#)

Of course, we must always remember that the Lord knows the motivations of our hearts – and these will be taken into account at the judgment seat of Christ (1 Cor. 4:5). In addition, Jesus solemnly warns us: “Be careful not to do your ‘acts of righteousness’ before men, to be seen by them. If you do, you will have no reward from your Father in heaven” (Matt. 6:1).

The biblical picture of rewards, then, would seem to go something like this. The Lord is absolutely worthy of our obedience and service, whether we ever personally profit from it or not (e.g. see Luke 17:10). Nevertheless, the Lord is a rewarder of those who seek Him and He commands us to seek His rewards as well! And when one really thinks about it, “Hearing our Master say, ‘Well done’ will not simply be for our pleasure but for *his!*”[{7}](#)

The Life God Rewards

What kind of life does God reward? For what sort of works will believers be rewarded when they stand before the judgment seat of Christ? The simplest answer to this question, and the most general, is that we will be rewarded for everything we've done that was motivated by our love for the Lord and empowered by His Spirit. Indeed, Jesus said that we would even be rewarded for simply giving a cup of cold water to someone because he is

a follower of Christ (Matt. 10:42).

But the Bible specifically mentions many other things for which we can also be rewarded. The New Testament describes as many as five different crowns which will be given to believers for various works of faithfulness, obedience, discipline, and love. For example, there is the *imperishable crown* (1 Cor. 9:25), which appears to be rewarded for “determination, discipline, and victory in the Christian life.”[{8}](#) There is the *crown of righteousness* which, according to Paul, will be awarded by the Lord “to all who have longed for his appearing” (2 Tim. 4:8). There is the *crown of life*, “given for faithfulness to Christ in persecution or martyrdom.”[{9}](#) In the book of Revelation, Jesus tells the church in Smyrna, “the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life” (2:10; see also James 1:12). Additionally, there is the *crown of rejoicing* (1 Thess. 2:19; Phil. 4:1), “given for pouring oneself into others in evangelism and discipleship.”[{10}](#) And finally, there is the *crown of glory* (1 Pet. 5:4), “given for faithfully representing Christ in a position of leadership.”[{11}](#)

Of course, as Alcorn observes, “There’s nothing in this list that suggests it’s exhaustive.”[{12}](#) Indeed, as we’ve already seen, the Bible seems to say that we will be rewarded for every act of love and service which we did for the glory of God. But there’s another side to this discussion which we dare not overlook. The Bible not only indicates that we can gain rewards; it also warns us that we can lose them as well.

Paul compared the Christian life to an athletic competition in which our goal is to win the prize. This is why, he told the Corinthians, “I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize” (1 Cor. 9:27). The Bible suggests that the works of some believers will be completely consumed

at the judgment seat of Christ (1 Cor. 3:15). Tragically, these believers will enter heaven without any rewards from their Lord. To avoid this catastrophe, let us heed Paul's advice and "run in such a way as to get the prize" (1 Cor. 9:24).

Power, Pleasures, and Possessions

What should we think about power, pleasures, and possessions? Are they merely temptations that should be avoided, or genuine goods that can be legitimately sought and desired? Although some may find it surprising, each of these things *is* good—at least considered simply in itself. Each finds its ultimate source in God. And each existed *before* sin and evil corrupted His good creation. God has always been *powerful*. He clearly took *pleasure* in His work of creation, repeatedly describing it as "good" (Gen. 1:4, 10, 12, 18, 21, 25, 31). And as the Creator of all that exists (other than himself, of course), everything ultimately belongs to God (1 Cor. 10:26). Indeed, the Bible sometimes describes Him as the "*possessor* of heaven and earth" (Gen. 14:19). Clearly, then, there's nothing inherently wrong with power, pleasures, or possessions.

So why have these things gained such tainted reputations? Probably because they've so often been misused and abused by sinful men and women. Indeed, describing sin and evil as the misuse, abuse, perversion or corruption of some good gift of God is part of a long and venerable tradition in the history of philosophy and theology. And one doesn't have to look very far to find plenty of examples of man's sinful misuse of power, pleasures, and possessions. Just turn on the evening news, or read the local paper, and you'll find many such examples. But we must always remember that it's the *misuse* of these things that is sinful and wrong; the things in themselves are good and desirable. And this is confirmed by the teaching of Scripture.

Consider the kind of rewards God offers us. For faithful and obedient service now, He promises power, pleasures, and possessions in eternity! Jesus made it clear that those who are faithful with the little things in this life, will be rewarded with great power and authority in the next (Luke 19:15-19). He taught that those who invest their time, talents, and treasures in building God's kingdom here and now are laying up great treasures in heaven for themselves in the hereafter (Matt. 6:19-21; 19:21). And pleasures? The psalmist wrote of God, "In Thy presence is fullness of joy; in Thy right hand there are pleasures forever" (16:11).

Randy Alcorn has written, "God has created us each with desires for pleasure, possessions, and power."[{13}](#) We want these things "not because we are sinful but *because we are human.*"[{14}](#) Although our sinfulness can, and often does, lead us to misuse these things, we've seen that they're actually good gifts of God. "Power, possessions, and pleasures are legitimate objects of desire that our Creator has instilled in us *and* by which he can motivate us to obedience."[{15}](#) May we faithfully serve the Lord, trusting him as "the Rewarder of those who diligently seek him."[{16}](#)

Investing in Eternity

A Christian worldview must be fleshed-out in the rough and tumble world of our daily lives if we're going to be salt and light to the surrounding culture. Now, as always, true disciples must be "doers of the word, and not merely hearers who delude themselves" (Jas. 1:22).

In the Sermon on the Mount, Jesus told his followers:

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in

and steal. For where your treasure is, there your heart will be also (Matt. 6:19-21).

Many of us read these verses and only hear Jesus' command not to store up treasures on earth. But if this is all we hear, then we're missing the main point that Jesus is trying to make. As Alcorn observes, the central focus of this passage "is not the renunciation of earthly treasures but the accumulation of heavenly treasures. We're to avoid storing up unnecessary treasures on earth not as an end in itself, but as a life strategy to lay up treasures in heaven."[{17}](#) In a sense, Jesus is calling us to adopt a long-term investment strategy.

Think about the fate of all our earthly treasures. Isn't Jesus right? Won't they either wear out, break down, rust, become outdated, or get stolen? And even if none of this happens, we can't hold on to earthly wealth forever, can we? "Either it leaves us while we live, or we leave it when we die."[{18}](#) So is it really smart to pour all our time and energy into the accumulation of earthly treasures? Is this really a wise investment strategy?

We've been discussing issues raised by Randy Alcorn's excellent book, *The Law of Rewards*. I can think of no better way to conclude than with this powerful and thought-provoking citation:

Gather your family and go visit a junkyard or a dump. Look at all the piles of "treasures" that were formerly Christmas and birthday presents. Point out things that people worked long hours to buy and paid hundreds of dollars for, that children quarreled about, friendships were lost over, honesty was sacrificed for, and marriages broke up over. Look at the remnants of gadgets and furnishings that now lie useless after their brief life span. Remind yourself that most of what you own will one day end up in a junkyard like this. And even if it survives on earth for a while, you

won't. . . . When you examine the junkyard, ask yourself this question: 'When all that I ever owned lies abandoned, broken, useless, and forgotten, what will I have done with my life that will last for eternity?{19}

Notes

1. Much of the material for this article comes from Randy Alcorn, *The Law of Rewards* (Wheaton: Tyndale House Publishers, 2003). If you're interested in exploring this topic further, you may also want to read Bruce Wilkinson (with David Kopp), *A Life God Rewards: Why Everything You Do Today Matters Forever* (Sisters, Ore.: Multnomah Publishers, Inc., 2002).

2. Alcorn, 7.

3. Ibid., 6.

4. Ibid., 99-100.

5. Ibid., 105.

6. Ibid., 116.

7. Ibid., 92.

8. Ibid., 91.

9. Ibid.

10. Ibid.

11. Ibid.

12. Ibid., 92.

13. Ibid., 111.

14. Ibid., 112.

15. Ibid., 113.

16. Ibid., 121.

17. Ibid., 22.

18. Ibid., 23.

19. Ibid., 23.

Understanding Our Mormon Neighbors – As Evangelical Christians

Mormon missionaries are sounding more and more like evangelical Christians. Has something changed in Mormon theology? A group of evangelical theologians have opened a dialogue with their Mormon counterparts and argue that the LDS movement is indeed changing. Don Closson considers these changes in Mormon thinking and how it affects our dialogue with our Mormon neighbors.

Mormon Neo-orthodoxy?

Have you noticed that Mormons are sounding more and more like evangelical Christians? In the last few decades individuals inside the Mormon Church, and many outside, have noticed a shift in the content and presentation of the Mormon faith. Certain aspects of Mormon theology, like the physical, limited nature of God, are either downplayed or left unsaid. Other aspects, like salvation by faith in the justifying work of Jesus Christ, are highlighted. Is something significant happening within Mormonism? Although Mormon theology has been somewhat fluid over the decades, some feel that a new band of Mormon scholars are indeed moving the religion in a new direction and that Christians need to be aware of these changes if we are to have effective dialogue with our Mormon neighbors.

Mormon sociologist Kendall White has been writing about this change in Mormon thinking since the 1960's. He writes that traditional Mormon theology produced in the late nineteenth and early twentieth centuries by B. H. Roberts, James Talmage, and John Widtsoe, centered on an "optimistic humanism, finite theism, and [an] emphasis on human merit in attaining

salvation.”^{1} The new movement, called neo-orthodox Mormonism by some, “stresses the omnipotence and sovereignty of God, human sinfulness and inability to merit salvation, and the necessity of salvation by grace.”^{2} The primary theological sources for neo-orthodox Mormons are the Bible and the Book of Mormon. The later writings of Joseph Smith, including sections of the Doctrine and Covenants, the Pearl of Great Price, and the King Follett Discourse are seen as less helpful.

White argues that this theological trend is actually a return to the earliest form of Mormon beliefs found in the 1830s. It’s interesting to note that, while White admits that Mormon neo-orthodoxy is a valid form of Mormonism, he’s not in favor of it. On the other hand, Robert Millet, past dean of Religious Education at Brigham Young University, argues that the neo-orthodox movement is a positive trend and more in line with the teachings found in the Book of Mormon.

In the book *The New Mormon Challenge* evangelical theologian Carl Mosser writes that neo-orthodox Mormons “promote an understanding of the relationship between works and grace that is openly modeled after noted evangelical pastor John MacArthur’s expositions of ‘Lordship salvation.’”^{3} Mosser also argues that it is these neo-orthodox Mormon writers and teachers who are influencing typical Mormons today rather than those who support a more traditional Mormon theology.

The result is a new Mormon synthesis that may cause the traditional Christian to ask himself, Have the Mormons returned to the historic orthodox Christian faith? In what follows we will highlight some of this new Mormon theology in order to help the reader decide how orthodox neo-orthodox Mormonism really is.

Recent Events and Historical Patterns

It was a bit of a shock recently when I discovered that Ravi

Zacharias, a highly respected Christian apologist, had addressed a mixed crowd of Mormons and evangelicals at the Mormon Temple in Salt Lake City. Even more interesting is the fact that after his hour long discussion on the exclusivity of Christ, Zacharias received a standing ovation from the entire crowd. The apologist was introduced by Dr. Richard Mouw, president of Fuller Seminary. Dr. Mouw began his comments by saying "Let me state it clearly, We evangelicals have sinned against you . . ." He added that not every evangelical has sinned against Mormons, but he feels that too often we are guilty of misrepresenting what most Mormons believe and ignoring their pleas when they protest. He went on to argue that traditional Christians and Mormons have enough in common to profit from a dialogue. He explained that, "when my good friend [and Brigham Young University professor] Bob Millet says that his only plea when he gets to heaven is 'the mercy and merit of Jesus Christ,' I want to respond by saying with enthusiasm, 'Let's keep talking!'" Topped off with the music of Michael Card, this was a unique event. It had been over 100 years since the last evangelical spoke in the Temple; Dwight L. Moody preached there in 1871.

When considering the traditionally negative view that evangelical Christians have of Mormons, this kind of event can be difficult to evaluate. Also challenging are the results of a recent George Barna survey that found 26% of those Mormons that participated were classified as "born again" by their responses. How can this be? Are all these Mormons being disingenuous regarding their true beliefs? Part of the answer lies in the fact that at any given moment there are more first generation converts within Mormonism than there are second generation. Since Mormon evangelism is primarily aimed at the Christian population, it is not surprising that many who attend Mormon worship services have carried with them a more traditional theology and are often there because of the youth programs and the accepting community that often exists within Mormon Wards.

But another part of the explanation is a movement within Mormon circles that began with the presidency of Ezra Taft Benson. It has called Mormons back to their roots by focusing more on the Bible and the Book of Mormon and away from the later writings of Joseph Smith. The leaders of this movement have worked hard to distance themselves from the more speculative thoughts and writings of past LDS authorities.

Many evangelicals are hoping that the Mormon Church will go through something similar to the recent changes in the Reorganized Latter Day Saints Church. This group was an early offshoot from the main LDS Church which never did accept many of the later writings of Smith. In recent years, its numbers have declined significantly because many have turned back towards a traditional evangelical theology.

The Mormon Neo-Orthodox Movement

Stephen Robinson is professor of ancient Scripture at Brigham Young University. He and Craig Blomberg, professor of New Testament at Denver Seminary, co-wrote the book "How Wide the Divide" which explores both the similarities and distance between evangelical and Mormon theology regarding revelation, the nature of God, the person of Christ, and what one must do to be saved. Robinson passionately implores evangelicals to not give into a caricature of Mormon theology, one that few Mormons actually believe. He argues that there are legitimate reasons for misunderstanding between Mormons and evangelicals. They both use identical theological terms in different ways; in fact the LDS Church as a whole lacks a sophisticated theological language. Also, Mormonism's lack of professional clergy, creeds, catechisms, or theologians in the strict sense often contributes to the confusion.

In his book with Blomberg, Robinson complains that Mormons are chastised because they take the Bible too literally, actually believing everything in it that is written about God. He

accuses evangelicals of accepting second and third century explanations of biblical truth that are dependent upon Greek philosophical thought rather than on what the Bible actually says. Both Blomberg and Robinson agree that the two sides hold to a very different description of God and humanity. But they also conclude that many of our differences are found in areas where the Bible is silent and where the Mormon canon has claimed to fill in the void with new revelation.

However, Robinson's greatest concern is that evangelicals take him and other Mormons seriously when they claim to believe certain things to be true. For instance, Robinson believes that "through the atonement of Christ, fallen humanity may be saved by accepting and obeying the gospel of Jesus Christ."[\[4\]](#) He also argues that Mormons believe in the God of the Bible, "the Eternal Father, and in God's Son, Jesus Christ, and in the Holy Ghost."[\[5\]](#) He adds that they accept the biblical description of God as three and also one, but not the post-New Testament attempts to explain how this can be reconciled.

It would be more than impolite to accuse Dr. Robinson of being less than genuine when he personally claims to believe something. However, he admits that there is much theological speculation within Mormon circles and that it can be difficult to discover exactly what represents official Mormon doctrine.

Let's consider some specific examples of Dr. Robinson's beliefs and compare them to both traditional Mormon and Christian theology.

Robinson describes God as omniscient, omnipresent, infinite, eternal, and unchangeable. However, he also believes that God and man are of the same nature or species, and that God has a body of flesh and blood. He denies that this constitutes a finite theism, a charge often attributed to Mormons. Robinson also states that salvation is only acquired through grace by faith in Jesus Christ. He argues at length that Mormons do not believe that one can be justified by works in the eyes of a

righteous and Holy God, but instead that works follow justification and conversion. He attributes evangelical claims that Mormons believe otherwise to confusion about Mormon terminology and a deficient desire to really understand what Mormons teach.

How do these theological positions compare with traditional Mormon thought? Is this a new or neo-orthodox Mormonism? Mormonism has always held that God has attained his position via a path of eternal progression, and comments to that effect by past Mormon leaders seem to conflict with Robinson's statements. For instance, when Mormon Apostle Orson Hyde said that God was once a child who rose step by step to be where he is today, it appears to contradict the idea of an unchangeable deity. Apostle John Widtsoe states the issue even more plainly. He says that God "must now be engaged in progressive development and infinite as God is, he must have been less powerful in the past than he is today." [\[6\]](#)

Robinson argues that there was once a time, before the beginning of our creation, that God was human. But he adds that any speculation about the events of that time is done so without support from the Bible or LDS literature. Robinson is different from earlier Mormons in being unwilling to speculate on how, or even when God rose from a finite human to an infinite God, but he still believes that it happened.

Robinson's beliefs about God are dramatically different from traditional Christian, and I believe biblical, teachings. The Mormon god is contingent or dependent on matter rather than its creator. He is finite in the sense that there was a time when he was not God, no matter how long ago that might have been. He is obviously not the First Cause or only self-existent being. Even though Robinson refuses to speculate on the origin of God, Mormon views imply that God is the offspring of other Gods, leading to polytheism which the Bible calls idolatry. As God said through Isaiah long ago, "I am the LORD, and there is no other; apart from me there is no

God.” {7}

Are Mormons Christian?

Above we introduced ideas about salvation from the Mormon scholar Dr. Stephen Robinson, professor of Ancient Scriptures at Brigham Young University. He states that individuals are saved by accepting the gift God has provided in his perfect Son, Jesus Christ. Robinson believes that “If humans accept this gift and enter the gospel covenant by making Christ their Lord, they are justified of their sins, not by their own works and merits, but by the perfect righteousness of Jesus Christ accepted on their behalf.” {8} He admits that the LDS Church is thoroughly Arminian, rejecting the Calvinist doctrine of eternal security, but that this shouldn’t remove them from the sphere of biblical Christianity.

While not doubting that Dr. Robinson believes all this to be true, it is difficult to interpret Mormon doctrine in light of past statements by Mormon leaders and in Mormon writings. For instance, how do we interpret the Book of Mormon when it states “for we know that it is by grace we are saved, after all we can do”? {9} Or when Joseph Smith writes “We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel”? {10} Even more disconcerting are statements made by Bruce McConkie, a popular Mormon writer. He writes that, “Repentance is a gift from God conferred upon those who earn the right to receive it. It comes by obedience to law.” And again, he writes, it is a gift “reserved for those who abide the law that entitles them to receive it.” {11} These statements point to an earned salvation based upon individuals fulfilling legalistic obligations, the kind of religion that Paul condemns in the book of Galatians.

Mormon teaching tools, such as the booklet *Gospel Principles*, also make statements that appear to contradict a gospel of

grace. In a chapter titled "Freedom to Choose" the book states, "We began to make choices as spirit children in our Heavenly Father's presence. Our choices there made us worthy to come to earth. Our heavenly Father wants us to grow in faith, power, knowledge, wisdom, and all other good things. If we keep his commandments and make right choices, we will learn and understand. We will become like him."[\[12\]](#) Not only does this teach that salvation depends on works during this life, but also on works performed during a pre-existence as spirit beings.

In spite of the recent changes in Mormon theology, a person who holds to the full spectrum of Mormon teachings has a view of God, salvation, and particularly the relationship between mankind and its creator, that is radically different from what traditional Christians believe and what we think the Bible teaches. This is not a reason to stop talking with Mormons; in fact, it is why we need to continue to express the reasons for the hope that we have in Christ.

Notes

1. Carl Mosser, *The New Mormon Challenge*, ed. By Francis Beckwith, Carl Mosser, and Paul Owen (Grand Rapids, MI: Zondervan, 2002) p. 78.
2. Ibid.
3. Ibid., p. 79.
4. Blomberg and Robinson, *How Wide the Divide* (InterVarsity Press: Downers Grove, IL., 1997) p. 16.
5. Ibid.
6. Bill McKeever and Eric Johnson, *Mormonism 101* (Baker Books: Grand Rapids, MI, 2000) p. 28.
7. Isaiah 45:5
8. Blomberg and Robinson, 144.
9. 2 Nephi 25:23
10. Blomberg and Robinson, 177.
11. Ibid., 178.
12. *Gospel Principles* (Corporation of the President of The

“What About the Person Who Never Heard of Jesus?”

I have a question. I have a Jewish person asking me “What about the guy who lives in a far off place and has never heard the name of Jesus proclaimed—is he going to hell?” My immediate answer is that God finds a way to speak to your heart. Now, the Jews of the times of Abraham and Moses who believed in one God—after the cross I would say that John 3:16 holds true—but to a Jewish person who never looked at The New Testament—is there a sensitive yet clear and concise way to answer this?

I agree with you about God finding a way to speak to your heart.

We are now hearing many stories of people coming to faith in Christ as the result of a dream or vision where He appears to them, inviting them to trust in Him. This is particularly happening in the Muslim world. Many people instantly know it's the Lord Jesus when He appears to them, but some do not. In some dreams and visions, He tells them who He is, and in others He does not—He just loves them and calls them to come to Him. After the dream/vision, the Lord provides someone to identify Him as they continue to seek Him. (We see something similar in the story of Cornelius in Acts 10.)

So, from what I understand, people are putting their trust in Christ, but some don't know anything more about Him than that

He is God, He loves them and He invites them to trust in Him. Two recurrent invitations continue to appear in the dreams and visions we are hearing about: 1) "I am the way, the truth and the life," and 2) "You belong to Me." As people are then able to get a copy of the Bible or talk to a Christian, their knowledge of Christ, the Cross, and the Christian life grows, as well as their faith and their understanding of who Jesus is and what He did.

For years, I have heard that God's only plan for evangelism is for us to share the gospel. But these stories show that sometimes, Jesus goes directly to a person. And, in Revelation 14:6, there is an angel who takes the gospel to men.

So what that means is that if a person has never heard of Jesus through the preaching of the gospel, that is no obstacle for God. He can, and testimony shows that He does, appear directly to—and call a person to—have faith in Him. We still need to diligently pursue the Great Commission and take the gospel to all nations, since evangelism through the changed lives of Christ-followers is still God's main plan. But God's hands are not tied by our inability (or laziness, or selfishness, or disobedience) to get the gospel to everyone He has chosen for eternal life.

Concerning your specific question about a Jewish person who never looked at the New Testament, it's possible he might be in the same category as people who never heard of Jesus. . . however, in today's Jewish culture, part of what defines a Jew is "not believing in Jesus." It's not a valid definition, and it's not true, but it's hard to imagine anyone growing up in a Jewish culture—particularly in North or South America—who wasn't aware of the Jesus of Christianity in the surrounding culture.

So, I think the bottom line is that God would judge a Jewish person by the same standard as anyone else: "What did you do with the light you received?"

Your Jewish friend asks an important question, and it gives you the opportunity to talk about the character of God. I am grateful that our God is not only just, but loving, and I believe that He will allow the blood of Jesus to cover those who had no chance to reject Him, such as babies who die before or after birth, or the mentally impaired.

God promises that if we seek Him, we will find Him (Deut. 4:29). And since dead people cannot seek God and cannot choose life, that means that it's all God's grace allowing us to recognize our need for Him and seek Him in the first place! I would think that this same heart that longs for us to turn to Him, and gives us grace to turn to Him and seek Him, would also respond in love to the cry of a heart that says, "God, if you are there, here I am! I don't know you, but I want to! Reveal Yourself to me!"

I hope this makes sense.

Sue Bohlin

See answers by
[Kerby Anderson](#)
and [GotQuestions.org](#)

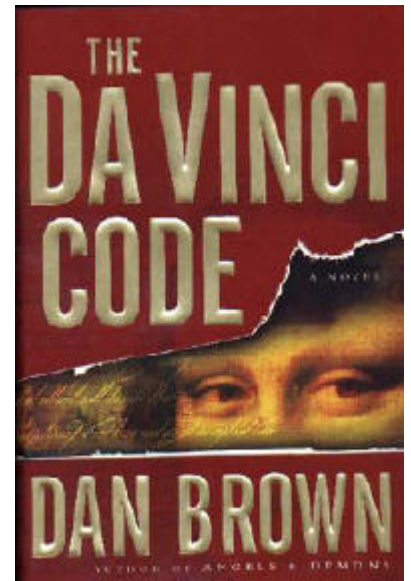
Redeeming The Da Vinci Code

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



Introduction to *The Da Vinci Code*

Dan Brown's novel, *The Da Vinci Code*,^{1} has generated a huge amount of interest from the reading public. About forty million copies have been sold worldwide.^{2} And Ron Howard and Sony Pictures have brought the story to theatres.^{3} To help answer some of the challenges which this novel poses to biblical Christianity, Probe has teamed up with EvanTell, an evangelism training ministry, to produce a DVD series called *Redeeming The Da Vinci Code*. The series aims to strengthen the faith of believers and equip them to share their faith with those who see the movie or have read the book.^{4} I hope this article will also encourage you to use this event to witness to the truth to friends or family who have read the book or seen the movie.



Why so much fuss about a novel? The story begins with the murder of the Louvre's curator. But this curator isn't just interested in art; he's also the Grand Master of a secret society called the Priory of Sion. The Priory guards a secret that, if revealed, would discredit biblical Christianity. Before dying, the curator attempts to pass on the secret to his granddaughter Sophie, a cryptographer, and Harvard professor Robert Langdon, by leaving a number of clues that he hopes will guide them to the truth.

So what's the secret? The location and identity of the Holy Grail. But in Brown's novel, the Grail is not the cup allegedly used by Christ at the Last Supper. It's rather Mary Magdalene, the wife of Jesus, who carried on the royal bloodline of Christ by giving birth to His child! The Priory guards the secret location of Mary's tomb and serves to protect the bloodline of Jesus that has continued to this day!

Does anyone take these ideas seriously? Yes; they do. This is partly due to the way the story is written. The first word one encounters in *The Da Vinci Code*, in bold uppercase letters, is the word "FACT." Shortly thereafter Brown writes, "All descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate."[5](#) And the average reader, with no special knowledge in these areas, will assume the statement is true. But it's not, and many have documented some of Brown's inaccuracies in these areas.[6](#)

Brown also has a way of making the novel's theories about Jesus and the early church seem credible. The theories are espoused by the novel's most educated characters: a British royal historian, Leigh Teabing, and a Harvard professor, Robert Langdon. When put in the mouths of these characters, one comes away with the impression that the theories are actually true. But are they?

In this article, I'll argue that most of what the novel says about Jesus, the Bible, and the history of the early church is simply false. I'll also say a bit about how this material can be used in evangelism.

Did Constantine Embellish Our Four Gospels?

Were the Gospels of Matthew, Mark, Luke and John, which were later to be officially recognized as part of the New Testament canon, intentionally embellished in the fourth century at the command of Emperor Constantine? This is what Leigh Teabing, the fictional historian in *The Da Vinci Code*, suggests. At one point he states, "Constantine commissioned and financed a new Bible, which omitted those gospels that spoke of Christ's human traits and embellished those gospels that made Him godlike" (234). Is this true?

In a letter to the church historian Eusebius, Constantine did

indeed order the preparation of “fifty copies of the sacred Scriptures.”^{7} But nowhere in the letter does he command that any of the Gospels be embellished in order to make Jesus appear more godlike. And even if he had, it would have been virtually impossible to get faithful Christians to accept such accounts.

Before the reign of Constantine, the church suffered great persecution under Emperor Diocletian. It’s hard to believe that the same church that had withstood this persecution would jettison their cherished Gospels and embrace embellished accounts of Jesus’ life! It’s also virtually certain that had Constantine tried such a thing, we’d have lots of evidence for it in the writings of the church fathers. But we have none. Not one of them mentions an attempt by Constantine to alter any of our Gospels. And finally, to claim that the leaders of the fourth century church, many of whom had suffered persecution for their faith in Christ, would agree to join Constantine in a conspiracy of this kind is completely unrealistic.

One last point. We have copies of the four Gospels that are significantly earlier than Constantine and the Council of Nicaea (or Nicea). Although none of the copies are complete, we do have nearly complete copies of both Luke and John in a codex dated between A.D. 175 and 225—at least a hundred years before Nicaea. Another manuscript, dating from about A.D. 200 or earlier, contains most of John’s Gospel.^{8} But why is this important?

First, we can compare these pre-Nicene manuscripts with those that followed Nicaea to see if any embellishment occurred. None did. Second, the pre-Nicene versions of John’s Gospel include some of the strongest declarations of Jesus’ deity on record (e.g. 1:1-3; 8:58; 10:30-33). That is, the most explicit declarations of Jesus’ deity in any of our Gospels are already found in manuscripts that pre-date Constantine by more than a hundred years!

If you have a non-Christian friend who believes these books were embellished, you might gently refer them to this evidence. Then, encourage them to read the Gospels for themselves and find out who Jesus really is.

But what if they think these sources can't be trusted?

Can We Trust the Gospels?

Although there's no historical basis for the claim that Constantine embellished the New Testament Gospels to make Jesus appear more godlike, we must still ask whether the Gospels are reliable sources of information about Jesus. According to Teabing, the novel's fictional historian, "Almost everything our fathers taught us about Christ is false" (235). Is this true? The answer largely depends on the reliability of our earliest biographies of Jesus—the Gospels of Matthew, Mark, Luke and John.

Each of these Gospels was written in the first century A.D. Although they are technically anonymous, we have fairly strong evidence from second century writers such as Papias (c. A.D. 125) and Irenaeus (c. A.D. 180) for ascribing each Gospel to its traditional author. If their testimony is true (and we've little reason to doubt it), then Mark, the companion of Peter, wrote down the substance of Peter's preaching. And Luke, the companion of Paul, carefully researched the biography that bears his name. Finally, Matthew and John, two of Jesus' twelve disciples, wrote the books ascribed to them. If this is correct, then the events recorded in these Gospels "are based on either direct or indirect eyewitness testimony."[\[9\]](#)

But did the Gospel writers intend to reliably record the life and ministry of Jesus? Were they even interested in history, or did their theological agendas overshadow any desire they may have had to tell us what really happened? Craig Blomberg, a New Testament scholar, observes that the prologue to Luke's

Gospel “reads very much like prefaces to other generally trusted historical and biographical works of antiquity.” He further notes that since Matthew and Mark are similar to Luke in terms of genre, “it seems reasonable that Luke’s historical intent would closely mirror theirs.”[{10}](#) Finally, John tells us that he wrote his Gospel so that people might believe that Jesus is the Christ, the Son of God, and that by believing they might have life in His name (20:31). While this statement admittedly reveals a theological agenda, Blomberg points out that “if you’re going to be convinced enough to believe, the theology has to flow from accurate history.”[{11}](#)

Interestingly, the disciplines of history and archaeology are a great help in corroborating the general reliability of the Gospel writers. Where these authors mention people, places, and events that can be checked against other ancient sources, they are consistently shown to be quite reliable. We need to let our non-Christian friends know that we have good grounds for trusting the New Testament Gospels and believing what they say about Jesus.

But what if they ask about those Gospels that didn’t make it into the New Testament? Specifically, what if they ask about the Nag Hammadi documents?

The Nag Hammadi Documents

Since their discovery in 1945, there’s been much interest in the Nag Hammadi texts. What are these documents? When were they written, and by whom, and for what purpose? According to Teabing, the historian in *The Da Vinci Code*, the Nag Hammadi texts represent “the earliest Christian records” (245). These “unaltered gospels,” he claims, tell the real story about Jesus and early Christianity (248). The New Testament Gospels are allegedly a later, corrupted version of these events.

The only difficulty with Teabing’s theory is that it’s wrong.

The Nag Hammadi documents are not “the earliest Christian records.” Every book in the New Testament is earlier. The New Testament documents were all written in the first century A.D. By contrast, the dates for the Nag Hammadi texts range from the second to the third century A.D. As Darrell Bock observes in *Breaking The Da Vinci Code*, “The bulk of this material is a few generations removed from the foundations of the Christian faith, a vital point to remember when assessing the contents.”[{12}](#)

What do we know about the contents of these books? It is generally agreed that the Nag Hammadi texts are Gnostic documents. The key tenet of Gnosticism is that salvation comes through secret knowledge. As a result, the Gnostic Gospels, in striking contrast to their New Testament counterparts, place almost no value on the death and resurrection of Jesus. Indeed, Gnostic Christology had a tendency to separate the human Jesus from the divine Christ, seeing them as two distinct beings. It was not the divine Christ who suffered and died; it was merely the human Jesus—or perhaps even Simon of Cyrene.[{13}](#) It didn’t matter much to the Gnostics because in their view the death of Jesus was irrelevant for attaining salvation. What was truly important was not the death of the man Jesus but the secret knowledge brought by the divine Christ. According to the Gnostics, salvation came through a correct understanding of this secret knowledge.[{14}](#)

Clearly these doctrines are incompatible with the New Testament teaching about Christ and salvation (e.g. Rom. 3:21-26; 5:1-11; 1 Cor. 15:3-11; Tit. 2:11-14). Ironically, they’re also incompatible with Teabing’s view that the Nag Hammadi texts “speak of Christ’s ministry in very human terms” (234). The Nag Hammadi texts actually present Christ as a divine being, though quite differently from the New Testament perspective.[{15}](#)

Thus, the Nag Hammadi texts are both later than the New Testament writings and characterized by a worldview that is

entirely alien to their theology. We must explain to our non-Christian friends that the church fathers exercised great wisdom in rejecting these books from the New Testament.

But what if they ask us how it was decided what books to include?

The Formation of the New Testament Canon

In the early centuries of Christianity, many books were written about the teachings of Jesus and His apostles. Most of these books never made it into the New Testament. They include such titles as The Gospel of Philip, The Acts of John, and The Apocalypse of Peter. How did the early church decide what books to include in the New Testament and what to reject? When were these decisions made, and by whom? According to the Teabing, "The Bible, as we know it today, was collated by . . . Constantine the Great" (231). Is this true?

The early church had definite criteria that had to be met for a book to be included in the New Testament. As Bart Ehrman observes, a book had to be ancient, written close to the time of Jesus. It had to be written either by an apostle or a companion of an apostle. It had to be consistent with the orthodox understanding of the faith. And it had to be widely recognized and accepted by the church.[\[16\]](#) Books that didn't meet these criteria weren't included in the New Testament.

When were these decisions made? And who made them? There wasn't an ecumenical council in the early church that officially decreed that the twenty-seven books now in our New Testament were the right ones.[\[17\]](#) Rather, the canon gradually took shape as the church recognized and embraced those books that were inspired by God. The earliest collections of books "to circulate among the churches in the first half of the second century" were our four Gospels and the letters of Paul.[\[18\]](#) Not until the heretic Marcion published his

expurgated version of the New Testament in about A.D. 144 did church leaders seek to define the canon more specifically.[{19}](#)

Toward the end of the second century there was a growing consensus that the canon should include the four Gospels, Acts, the thirteen Pauline epistles, “epistles by other ‘apostolic men’ and the Revelation of John.”[{20}](#) The Muratorian Canon, which dates toward the end of the second century, recognized every New Testament book except Hebrews, James, 1 and 2 Peter, and 3 John. Similar though not identical books were recognized by Irenaeus in the late second century and Origen in the early third century. So while the earliest listing of all the books in our New Testament comes from Athanasius in A.D. 367, there was widespread agreement on most of these books (including the four Gospels) by the end of the second century. By sharing this information “with gentleness and respect” (1 Pet. 3:15), we can help our friends see that the New Testament canon did not result from a decision by Constantine.

Who Was Mary Magdalene? (Part 1)

Mary Magdalene, of course, is a major figure in *The Da Vinci Code*. Let’s take a look at Mary, beginning by addressing the unfortunate misconception that she was a prostitute. Where did this notion come from? And why do so many people believe it?

According to Leigh Teabing, the popular understanding of Mary Magdalene as a prostitute “is the legacy of a smear campaign . . . by the early Church.” In Teabing’s view, “The Church needed to defame Mary . . . to cover up her dangerous secret—her role as the Holy Grail” (244). Remember, in this novel the Holy Grail is not the cup used by Jesus at the Last Supper. Instead it’s Mary Magdalene, who’s alleged to have been both Jesus’ wife and the one who carried His royal bloodline in her womb.

How should we respond to this? Did the early church really seek to slander Mary as a prostitute in order to cover up her intimate relationship with Jesus? The first recorded instance of Mary Magdalene being misidentified as a prostitute occurred in a sermon by Pope Gregory the Great in A.D. 591.^{21} Most likely, this wasn't a deliberate attempt to slander Mary's character. Rather, Gregory probably misinterpreted some passages in the Gospels, resulting in his incorrectly identifying Mary as a prostitute.

For instance, he may have identified the unnamed sinful woman in Luke 7, who anointed Jesus' feet, with Mary of Bethany in John 12, who also anointed Jesus' feet shortly before His death. This would have been easy to do because, although there are differences, there are also many similarities between the two separate incidents. If Gregory thought the sinful woman of Luke 7 was the Mary of John 12, he may then have mistakenly linked this woman with Mary Magdalene. Interestingly, Luke mentions Mary Magdalene for the first time at the beginning of chapter 8, right after the story of Jesus' anointing in Luke 7. Since the unnamed woman in Luke 7 was likely guilty of some kind of sexual sin, if Gregory thought this woman was Mary Magdalene, then it wouldn't be too great a leap to infer she was a prostitute.

If you're discussing the novel with someone who is hostile toward the church, don't be afraid to admit that the church has sometimes made mistakes. We can agree that Gregory was mistaken when he misidentified Mary as a prostitute. But we must also observe that it's quite unlikely that this was part of a smear campaign by the early church. We must remind our friends that Christians make mistakes—and even sin—just like everyone else (Rom. 3:23). The difference is that we've recognized our need for a Savior from sin. And in this respect, we're actually following in the footsteps of Mary Magdalene (John 20:1-18)!

Who Was Mary Magdalene? (Part 2)

What do our earliest written sources reveal about the real Mary Magdalene? According to Teabing, Mary was the wife of Jesus, the mother of His child, and the one whom He intended to establish the church after His death (244-48). In support of these theories, Teabing appeals to two of the Gnostic Gospels: The Gospel of Philip and The Gospel of Mary [Magdalene]. Let's look first at The Gospel of Mary.

The section of this Gospel quoted in the novel presents an incredulous apostle Peter who simply can't believe that the risen Christ has secretly revealed information to Mary that He didn't reveal to His male disciples. Levi rebukes Peter: "If the Saviour made her worthy, who are you . . . to reject her? Surely the Saviour knows her very well. That is why he loved her more than us" (247).

What can we say about this passage? First, we must observe that nowhere in this Gospel are we told that Mary was Jesus' wife or the mother of His child. Second, many scholars think this text should probably be read symbolically, with Peter representing early Christian orthodoxy and Mary representing a form of Gnosticism. This Gospel is probably claiming that "Mary" (that is, the Gnostics) has received divine revelation, even if "Peter" (that is, the orthodox) can't believe it.^{22} Finally, even if this text should be read literally, we have little reason to think it's historically reliable. It was likely composed sometime in the late second century, about a hundred years after the canonical Gospels.^{23} So, contrary to what's implied in the novel, it certainly wasn't written by Mary Magdalene—or any of Jesus' other original followers.^{24}

If we want reliable information about Mary, we must turn to our earliest sources—the New Testament Gospels. These sources tell us that Mary was a follower of Jesus from the town of Magdala. After Jesus cast seven demons out of her, she (along with other women) helped support His ministry (Luke 8:1-3).

She witnessed Jesus' death, burial, and resurrection, and was the first to see the risen Christ (Matt. 27:55-61; John 20:11-18). Jesus even entrusted her with proclaiming His resurrection to His male disciples (John 20:17-18). In this sense, Mary was an "apostle" to the apostles.[{25}](#) This is all the Gospels tell us about Mary.[{26}](#) We can agree with our non-Christian friends that she was a very important woman. But we must also remind them that there's nothing to suggest that she was Jesus' wife, or that He intended her to lead the church.

All this aside, someone who's read *The Da Vinci Code* might still have questions about The Gospel of Philip? Doesn't this text indicate that Mary and Jesus were married?

Was Jesus Married? (Part 1)

Undoubtedly, the strongest textual evidence that Jesus was married comes from The Gospel of Philip. So it's not surprising that Leigh Teabing, should appeal to this text. The section of this Gospel quoted in the novel reads as follows:

And the companion of the Saviour is Mary Magdalene. Christ loved her more than all the disciples and used to kiss her often on her mouth. The rest of the disciples were offended by it and expressed disapproval. They said to him, "Why do you love her more than all of us?" (246).

Now, notice that the first line refers to Mary as the companion of the Savior. In the novel, Teabing clinches his argument that Jesus and Mary were married by stating, "As any Aramaic scholar will tell you, the word companion, in those days, literally meant spouse" (246). This sounds pretty convincing. Was Jesus married after all?

When discussing this issue with a non-Christian friend, point out that we must proceed carefully here. The Gospel of Philip was originally written in Greek.[{27}](#) Therefore, what the term "companion" meant in Aramaic is entirely irrelevant. Even in

the Coptic translation found at Nag Hammadi, a Greek loan word (*koinonos*) lies behind the term translated “companion”. Darrell Bock observes that this is “not the typical . . . term for ‘wife’” in Greek.[{28}](#) Indeed, *koinonos* is most often used in the New Testament to refer to a “partner.” Luke uses the term to describe James and John as Peter’s business partners (Luke 5:10). So contrary to the claim of Teabing, the statement that Mary was Jesus’ companion does not at all prove that she was His wife.

But what about the following statement: “Christ loved her . . . and used to kiss her often on her mouth”?

First, this portion of the manuscript is damaged. We don’t actually know where Christ kissed Mary. There’s a hole in the manuscript at that place. Some believe that “she was kissed on her cheek or forehead since either term fits in the break.”[{29}](#) Second, even if the text said that Christ kissed Mary on her mouth, it wouldn’t necessarily mean that something sexual is in view. Most scholars agree that Gnostic texts contain a lot of symbolism. To read such texts literally, therefore, is to misread them. Finally, regardless of the author’s intention, this Gospel wasn’t written until the second half of the third century, over two hundred years after the time of Jesus.[{30}](#) So the reference to Jesus kissing Mary is almost certainly not historically reliable.

We must show our non-Christian friends that The Gospel of Philip offers insufficient evidence that Jesus was married. But what if they’ve bought into the novel’s contention that it would have been odd for Jesus to be single?

Was Jesus Married? (Part 2)

The two most educated characters in *The Da Vinci Code* claim that an unmarried Jesus is quite improbable. Leigh Teabing says, “Jesus as a married man makes infinitely more sense than

our standard biblical view of Jesus as a bachelor” (245). Robert Langdon, Harvard professor of Religious Symbolology, concurs:

Jesus was a Jew, and the social decorum during that time virtually forbid a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned. . . . If Jesus were not married, at least one of the Bible’s Gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood (245).

Is this true? What if our non-Christian friends want a response to such claims?

In his excellent book *Breaking The Da Vinci Code*, Darrell Bock persuasively argues that an unmarried Jesus is not at all improbable.[{31}](#) Of course, it’s certainly true that most Jewish men of Jesus’ day did marry. It’s also true that marriage was often viewed as a fundamental human obligation, especially in light of God’s command to “be fruitful and multiply, and fill the earth” (Gen. 1:28). Nevertheless, by the first century there were recognized, and even lauded, exceptions to this general rule.

The first century Jewish writer, Philo of Alexandria, described the Essenes as those who “repudiate marriage . . . for no one of the Essenes ever marries a wife.”[{32}](#) Interestingly, the Essenes not only escaped condemnation for their celibacy, they were often admired. Philo also wrote, “This now is the enviable system of life of these Essenes, so that not only private individuals but even mighty kings, admiring the men, venerate their sect, and increase . . . the honors which they confer on them.”[{33}](#) Such citations clearly reveal that not all Jews of Jesus’ day considered marriage obligatory. And those who sought to avoid marriage for religious reasons were often admired rather than condemned.

It may be helpful to remind your friend that the Bible nowhere

condemns singleness. Indeed, it praises those who choose to remain single to devote themselves to the work of the Lord (e.g. 1 Cor. 7:25-38). Point your friend to Matthew 19:12, where Jesus explains that some people “have renounced marriage because of the kingdom of heaven” (NIV). Notice His conclusion, “The one who can accept this should accept it.” It’s virtually certain that Jesus had accepted this. He had renounced marriage to fully devote Himself to the work of His heavenly Father. What’s more, since there was precedent in the first century for Jewish men to remain single for religious reasons, Jesus’ singleness would not have been condemned. Let your friend know that, contrary to the claims of *The Da Vinci Code*, it would have been completely acceptable for Jesus to be unmarried.

Did Jesus’ Earliest Followers Proclaim His Deity?

We’ve considered *The Da Vinci Code*’s claim that Jesus was married and found it wanting. Mark Roberts observed “that most proponents of the marriage of Jesus thesis have an agenda. They are trying to strip Jesus of his uniqueness, and especially his deity.”[\[34\]](#) This is certainly true of *The Da Vinci Code*. Not only does it call into question Jesus’ deity by alleging that He was married, it also maintains that His earliest followers never even believed He was divine! According to Teabing, the doctrine of Christ’s deity originally resulted from a vote at the Council of Nicaea. He further asserts, “until that moment in history, Jesus was viewed by His followers as a mortal prophet . . . a great and powerful man, but a man nonetheless” (233). Did Jesus’ earliest followers really believe that He was just a man? If our non-Christian friends have questions about this, let’s view it as a great opportunity to tell them who Jesus really is!

The Council of Nicaea met in A.D. 325. By then, Jesus' followers had been proclaiming His deity for nearly three centuries. Our earliest written sources about the life of Jesus are found in the New Testament. These first century documents repeatedly affirm the deity of Christ. For instance, in his letter to the Colossians, the apostle Paul declared, "For in Christ all the fullness of the Deity lives in bodily form" (2:9; see also Rom. 9:5; Phil. 2:5-11; Tit. 2:13). And John wrote, "In the beginning was the Word . . . and the Word was God . . . And the Word became flesh, and dwelt among us" (1:1, 14).

There are also affirmations of Jesus' deity in the writings of the pre-Nicene church fathers. In the early second century, Ignatius of Antioch wrote of "our God, Jesus the Christ."[{35}](#) Similar affirmations can be found throughout these writings. There's even non-Christian testimony from the second century that Christians believed in Christ's divinity. Pliny the Younger wrote to Emperor Trajan, around A.D. 112, that the early Christians "were in the habit of meeting on a certain fixed day . . . when they sang . . . a hymn to Christ, as to a god."[{36}](#)

If we humbly share this information with our non-Christian friends, we can help them see that Christians believed in Christ's deity long before the Council of Nicaea. We might even be able to explain why Christians were so convinced of His deity that they were willing to die rather than deny it. If so, we can invite our friends to believe in Jesus for themselves. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

If you want your church to be equipped to take advantage of such opportunities, consider our new study series, *Redeeming The Da Vinci Code*, available at Probe.org.

Notes

1. Read more about it at http://www.filmrot.com/articles/filmrot_news/004089.php (January 15, 2004).
2. Dan Brown, *The Da Vinci Code* (New York: Doubleday, 2003), 1.
3. For example, see Sandra Miesel, "Dismantling the Da Vinci Code," at <http://www.crisismagazine.com/september2003/feature1.htm> and James Patrick Holding, "Not InDavincible: A Review and Critique of The Da Vinci Code," at <http://www.answers.org/issues/davincicode.html>.
4. Philip Schaff and Henry Wace, eds., *Nicene and Post-Nicene Fathers* (Reprint. Grand Rapids, Eerdmans, 1952), 1:549, cited in Norman Geisler and William Nix, *A General Introduction to the Bible: Revised and Expanded* (Chicago: Moody Press, 1986), 282.
5. For more information see Geisler and Nix, *A General Introduction to the Bible*, 390.
6. Lee Strobel, *The Case for Christ* (Grand Rapids, Michigan: Zondervan, 1998), 25.
7. Ibid., 39-40.
8. Ibid., 40.
9. Darrell Bock, *Breaking the Da Vinci Code* (n.p.: Thomas Nelson Publishers, 2004), 52 (pre-publication manuscript copy).
10. Ibid., 62-63. See also *The Coptic Apocalypse of Peter and The Second Treatise of the Great Seth* in Bart Ehrman, *Lost Scriptures: Books That Did Not Make It Into The New Testament*, (New York: Oxford University Press, 2003), 78-86.
11. For example, *The Coptic Gospel of Thomas* (saying 1), in Ehrman, *Lost Scriptures*, 20.
12. Bock, *Breaking the Da Vinci Code*, 63.
13. Bart D. Ehrman, *Lost Christianities: Christian Scriptures and the Battles Over Authentication* (Chantilly, Virginia: The Teaching Company: Course Guidebook, part 2, 2002), 37.

14. Ehrman, *Lost Scriptures*, 341.
15. F.F. Bruce, "Canon," in *Dictionary of Jesus and the Gospels*, eds. Joel B. Green, Scot McKnight and I. Howard Marshall (Downers Grove, Illinois: InterVarsity Press, 1992), 95.
16. *Ibid.*, 95-96.
17. *Ibid.*, 96.
18. Darrell Bock, *Breaking the Da Vinci Code* (n.p. Thomas Nelson Publishers, 2004), 25-26 (pre-publication manuscript copy). I have relied heavily on Dr. Bock's analysis in this section.
19. *Ibid.*, 116-17.
20. Bart Ehrman, *Lost Scriptures: Books That Did Not Make It Into The New Testament* (New York: Oxford University Press, 2003), 35.
21. Dan Brown, *The Da Vinci Code* (New York: Doubleday, 2003). On page 247 we read, "Sophie had not known a gospel existed in Magdalene's words."
22. An "apostle" can simply refer to "one sent" as an envoy or messenger. Mary was an "apostle" in this sense, since she was sent by Jesus to tell the disciples of His resurrection.
23. For more information see Bock, *Breaking the Da Vinci Code*, 16-18.
24. Ehrman, *Lost Scriptures*, 19.
25. Bock, *Breaking the Da Vinci Code*, 22.
26. *Ibid.*, 21.
27. *Ibid.*, 20.
28. In this section I have relied heavily on chapter 3 of Dr. Bock's book, *Breaking the Da Vinci Code*, pp. 40-49 (pre-publication copy).
29. Philo, *Hypothetica*, 11.14-17, cited in Bock, *Breaking the Da Vinci Code*, 43.
30. *Ibid.*, 44.
31. Mark D. Roberts, "Was Jesus Married? A Careful Look at the Real Evidence," at <http://www.markdroberts.com/htmlfiles/resources/jesusmarr>

[ied.htm](#), January, 2004.

32. Ignatius of Antioch, "Ephesians," 18:2, cited in Jack N. Sparks, ed., *The Apostolic Fathers*, trans. Robert M. Grant (New York: Thomas Nelson Publishers, 1978), 83.
33. Pliny, Letters, transl. by William Melmoth, rev. by W.M.L. Hutchinson (Cambridge: Harvard Univ. Press, 1935), vol. II, X:96, cited in Habermas, *The Historical Jesus*, 199.

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“Why Is There So Much Acceptance of the Idea That Truth is Relative?”

Thanks for your question about truth. The current pseudo-relativist mindset makes apologetics and evangelism difficult, for the non-Christian is often very happy for us to be Christians . . . as long as we don't insist or even suggest that what we believe is true for everyone. I call it pseudo-relativism because no one is a thoroughgoing relativist. We ALL have our absolutes. (For more on this you might want to look at William Watkins' book *The New Absolutes*. Or for a shorter treatment see [my article](#) with the same title on our web site.)

Why is it so widely accepted? There are a few reasons, I think.

1. The influx of Eastern religions in the '60s introduced a "both/and" mindset with respect to truth. In the West we have recognized the reality of the "either/or" nature of the universe: e.g., either the earth revolves around the sun or

it doesn't. It can't be "both the earth revolves around the sun and it doesn't." Which is it? This is simply how the universe is. This reality is represented in logic as the law of non-contradiction. We presuppose it in our speech constantly. When the doctor says, "Take this medicine; it will help you get well," he doesn't also mean "Take this medicine; it will not help you get better." Eastern philosophies and religions often have a pantheistic view of reality which means that everything is of one nature, and everything is divine. If all is one, then those things which appear to be opposites to us really aren't.

2. Social realities—Plurality of beliefs: How can all these sincere people be wrong? we ask.

3. Democratic ideal—One person, one vote. Knowledge becomes democratic; everyone's opinion is equally valid.

4. Science—Quantum theory: Paul Davies said that "Uncertainty is the fundamental ingredient of the quantum theory" (this theory, by the way, is a very significant one in science today). Some people think that if scientists can't even be certain about empirical matters, why do we think we can know about spiritual matters with any certainty?

5. Religion—No one knows ultimate reality, people think, so one god is as good as another. Some tell us it's our responsibility to create reality; some say we are gods ourselves.

6. Philosophy—Rationalism has faded away; political power is our basic category of understanding rather than truth.

I think, then, that there are several factors which figure into our postmodern frame of mind. This is the hallmark of postmodernism: a loss of confidence in our ability to know objective truth. Our job is to restore confidence in it, grounded in Jesus, the creator of the universe.

Thanks again for writing.

Rick Wade
Probe Ministries

The Meaning of the Cross

Mel Gibson's film 'The Passion of the Christ' has brought the topic of Jesus' suffering and death into the national conversation. Rick Wade explores the meaning of the cross.



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

A Scandal At the Center

Mel Gibson's *The Passion of the Christ* has created quite a bit of controversy, both inside the church and out. One objection from Christians is that the film is imbalanced for not giving due attention to the resurrection of Jesus. There is at least one reason I disagree. That is because, as theologian Alister McGrath has pointed out, the focus today is primarily on the resurrection, and the cross takes second place.^{1} I recall Carl Henry, the late theologian, noting in the 1980s that the emphasis in evangelicalism had shifted from justification by faith to the new life. We talk often about the positive differences Christianity can make in our lives because of the resurrection. Gibson has forced us to focus on the suffering and death of Christ. And that's a good thing.

Before the foundation of the world, it was established that redemption would be accomplished through Jesus' death (Matt. 25:34; Acts 2:23; Heb. 4:3; 1 Pet. 1:20; Rev. 13:8). Peter wrote that we were "ransomed . . . with the precious blood of Christ" (1 Pet. 1:18,19). Isaiah 53:5 reads: "But he was

wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.”

But what a way to save the world! It flies in the face of common sense! From the time of Christ, the crucifixion as the basis of our salvation has been a major problem. “For the message of the cross is foolishness to those who are perishing,” Paul wrote (1 Cor. 1:18a). The Greeks saw the cross as foolishness (literally, “moronic”), for they believed that truth was discovered through wisdom or reason. For the Jews it was a scandal, a stumbling block, for they couldn’t believe God would save through a man accursed. They asked for signs, but instead got a crucified Messiah.

In modern times the cross was a problem because it meant we could not save ourselves through our own ingenuity. In postmodern times, while many young people feel an affinity with Jesus in His suffering, they have a hard time accepting that this is the only way God saves. And the atonement was much more than a simple identification with suffering humanity.

It is easy for us to rush past the cross and focus on the empty tomb in our evangelism. Think about it. How many of us make the cross central in our witness to unbelievers? The new life of the resurrection is a much easier “sell” than the suffering of the cross. We want to present a Gospel that is appealing to the hearer that grabs people’s attention and immediately makes them want it.

In our apologetics, our arguments and evidence must be presented in terms unbelievers understand while yet not letting unbelievers set the standards for us. Paul was an educated man, and he had the opportunity to show off his intellectual abilities with the philosophers in Corinth. But Paul wouldn’t play the game on their turf. He wouldn’t rest the Gospel on philosophical speculation as a system of belief

more elegant and persuasive than the philosophies of the Greeks. In fact, he unashamedly proclaimed a very unelegant, even repulsive sounding message. He knew the scandal of the cross better than most, but he didn't shy away from it. He made it central.

A key word today among Christians is "relevant." We want a message that is relevant to contemporary society. But in our search for relevance, we can unwittingly let our message be molded by what current fashion considers relevant. We become confused between showing the relevance of the Gospel to our true situation and making the Gospel relevant by shaping it to fit the sensibilities of our neighbors.

Os Guinness had this to say about relevance:

By our uncritical pursuit of relevance we have actually courted irrelevance; by our breathless chase after relevance without a matching commitment to faithfulness, we have become not only unfaithful but irrelevant; by our determined efforts to redefine ourselves in ways that are more compelling to the modern world than are faithful to Christ, we have lost not only our identity but our authority and our relevance. Our crying need is to be faithful as well as relevant.[\[2\]](#)

Guinness doesn't deny the relevance of the Gospel. Indeed, it is part of our task to show how it is of ultimate relevance to our situation as fallen people. If the message of Scripture is true—that we are lost and in need of a salvation we cannot secure on our own—then there is nothing more relevant than the cross of Christ. For that was God's answer to our problem. But it is relevant to our true situation as God sees it, not according to our situation as we see it.

Sin and Guilt in Modern Times

The cross of Christ addresses directly the matter of sin. But what does that mean? Do people "sin" anymore? What a silly question, you think. But is it? Of course, we all agree that

people do things we call "bad". But what is the nature of this "badness"? Is it really sin? Or, is something "bad" just something inconvenient or harmful to me? Or maybe a simple violation of civil laws? Sin is a word used to describe a violation of God's holiness and law. While the majority of people in our country still believe in God, the consensus about what makes for right and wrong is that we are the ones to decide that, that there is no transcendent law. If there is no transcendent law, however, what are we to make of guilt? Is there such a thing as objective guilt? What do we make of subjective guilt—of guilt feelings?

As the battles of World War I raged in Europe, P.T. Forsyth reflected on the question of God and evil and the meaning of history. He reviewed the ways people had sought peace and unity and found them all wanting. Reason, basic emotions or sympathies, the fundamental workings of nature, and faith in progress all were found wanting. Turning back in history he could find no "plan of beneficent progress looking up through man's career."[3](#) Anytime it seemed enlightenment had come, it would be crushed by war. In his own day, World War I dashed the rosy-eyed hopes of progress being voiced. He said, "As we become civilised [sic], we grow in power over everything but ourselves, we grow in everything but power to control our power over everything."[4](#) But what if we looked to the future? Could hope be found there? If the past couldn't bring in a reign of love and unity, he asked, why should we expect the future to? What is there to make sense of the world we know?

The problem was, and is, a moral one, Forsyth said. "All deep and earnest experience shows us, and not Christianity alone, that the unity of the race lies in its moral centre, its moral crisis, and its moral destiny." What could possibly deal adequately with the guilt, "the last problem of the race"?[5](#) Is there anything in the history of our race that offers hope?

From the beginning, the church has taught that our fundamental

problem is sin, and the cross of Christ provides hope that sin can and will one day be overcome. In modern times, however, the concept of "sin" seems rather quaint, a hold-over from the days of simplistic religious beliefs. Arthur Cushman writes:

The concept of sin is largely outmoded in modern secular thinking because sin implies some form of disobedience against an absolute moral law having to do with man's relationship with God, and not too many people believe any such relationship exists. It would not be the same as social misconduct which has to do with man's relationship to man and is highly relative but obviously cannot be denied. We have reached the point where social custom has displaced the law of God as the point of reference, where mores have replaced morals. [\[6\]](#)

We seem to be caught between two poles. On the one hand, we accept the Darwinist belief in our accidental and even materialistic nature—really no more than organic machines. On the other, we can't rid ourselves of the thought that there's something transcendent about us, something about us which is other than and even greater than our physical bodies which relates to a transcendent realm of some kind. We recognize in ourselves a moral nature that expresses itself through our conscience. In short, we know we do wrong things, and we know others do them, too. The problem is that we don't seem to know the nature and extent of the problem nor its solution. Many believe that there is no God against whom we sin, or if there is a God, He is too loving to hold our mistakes against us.

From a historical perspective, this is quite a turn-about, says Cushman:

Throughout history there has never been a society like our own in which the reality of sin has been so generally denied. Even in the worst days of the Roman Empire men felt the need to propitiate the gods, not so much because they had an exalted view of the gods but because they had a more

realistic view of their own worthiness. It is a curious thing that even some of the cruelest of the Roman Emperors, like Marcus Aurelius, for example, were very conscious of themselves as sinners. We may call it superstition, but it was a testimony to a very real sense of inward unworthiness which was not based on man's relationship to man but rather man's relationship to the gods.{7}

On the other hand, despite the contemporary dismissal of sin, guilt is still a constant presence in the human psyche. Karl Menninger writes:

I believe there is a general sentiment that sin is still with us, by us, and in us—somewhere. We are made vaguely uneasy by this consciousness, this persistent sense of guilt, and we try to relieve it in various ways. We project the blame on to others, we ascribe the responsibility to a group, we offer up scapegoat sacrifices, we perform or partake in dumb-show rituals of penitence and atonement. There is rarely a peccavi [confession of sin or guilt], but there's a feeling.{8}

"This is a phenomenon of our day," writes Custance: "a burden of guilt but no sense of sin."{9}

But to what is the nature of this guilt? If there is no objective moral law that stands outside and above us all, what is guilt and who is guilty? Who judges us?

In the film, *A Walk on the Moon*, Pearl begins to have an affair with a traveling salesman. Pearl's husband, Marty, is a good man, but a bit of a square. It's 1969; Woodstock is about to make the news. And Pearl, who got pregnant by Marty when she was 17, is feeling a need to experiment, to capture what she missed by having to get married and starting the family life so early. When Pearl's affair is discovered, her husband is distraught. So is her daughter, Alison, who saw Pearl with her lover at Woodstock behaving like the teenagers around them. She's broken up that her mother might leave them.

But in all that happens following Pearl's confession, there is no mention of her affair being morally wrong. When she confessed, she told Marty she was sorry. Later, she told him she was sorry she'd hurt him. But her deed was at least somewhat excusable because there were things Pearl wanted to try, and her husband was too square, he didn't listen, he made jokes when she tried to suggest experimenting, especially sexually. Even in her interactions with others, there is no mention of her act being morally wrong. When Alison told Pearl she had seen her at Woodstock, her complaint was that she was the teenager, not Pearl (implying it would be okay for Alison to go wild at Woodstock but not Pearl). Pearl's mother-in-law pointed out what the early marriage cost Marty: a college education promised by Marty's boss, who withdrew the offer when Pearl got pregnant. "Do you think you're the only one with dreams that didn't come through?" she asked.

So the affair was understandable given Marty's old-fashioned ways (which he shows to be shedding by switching the radio from a big band station to rock station, and when he's shown dancing to Jimi Hendrix on the stereo). The problem was the hurt Pearl cost a good man and a teenage girl. And that's about all there is to sin and guilt anymore.

According to one modern view, guilt is nature's way of teaching us what not to do in the future that has caused us problems in the past. Dr. Glenn Johnson, clinical psychologist and psychotherapist, said "Guilt seems to be a very primitive mental mechanism that was programmed into us to protect us in the future from mistakes we made in the past." It is a "simple debriefing and rehearsal process that the mind engages in after perceiving that something negative has taken place and has caused painful and/or anxious feelings. . . . By forcing repeated reviews of a painful experience and the behaviors and elements leading up to it and associated with it, guilt essentially burns into our brains the connection between our behavior and the uncomfortable feelings we feel."[10](#)

What can we do about guilt? According to Dr. Johnson, the issue is behavior and what might need to be changed to prevent future problems for us. "When guilt is appropriate," says Dr. Johnson, "tell yourself that. You might modify intensity with anti-anxiety medications or relaxation exercises—but if the bulk of the guilt feelings are avoided, so will the learning be." In other words, learn from your mistakes. Inappropriate, excessive guilt, says Dr. Johnson, can be dealt with using "hypnosis, meditation, guided imagery, NLP, Reiki, etc. . . . The focus of the self-help stuff should be on letting one's self grow from experience," he says, "trusting in one's own ability to be a better person, allowing one's self permission to make mistakes and go through losses, trusting in some form of higher power, etc."

People come up with all kinds of ways to rid themselves of guilt feelings. One of the strangest I found on the internet, one with a New Age flavor, was Aromatherapy Angelic Bath Kits provided by Guru and Associates Wellness, Inc.[{11}](#) All one needs to do is pour some special herbs and oils in the tub, climb in, and read some prescribed meditations to "foster positive thoughts and reinforcements."[{12}](#) One of these kits is a "ritual to clear feelings of guilt." We're asked, "Who hasn't felt guilty in their lives? Who doesn't still feel guilty about something? There are two kinds of guilt: good guilt and bad guilt. Good guilt is when you have truly done something that you feel remorse for. Bad guilt is for the rest." The forgiveness kit includes "special mixtures [which] help wash the guilty feeling away." Notice that "good guilt" has to do with things "you feel remorse for," not necessarily for things that are truly wrong. It's your feelings about such things that matter.[{13}](#) This may seem silly to you. Who would even bother with such a thing? we wonder. But people do.

Somehow, such remedies don't seem to be working. Maybe it's because we can't rid ourselves of the knowledge Paul said we have by nature: a knowledge of the law written on our hearts

(Rom. 2:15).

Sin and Guilt According to God

What does God say about sin and guilt? Briefly put, God has declared us guilty of violating His holy law by our sin and deserving of eternal banishment from His presence. Contrary to current opinion, there is transcendent law that has been broken and for which there must be payment.

Imagine that someone has done something to offend you, and his reaction to your complaint is something like, "Yeah, that really bothered me, too. But I've forgiven myself of that, and I'm fine with it now." This is only a slight caricature of the mentality we all encounter today. The person clearly has missed the point that there was a real, objective violation against you!

The message of the cross is that there is a very real fracture in our relationship with God. We're told in Scripture that there is nothing we can do to make up for what we've done. Is there anything to offer us hope?

There is: the cross of Christ, "the race's historic crisis and turning-point," says Forsyth.^{14} The cross dealt with our greatest need, namely, redemption. Humanists of a secular stripe who trumpeted the inevitable progress of humanity saw our fundamental nature as one of ordered process. The truth, though, is that it is "tragic collision and despair." All of man's efforts have been unable to reach down into the depths of our sinfulness and bring about fundamental change. All except that of the God-man Jesus Christ, who attacked the moral problem head on to the point of dying on the cross and came out victorious.

Several understandings of the atonement—what Jesus accomplished on the cross—have been offered through history, and several of them have some truth in them. The key aspect of

Christ's cross work was that it satisfied the demand for punishment for our sin. This is called substitutionary atonement: Jesus was substituted for us, so He took the punishment for sin in being separated from God and dying, thus paying the penalty for us. "God made Him who had no sin to be sin for us." (2 Cor. 5:21) Paul wrote to the Romans that "what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering." (Romans 8:3) And to the Galatian church he said that "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: Cursed is everyone who is hung on a tree.'" (Gal. 3:13)

By His death on the cross, Jesus, the one who "knew no sin, became sin for us." This was done because of His love for us: "Christ loved us and gave Himself up for us." (Eph. 5:2; Rom. 5:8) Jesus' sacrifice is appropriated by faith: "It is by grace you have been saved through faith," Paul wrote (Eph. 2:8). By putting our faith in Him, we participate in the payment He made. It counts for those who believe it and who receive Him.

I should note quickly, however, that the reality of our objective guilt isn't dependent upon our subjective guilt. In other words, whether we feel guilty or not, we are. And because we are guilty of violating God's law, we must do more than just forgive ourselves as we're taught today. We must, and may, participate in God's solution through Christ.

The Moral Triumph of the Cross

What I've been talking about is the judicial aspect of the cross work of Christ. Jesus paid the penalty for our sin.

However, this payment isn't to be thought of like making a payment to the utility company for electricity. All that matters is that the money gets there. What it takes to get it

there isn't really significant. The cross, by contrast, was a triumph over sin; it was a moral victory in itself. Jesus overcame evil through His perfect obedience and righteousness; "through one act of righteousness there resulted justification of life to all men," Paul wrote (Rom. 5:18). His death on the cross was the capstone of a life of moral victories over sin and Satan.

We're so used to thinking about Jesus as God and as sinless that we don't often think about His obedience. He said and did the things the Father told Him (Jn. 5:19, 30; 8:28). To the Jews he said, "When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on my own authority, but speak just as the Father taught me" (Jn 8:28). In His high priestly prayer recorded in John 17, Jesus said, "I glorified You on the earth, having accomplished the work which You have given Me to do." (v. 4) Before He gave up His spirit on the cross, Jesus knew that "all things had already been accomplished." (Jn 19:28) He fulfilled the law perfectly (Matt. 5:17), and thus put the basis of our salvation on our faith in him as the one who did so, thus robbing the law of its power to encourage us to sin (cf. Rom. 8:2-4; Gal. 3:13; 1 Cor. 15:55-57). Jesus had defeated Satan; He had not given in to any temptation to not give up His life. He was obedient to death. (Phil. 2:8). And by His obedience He was made perfect or complete and able to be the source of eternal salvation to all who obey Him (Heb. 5:9; see also 2:10; 5:8; and Rom. 5:19).

P.T. Forsyth wrote that the cross "is the moral victory which recovered the universe. The Vindicator has stood on the earth," he said. "It is the eternal victory in history of righteousness, of holiness, of the moral nature and character of God as Love." [\[15\]](#) He continued:

The most anomalous thing, the most poignant and potent crisis that ever happened or can happen in the world, is the death of Christ; the whole issue of warring history is

condensed there. Good and evil met there for good and all. And to faith that death is the last word of the holy omnipotence of God.[{16}](#)

What is the significance of Jesus' cross work—indeed, His whole life—as a moral victory? Forsyth said that in creating the world, God revealed His omnipotence, His absolute power. In the new creation inaugurated through the cross, He revealed His moral power, His ability to triumph over His worst enemy, Satan, and the sin that infects His creation. God's power has been revealed as “moral majesty, as holy omnipotence” said Forsyth. “The supreme power in the world is not simply the power of a God but of a holy God.”[{17}](#)

In the cross and resurrection, we see that good can triumph over evil now, and we have the promise that one day that triumph will be complete. Not only us but all of creation will be set free from the bondage of sin (Rom. 8:18-24).

But this isn't just a promise for the future. Because, like Jesus, we have the Spirit living in us, we can live in obedience to God; we can stand firm in the presence of the evil that wages war against us (Heb. 2:14-18; Gal. 2:19-20). The cross bears witness to that.

The secular humanism and new spiritualism of our day have no resources for affecting us so deeply on the moral level. Christianity does—the cross of Christ—and it is this that makes it relevant for our day and for all time.

A Fully-Engaged God

It's easy to think of God as remote from us, as a judge way up there making His laws and wreaking vengeance on anyone who violates them. We hear about the love of God, but how does love fit in with a God of judgment? And if God does love us, how does He show it? Love comes near; it isn't afraid to get its hands dirty. Is God willing to come near? To get His hands

dirty with us?

In the cross of Jesus we see both the judgment of God and His love. Herein lies its beauty. In the cross we find a God who does not stand afar off, but takes on the worst of what His own law requires! He has pronounced judgment, but He so much wants us saved that He is willing to take on the burden of paying for it Himself. "For God so loved the world that He gave His Son," says John (3:16).

In all the brouhaha surrounding the release of Mel Gibson's *The Passion of the Christ*, one complaint heard several times was that a God who would put His Son through that isn't a God to be worshipped.[{18}](#) But Jesus did this freely. "No one takes [my life] from me," He said, "but I lay it down of my own accord" (Jn.10:18). And He did this knowing that as He laid His life down, so also would He take it up again (Jn.10:17). For the joy set before Him, He took up the cross (Heb. 12:2).

We wonder if God can reach us in the messiness of our lives. But God is no stranger to mess. The Bible reveals a God who isn't afraid to get dirty, who engages life even with all kinds of difficulties it may bring. This message is appealing in our day especially, to GenXers who have suffered the fallout of the excesses of earlier generations. The optimism Boomers inherited from their parents fizzled out for a lot of their children. Regarding that generation, Tom Beaudoin says this:

I have witnessed a sadness and anger about the generation's suffering and dysfunction, a suffering that—whatever its economic reasons may be—expresses itself in psychological and spiritual crises of meaning. Clothing styles and music videos suggest feelings of rage, with the videos expressing this in apocalyptic images. Despair is common and occasionally leaps overboard into nihilism. Xers' relation to suffering lays the groundwork for religiousness. . . . Suffering is a catalyst for GenX religiosity.[{19}](#)

While they often reject the form of religion their parents embraced, many GenXers have a fascination and respect for Jesus, for his suffering didn't make sense, and yet it was redemptive.[{20}](#)

Here the true awesomeness of the cross is made plain. God, who deserves all glory and is so far above us in holiness and purity, became man, and endured horrific torture at the hands of people He created . . . for their benefit! The life and death of Christ make plain that God was willing to roll up his sleeves and engage life on earth fully, even accepting the worst it had to offer.

But, one might wonder, since Christ took on evil and won, shouldn't we be done with suffering? Eventually it will end. In the meantime we, too, learn obedience through what we suffer. If that was Jesus' way of learning, and the servant isn't above his master (Matt. 10:24), can we expect anything else? Furthermore, we mustn't lose sight of the fact that hardship isn't just an inconvenience on the road of discipleship. Redemption wasn't brought about in spite of the cross but through it.[{21}](#) Likewise, our growth comes not in spite of hardship but through it.

Someone who has suffered for many years might complain that Jesus' suffering doesn't compare. Jesus' sufferings and resurrection spanned a short period of time. But what He suffered was the experience of the weight of the guilt of the whole world on the shoulders of one who was sinless. It isn't anything new for us to feel guilt; we can become somewhat hardened to it. But Jesus felt it to the fullest extent imaginable. This isn't to mention the hurt of the betrayal of Judas (and to a lesser extent, of Peter). Worse yet, He experienced separation from the Father, the worst thing that can happen to anyone. Jesus knew suffering.

In the cross and resurrection we see what God has promised to do for us in a compressed timeframe. But what happened to

Jesus will happen for all who believe. He suffered . . . and He arose. We suffer . . . and we will rise.

Jesus allowed people to see what God is like. He not only taught truth, he lived it. People could touch Him, and feel Him touch them. They could see how He lived and how He died. The cross was a real, live illustration of love.

In Jesus, people saw goodness and love demonstrated even toward those who persecuted Him. That should be no surprise, because it was just that kind of person Jesus came to die for! Sin was overcome through a love that gave all. This is the meaning and the message of the cross, the message we, too, are to take to our world.

Notes

1. Cf. Alister McGrath, *The Mystery of the Cross* (Grand Rapids: Zondervan, 1988), 28ff.
2. Os Guinness, *Prophetic Untimeliness* (Grand Rapids: Baker Book House, 2003), 15.
3. P.T. Forsyth, *The Justification of God* (London: Independent Press, 1948), 17.
4. Forsyth, 18.
5. Forsyth, 19.
6. Arthur C. Custance, *The Doorway Papers*, vol. 3, *Man in Adam and in Christ* (Grand Rapids; Zondervan, 1975), 267.
7. Custance, 274.
8. Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorn Books, 1973), 17.
9. Custance, 273.

10. Dr. Glenn Johnson, [head-cleaners.com](http://www.head-cleaners.com/guilt.htm), www.head-cleaners.com/guilt.htm (February 17, 2004).
11. Guru and Associates Wellness, Inc., www.wellnessguru.com/wellness_about.htm (February 17, 2004).
12. Guru and Associates Wellness, Inc., www.wellnessguru.com/ritual_package.htm (February 17, 2004).
13. Guru and Associates Wellness, Inc., www.wellnessguru.com/rituals_guilt.htm (February 17, 2004).
14. Forsyth, 19.
15. Forsyth, 121.
16. Forsyth, 122.
17. See Forsyth, 123.
18. See for example the comment by Kip Taylor in Susan Hogan/Albach, "The Purpose of the Passion," *The Dallas Morning News*, Feb. 21, 2004, 1G.
19. Tom Beaudoin, *Virtual Faith: The Irreverent Spiritual Question of Generation X* (San Francisco: Jossey-Bass, 1998), 99.
20. Beaudoin, 99.
21. Cf. Alister McGrath, *The Mystery of the Cross* (Grand Rapids: Zondervan, 1988), 30.

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“How Can Computers Be Used to Share the Gospel?”

I teach technology in a private Christian school. I am putting together a list of How Computers Can Be Used To Share the Gospel of Jesus Christ. Any help or insights you might have would be greatly appreciated.

Since we are really an apologetics ministry and not evangelistic, we're not really in that loop a whole lot. I would suggest you go to Google.com and type in the keywords “internet evangelism” and follow some of those links.

One thing that does come to mind is the fact that almost 100% of young people are online, and they are looking for relationships, even cyber-relationships, and looking for spirituality. So sharing the gospel in the context of developing online friendships in chat rooms (although one has to be waaaay careful there), online discussion groups, and blogging sites (weblogs. . . sort of personal diaries: see xanga.com) is a good strategy for sharing the gospel online.

I turned to our great friend of Probe, Keith Seabourn, Chief Technology Officer of Campus Crusade for Christ, for help in answering this question.

I have been using computers and the internet to share Jesus for over 10 years. We in Campus Crusade have found it to be extremely effective. I have several suggestions.

1. Visit Tony Whitaker's excellent Online Evangelism guide at www.web-evangelism.com/

2. For stories and statistics over several years, visit my personal website at www.seabourn.org. Specifically, visit my newsletter archives on that site. Many newsletters tell stories. For compilations of responses and statistics, see

the End of Year Reports for 1999 or 2001.

3. For a broad overview of what Campus Crusade is doing to use the Passion of the Christ movie for online evangelism, see www.seabourn.org/newsletters/0401/thepassion.html.

These are some initial ways for you to explore. There are many, many more.

Hope you find this helpful.

Sue Bohlin

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Hindrances of the Mind: The Scandal of Evangelical Thinking

Sometimes our presuppositions skew our understanding of Scripture and even how to use it. Rick Wade looks at some ideas and attitudes from our past that create hindrances to sound thinking.



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

In our efforts to engage our society for Christ, we need to understand that people often don't see the world aright because of problems with the way they think. Their beliefs or attitudes—or even what they think about *thinking*—create stumbling blocks. But lest we get too puffed up, we need to

recognize that we aren't immune to that ourselves; Christians don't always think well, either.

Before we can effectively engage our society on this level we need to engage ourselves. We wonder why, with so many people professing faith today, we aren't able to have a greater impact on our society. It's often said that we aren't *doing* enough. Another reason is that we aren't *thinking* enough.

Some time ago evangelicals lost significance in the intellectual centers of the country. Historian Mark Noll notes that "on any given Sunday in the United States and Canada, a majority of those who attend church hold evangelical beliefs and follow norms of evangelical practice, yet in neither country do these great numbers of practicing evangelicals appear to play significant roles in either nation's intellectual life."^[1] Apart from concerns about Christians in academia, however, the rest of us should consider our own habits of thinking. I'm not speaking about the simple attainment of knowledge; I'm talking about how certain attitudes and assumptions affect how we think.

This article is a brief examination of the evangelical mind today. What are some weaknesses in evangelical thinking that stunt our influence in society? How did we get to this place?

Noll names four characteristics of American evangelicals, our legacy from the nineteenth century: *populism*, *activism*, *biblicism*, and *intuitionism*. By *populism*, he means that evangelical Christians see the strength of the church (on the human level, of course) as residing in the people in the pews rather than those in the pulpits. By *activism*, he refers to the lack of patience for extended contemplation and the desire to be about the work of the Lord. *Biblicism* refers to the belief that truth is only found in Scripture. *Intuitionism* refers to the tendency to go with gut-level responses rather than studying matters with any thoroughness.

For all the possibilities this form of Christianity offers, insofar as this description is accurate, it leaves little room for the life of the mind. Yes, it's important that we *do* things for the Lord. But don't we need to *think* before we *do*? Could one of the things we need to *do* be to *think*? The Bible is indeed our final authority, but is knowledge obtainable elsewhere? And is intuition sufficient for understanding what the Bible writers meant given the fact that they wrote in another time and cultural context? Or for understanding the complex issues of our day—or even the perennial issues of the human experience?

Someone might still be wondering if this is really an important issue. As long as we're doing God's work, why do we need to waste time worrying over a lot of ivory tower speculation? Read what Noll says as he summarizes the importance of the life of the mind for the church:

Where Christian faith is securely rooted, where it penetrates deeply into a culture to change individual lives and redirect institutions, where it continues for more than a generation as a living testimony to the grace of God—in these situations, we almost invariably find Christians ardently cultivating the intellect for the glory of God.

He continues: “The links between deep Christian life, long-lasting Christian influence, and dedicated Christian thought characterize virtually all of the high moments in the history of the church.” What results when serious thinking isn't a characteristic of the church? “The path to danger is not always the same,” he says, “but the results of neglecting the mind are uniform: Christian faith degenerates, lapses into gross error, or simply passes out of existence.”[\[2\]](#)

Did you catch that? This is no minor issue. To say that what is eternal is all that's important, that we needn't waste a lot of time on the things of this world which is destined to

burn up anyway, might seem to reflect biblical teaching, but it doesn't. We aren't here suggesting that the things of the earth in themselves are more important than the things of heaven. Neither are we saying everyone has to be a scholar. What we're saying is that we need to think, we need to learn, we need to understand the world we live in if we want to be taken seriously and in turn more strongly influence the world around us. Some of us *should* be scholars, however, and scholars who can command the respect of peers both inside and outside the church. But all of us need to learn to think well on whatever level we live. We should learn *about* the world, and we should learn *from* the world. There is value in this world because it was created by God, because it is the arena in which redemption was accomplished, because it is where we live out our Christianity each day, and because it is where we meet unbelievers and seek to reach them for Christ. Our investment is in heaven, but it is here where we work out our salvation.

So, how did we get to our present state? Let's look at the development of this mentality in our nation's short history.

Pietism

Two factors from our past, which had and still have ramifications for the evangelical mind, were Pietism and populism.

Pietism had its roots in the late seventeenth century in Europe as a reaction to the cold, formalistic ritualism so prevalent in the church. Christianity seemed more a topic of philosophical speculation and argument than a living religion. Philipp Jakob Spener, a German pastor, sought reform in the lives of the people in the pews. He "instituted [pious assemblies] to meet on Wednesdays and Sundays to pray, to discuss the previous week's sermon, and to apply passages from Scripture and devotional writings to individual lives."[3](#) In 1675, Spener wrote *Pia Desideria* (or, *Pious Wishes*) in which

he outlined his ideas for reform. They included a renewed emphasis on the Bible, the revival of the priesthood of the believer, an emphasis on Christian practice, and the preaching of understandable sermons.

Pietism spread in several directions as the years passed. The Moravians, who significantly influenced John Wesley, "carried the pietistic concern for personal spirituality almost literally around the world." Pietism was influential among Mennonites, Brethren, and Dutch Reformed Christians. Its ideas can be seen in the teachings of Cotton Mather and William Law, and in the preaching of the American Great Awakening of the mid-eighteenth century.

Pietism had the effect of shifting the locus of authority away from tradition and the established church leadership to the individual Christian. Not everyone was in favor of this. Some church leaders opposed the movement for selfish reasons, but some were genuinely concerned about the possibility of "rampant subjectivity and anti-intellectualism." Separationism was another problem. Although Spener never called for it, some people did separate from the established churches.

On the positive side, one finds in Pietism a strong commitment to Scripture, the rejection of cold orthodoxy, and an emphasis on authentic personal experience. Says Noll, "It was, in one sense, the Christian answer to what has been called the discovery of the individual' by providing a Christian form to the individualism and practical-mindedness of a Europe in transition to modern times." Pietism has been a source of renewal in cold churches, an encouragement to lay people to get involved in ministry, and an impulse for individuals to always be seeking after God.

On the negative side, however, Pietism led to subjectivism and emotionalism. It provided an excuse for anti-intellectualism and for the neglect of careful scholarship. Lessons learned by Christians in previous centuries no longer needed to be

considered since one's present experience with God was the most important thing. Lastly, it inclined some people to establish rather legalistic codes of morality as they sought evidence of spirituality in others' lives.

A surprising result of Pietism—given its primary goal of bringing Christians more into the light of truth—was the way it led away from truth. Noll notes that

Unchecked Pietism . . . played a role in the development of theological liberalism with liberalism's fascination for the forms of religious experience. It played a part in developing the humanistic romanticism of the nineteenth and twentieth centuries, where a vague nature mysticism replaced a more orthodox understanding of God and the world. And for more orthodox believers, Pietism sometimes led to a morbid fixation upon the Christian's personal state at the expense of evangelism, study, or social outreach. . . . The Pietist attack on self-conscious Christian thinking . . . meant the weakening of the faith toward sentimentality, its captivity by alien philosophies, or its decline to dangerous modernisms. [{4}](#)

While Pietism had (and has) its positive aspects, with respect to the life of the mind, it has had a detrimental effect. The emphasis on the individual makes the rest of the world less important, and it provides no incentive to be open to anything but the individual's own spirituality.

Populism

The second factor which continues to affect the way we think is America's populist mentality. *Populism* is a concern for "the perceived interests of ordinary people, as opposed to those of a privileged elite." [{5}](#) Although populism didn't form into a political movement until the late nineteenth century, it characterized the mentality of Americans from the early days of our country's history.

Historian Richard Hofstadter notes that, "In the original American populist dream, the omnicompetence of the common man was fundamental and indispensable." {6} Class differences were rejected; egalitarianism was the new order of things. Hofstadter says that early exponents of popular democracy "meant . . . to subordinate educated as well as propertied leadership. . . . [popular democracy] reinforced the widespread belief in the superiority of inborn, intuitive, folkish wisdom over the cultivated, oversophisticated, and self-interested knowledge of the literati and the well-to-do." {7} In fact, there developed a real bias against and a distrust of the elite, such as churchmen who were part of the hereditary structure of church leadership, and academicians.

Anti-Intellectualism

In the early days of America's founding, there was an attitude of sticking to the basic things of life. According to this way of thinking, "there is a persistent preference of the 'wisdom' of intuition, which is deemed to be natural or God-given, over rationality, which is cultivated and artificial." {8}

This confidence in the intuitive wisdom of the common man, together with the distrust of the educated elite, produced in America a distinct anti-intellectualism. "Anti-intellectualism," in Hofstadter's use, does not necessarily mean "unintelligent." He defines it as "a resentment and suspicion of the life of the mind and of those who are considered to represent it; and a disposition constantly to minimize the value of that life." {9} Intelligence *per se* isn't a problem . . . as long as it is being put to practical use. But the contemplation of ideas which have no immediately discernible practical use is thought to be a waste of time.

Still today, the word "intellectual" usually carries negative connotations. "Intellectual" and "ivory tower" are two terms often heard together, and they aren't complimentary descriptions! Noll notes that the activist, pragmatic, and

utilitarian “ethos” of America “allows little space for broader or deeper intellectual effort because it is dominated by the urgencies of the moment.”^{10} A problem with this mentality is that it demands the distilling of ideas into immediately usable information. Speaking of evangelicals specifically, Canadian scholar N. K. Clifford states the problem bluntly: “The Evangelical Protestant mind has never relished complexity. Indeed its crusading genius, whether in religion or politics, has always tended toward an oversimplification of issues and the substitution of inspiration and zeal for critical analysis and serious reflection. The limitations of such a mind-set were less apparent in the relative simplicity of a rural frontier society.”^{11} Our world is much more complex today, and it requires more focused, deep, and sustained thinking.

Someone might object that evangelicals have done some serious thinking and writing in some areas of study, and that is certainly true. Apologetics is one area in which that is the case. But as Noll says, “In our past we have much more eagerly leaped to defend the faith than to explore its implications for the intellectual life.”^{12} It is one thing to shore up one’s own defenses (a worthy project in itself), but quite another to seek to understand the world for its own sake—or even for the sake of enlarging our understanding of God. For those who *are* out in the secular marketplace and in academia, are distinctively Christian beliefs informing their work? Or are they having to leave them at home to make life easier on the job (or to be able to stay in their positions at all)?

Antitraditionalism

In an article on the era of the Enlightenment, I wrote this:

Enlightenment philosophers taught us to see the world as a collection of scientific facts, to look forward instead of back to the wisdom of the past, and to see the individual as the final authority for what is true. The ideal is the

individual who examines the raw data of experience with no prior value commitments, with a view to discovering something new. Unfortunately, knowledge was pursued at the expense of wisdom. The past now had little relevance. What could those who lived in the past tell us that would be relevant for today? Besides, people in the past were dominated by the church. Such superstition was no longer to be allowed to rule our lives. [\[13\]](#)

We were now able to look at the facts for ourselves; we had no need for anyone else to teach us anything. Change was in the air; what was new was what was important, not what happened in the past. Thus was formed the characteristic of *antitraditionalism*.

We assume that, since the world is so much different today, those who've gone on before us have little to say to us since they couldn't imagine a world like ours. We forget that human nature hasn't changed, and that wisdom isn't bound by time or by technological advancement. Nor has God changed through time in keeping with our advancement! We can learn from those who've gone on before us about what the Scriptures mean, what God is like, how we can best live lives marked by wisdom, and more.

Evangelism and preaching

What significance did these ideas and attitudes have for the proclamation of the Gospel?

First, with respect to evangelism, the revivalism of the nineteenth century set the tone for popular evangelical thought. *Revivalism* was a movement in Christianity that emphasized the whole-hearted acceptance of the Gospel message *now*. It developed in the eighteenth century and came to full flower in the nineteenth. Revivalism was very populist in tone; the message of salvation was aimed at the broadest audience. Preaching was kept simple and "aimed at an emotional

response.”{14} The choice was plain: repent and believe the Gospel *today*. Don’t wait until tomorrow. There was no need to give sustained thought to the matter, no need to look to others—either contemporaries or those who lived in the past—for insight and understanding about the faith. Salvation was individual and the call to decide was immediate.{15}

As revivalism moved into the South and West, “it became more primitive, more emotional, more given to ecstatic’ manifestations.”{16} Preachers often adopted the anti-intellectual prejudices of the populace. Adding to the already populist mentality was the fact that pioneers moved west much faster than institutions could follow (including schools). Missionaries “would have been ineffective in converting their moving flocks if they had not been able to develop a vernacular style in preaching, and if they had failed to share or to simulate in some degree the sensibilities and prejudices of their audiences—anti-authority, anti-aristocracy, anti-Eastern, anti-learning.”{17}

This prejudice against learning began to harden among both laity and clergy. Hofstadter explains the characteristic understanding of the relation of faith and learning this way: “One begins with the hardly contestable proposition that religious faith is not, in the main, propagated by logic or learning. One moves on from this to the idea that it is best propagated . . . by men who have been [sic] unlearned and ignorant. It seems to follow from this that the kind of wisdom and truth possessed by such men is superior to what learned and cultivated minds have. In fact, learning and cultivation appear to be handicaps in the propagation of faith.”{18}

A New Way of Knowing Truth

Pietism and populism served to foster a mentality of subjectivism, antitraditionalism, and anti-intellectualism. To this was added a framework of thought drawing from science and philosophy which significantly affected the way evangelicals

thought about their faith and the world.

Within the church, there was a need to find a way to prevent Christian doctrine from becoming a purely individualistic affair following the separation from the Roman Church. If there were ways to prove doctrine objectively true, Christians would have to give assent to it. With respect to society in general, now that science was the source of knowledge, evangelicals felt the need to show that Christianity could stand up to rigorous scientific verification so the church would remain a respected institution. The issue was how we know truth, and how this understanding was to be applied to the interpretation of the Bible.

Although romantic tendencies were becoming more visible in Protestantism during this period, the orientation of conservatives was primarily in the direction of fact rather than feeling. In the eighteenth century a new framework of thought began developing which seemed to answer these needs, and which has strongly influenced the character of evangelical Christianity ever since. This framework had two primary elements: Scottish Common Sense philosophy, and Baconian science.

Scottish Common Sense philosophy

Although evangelicals rejected the skeptical aspects of the Enlightenment,^{19} they accepted with open arms one type of Enlightenment thought known as Scottish Common Sense Realism. Common Sense philosophers believed that everyone has mental faculties that produce beliefs which we rely upon in everyday life, such as the existence of the external world, the reality of other minds, the reliability of our senses, our abilities to reason, our memories, etc. These faculties enable everyone to “grasp the basic realities of nature and morality.”^{20} These beliefs weren’t considered culture-derived or culture-bound; they were the shared experience of all mankind, including the Bible writers.^{21}

Historian George Marsden notes that “Common Sense had a special appeal in America because it purported to be an anti-philosophy.”[{22}](#) It pitted the common person against the speculative philosophers. Evangelicals took to it easily because of its populist appeal, because “it was so intuitive, so instinctual, so much a part of second nature.”[{23}](#) In fact, this philosophy was so widely embraced in Protestantism that, as one man said, “by most persons [Protestantism and Common Sense] are considered as necessary parts of the same system.”[{24}](#) “So basic did this reasoning become,” says Noll, “that even self-consciously orthodox evangelicals had no qualms about resting the entire edifice of the faith on the principles of the Scottish Enlightenment.”[{25}](#)

Baconian science

The other component of the framework of thought was the scientific method of Francis Bacon. Bacon advocated a rigorous empiricism, “an inductive method of discovering truth, founded upon empirical observation, analysis of observed data, inference resulting in hypotheses, and verification of hypotheses through continued observation and experiment.”[{26}](#) The goal was “objective, disinterested, unbiased, and neutral science.”[{27}](#) George Marsden says that Scottish Common Sense philosophy provided a basis for faith in this scientific method. On the foundation of common sense we can understand the laws of nature by employing the Baconian method of examining the evidences and classifying the facts.

Evangelicals began to use this method to interpret Scripture. The Bible was seen as a collection of facts which could be understood by anyone of reasonable intelligence just by knowing what the words meant. Across the denominations, Marsden tells us, “there prevailed a faith in immutable truth seen clearly by inductive scientific reasoning in Scripture and nature alike.”[{28}](#)

Significance for Evangelicals

What was the significance of all this for evangelicals? “By and large, mid-nineteenth-century American theologians were champions of scientific reasoning and scientific advance,” says Marsden. “They had full confidence in the capacities of the scientific method for discovering truth exactly and objectively.” Conservative Christians took the scientific principles used for studying nature and applied them to the Bible. “To Protestants it seemed evident that the principle for knowing truth in one area of God’s revelation should parallel those of another area.” This broad acceptance was found across the spectrum of denominations, including Unitarians, Presbyterians, Methodists, and Baptists among others. Understanding the Bible became a matter of the commonsensical study of the facts of Scripture. The important question was, What do the words mean? Once that was determined, the Bible could be understood as clearly as could nature. [{29}](#)

Here we must pause, however, and ask an important question. How was it that Christians who took seriously the negative effects of sin on the mind, who tended to emphasize human incapacities and a lack of confidence in human reason, could put so much confidence in a philosophy which depended so highly on reason? The answer is that American society outside the church was repudiating revelation, tradition, and social hierarchy. Baconian Common Sense thought provided a means of defending and promoting traditional values without appealing to such authorities. [{30}](#) The desire to make Christianity seem credible in such an environment made it easy to overlook the effects of sin on the mind.

Problems with Common Sense Thought

There were problems with Common Sense thought, however. First, Common Sense was dependent upon a belief in the commonness of our humanity, which, of course, would extend back to the Bible writers. Once the original meaning of the text was understood,

the truth was settled. But this created a dilemma, for this understanding of truth as unchanging clashed with the new air of progress and change in the mid-nineteenth century. Shouldn't progress in knowledge affect our interpretation of the Bible, too? [{31}](#)

Second, it was supposed that philosophy and science were purely objective disciplines. As one writer notes, however, "The impediments to the use of this method are preconceptions and prejudices." [{32}](#) Marsden points out that "science and philosophy operate on various premises—often hidden premises. From a Christian perspective the crucial question is whether these premises reflect a strictly naturalistic outlook or one that may be shaped and guided by data derived from biblical revelation." [{33}](#)

It is now widely understood that the scientific method used to study both nature and Scripture isn't neutral; its use doesn't lead everyone to the same conclusions. Why? Because we filter the data through beliefs already held. Regarding the Bible, we have to understand that it is not simply a book of facts. It is a body of inspired literature written in cultures quite different from ours. What did the authors intend us to understand? How are the various genre of Scripture to be properly interpreted? As already suggested, we have to consider also the preconceptions we bring to the text which influence and are influenced by our reading of it.

The adoption of Baconian Common Sense philosophy for the interpretation of Scripture began to cause evangelicals special problems, primarily in the area of science. The "plain, literal" reading of the text of Genesis 1 and 2 indicated a universe created in six, 24-hour days. It was easy to think, in a time when Christian beliefs were so prevalent, that an honest look at the scientific data would confirm this view. When the data seemed to show otherwise, however, evangelicals had a problem. Should they capitulate and say Genesis was myth? Should they hold fast to their

interpretation regardless of the findings of scientists? Should they acknowledge a misinterpretation of the text?

The main point here isn't really the question of the age of the earth. I've used science as an example because it is often the focus of conflict between evangelicals and society. The main point is that evangelicals who based their understanding of the world on an uncritical use of a shaky method of interpretation found themselves at odds with their culture. Earlier I spoke of *biblicism*, the idea that we can only have any confidence in knowledge obtained from Scripture. Evangelicals effectively shut themselves off from any correction that might come from "the book of nature," as it has been called. They made themselves vulnerable by relying on a method which apparently failed them. Says George Marsden:

Christian apologists . . . were placing themselves in a highly vulnerable position by endorsing the Baconian ideal that the sciences should be completely neutral and freed from religious review at their starting points. . . . Almost without warning one wall of their apologetic edifice was removed and within a generation the place of biblical authority in American intellectual life was in a complete shambles.[{34}](#)

Because of an unwillingness to allow their interpretation of Scripture to be informed from things learned from nature, evangelicals became separated from the intellectual life of the nation, and effectively removed an orthodox biblical perspective from learning in general.

Evangelicals and the "Book of Nature"

Because of the place of Scripture in the Protestant tradition, the "book of nature" typically takes a subordinate role among evangelicals. Although Scripture should remain supreme as far as our knowledge goes, some problems arise if we become too rigid in our thinking.

One problem is our response when presented with ideas we believe go against Scripture. In our desire to uphold the full truthfulness of the Bible, we reject any ideas outright which seem to contradict it. This determination creates tension in a variety of areas of learning. When people in any field of endeavor make claims we believe conflict with the Bible, we reject them. And rightly so . . . *if* such ideas really *do* conflict with Scripture. Is it Scripture they contradict, or our interpretation of it?

When ideas seem to conflict with the Bible, we need to be sure our interpretation is correct. Centuries ago Christians believed the Bible supported the view that the earth was at the center of the universe.[\[35\]](#) Scientific studies showed that their interpretation of Scripture was incorrect. This wasn't a matter of choosing science over the Bible; it was a matter of allowing the study of nature to correct their wrong interpretation of it.

We hold that the Bible is true in everything it affirms. We need to keep in mind, however, that the primary purpose of Scripture is to tell about God and His ways and will. There is truth the Bible *doesn't* tell; not truth of a redemptive sort, but truth about this world. In the Bible, one will find nothing about the cause and cure of cancer. When we prepare soldiers for duty, we give them more than what one can find in the Bible. These things are obvious, of course. But what about the possibility of learning more about God from studying the things of this earth? Even if we cannot go beyond Scriptural teaching about the nature of God (for most Protestants still reject the natural theology of the Roman Catholic Church), can we get a bigger and clearer picture of the truths of Scripture from learning about this world? From nature and from the brush of artists we can understand more fully what beauty is. From looking at a chart of the genetic structure of a DNA molecule we stand amazed at the wonder of the natural order. From the study of mankind in anthropology we see more clearly how

people exhibit the knowledge of the law “written on our hearts,” and how because of sin people come to worship the creature rather than the Creator.

Another problem for the life of the mind with respect to the world is the view that the world really isn't very important. It's all going to burn up one day anyway, isn't it? This attitude overlooks some important facts. Scripture tells us that God created the natural order; Jesus accomplished His work of redemption within the natural order; and one day the natural order itself will be restored (cf. Gen. 1:1; Rom. 8:21; and 2 Pet. 3:13). It is God's handiwork, and it is wonderful in spite of its fallenness just for what it contains. It also is the setting within which we work out our salvation every day, and it is where we seek to reach people for Christ. The fact that the world is fallen doesn't mean there is little value in knowing it.

Secular Influences

Evangelicals not only have been influenced by the history of thought in the church over the last couple of centuries, but we're also influenced by secular thought.[{36}](#) Major secularizing social forces of the modern era such as social pluralization and the practical demands of industry significantly altered the way we think. With the rise of industry, America developed into a mobile, uprooted society, where production (and therefore efficiency) was of utmost importance. God became less relevant; to many, belief in God was a hindrance. What counted was what worked. A result of this was the privatization of belief. We either lost the nerve or simply lost interest in letting our beliefs significantly influence our daily lives.

I will forego discussion of these matters, however,[{37}](#) and briefly mention two significant philosophical influences of the twentieth century, pragmatism and existentialism.

Pragmatism

I've spoken already about the orientation of evangelicalism toward the practical. That attitude, so prevalent among most Americans, developed as a school of philosophy in the late nineteenth and early twentieth centuries called *pragmatism*, a philosophy which exerted great influence through our schools.

Pragmatism is concerned with how an idea works out in real life. Knowing the practical consequences of an idea tells us what the concept really *means*. And verifying it in concrete ways shows its *truth*. Pragmatism is concerned with the "cash value" of an idea.[{38}](#)

Pragmatism is seen in the evangelical church when Christians see the practical application of a doctrine as the measure of its importance, and when we look with scorn on intellectualism because it's practical usefulness isn't readily apparent.

Existentialism

Another secular influence on evangelicals is the philosophy of *existentialism*.[{39}](#) The search for truth was turned inward in the Romantic era, and, as we noted previously, subjectivism was one of the negative results of Pietism. This subjectivity is a core belief of existentialism.

The existentialist chooses for himself what his values will be and hence what he will be. "Man is nothing else but that which he makes of himself," said Jean-Paul Sartre. "That is the first principle of existentialism."[{40}](#) Values are not imposed from the outside; they are chosen by the individual. To live by others' values is to live in bad faith.

The influence of existentialism is seen among evangelicals when we become the final authority for our values, when we insist that we are responsible for what we are to become, or when we make our own experiences determine the meaning of Scripture. The individual's experience overrides scriptural

understanding and becomes authoritative over the teaching of the church past and present.

Reviving the Evangelical Mind

For all its good qualities, evangelicalism since the eighteenth century in America has not made notable contributions to the world of learning. Distinctly evangelical thinking plays little if any role in the intellectual life of our nation, and our knowledge of our own faith sometimes suffers from incorrect thinking about how to know what is true and what the Bible means.

The experiential subjectivism characteristic of extreme Pietism and of secular philosophies such as existentialism separates the individual from the accumulated knowledge and wisdom of the church through the ages. It is foolish to set all that aside in favor of what each individual feels or can figure out himself. "I feel that such-and-such" is how we often begin stating our understanding of a passage of Scripture or of a doctrine. When pressed for reasons for holding that belief, Christians will often just say, "Well, that's just what I feel it means." This kind of subjectivism makes the individual his own final authority for truth. The resulting individualism^{41} leads to a fragmentation of the church which limits it in presenting a united front in its interaction with the secular world.

Regarding the pragmatic attitude so prevalent in the church, a constant emphasis on workability inclines us away from consideration of deeper matters of the faith which can result in a grade-school level faith. Two problems come to mind. First, a pragmatic approach will never move us into a deep understanding of God. Frankly, there are things about God and His ways that may seem to have no direct practical bearing on us whatsoever. Imagine if my wife begins to tell me some story about her past, something that seems rather inconsequential, and I say, "I'm sorry, but I don't see the practical

significance of that for me or for us. Let's stick to telling those things about ourselves that have practical application." That's no way to build a relationship! Someone might respond that with a little digging I might very well find a practical significance. Maybe I will, and maybe I won't. Even if I do, the effort will take me further than one will typically go who has a pragmatic attitude. Pragmatism doesn't incline one to search for meaning; mere instrumentality is usually all that is desired.

Second (building upon the first point), the issues of life are too complex for an elementary understanding of God and His ways and of this world. Hebrews 5:12 and 6:1 advise us to move on from the elementary things. This, of course, refers to biblical/theological truth. With a deeper understanding of God we can gain a better perspective on the world in which we live, and develop a greater wisdom to know how to live in it. But we also have to understand our world well in order to be able to apply God's wisdom to it. For example, there should be expert Christian economists. Such people would understand God's view of the value of human life and productivity; they would have wisdom gained from reflection on biblical truths about such things as caring for each other, about personal responsibility, about national responsibilities, for that matter. They also would understand the way societies work and the social and political ramifications of particular ways of handling money. Clearly, workability is important here, but so are bigger issues such as the meaning of work, the responsibility of one person for another, and the care of the resources God has made available for us to make a living. A deep knowledge of God *and* of the world He created are necessary to do this.

Evangelicals can and should make significant contributions to the life of the mind in America. How can we expect to be taken seriously if the faith we confess is seen as "privately engaging, but publicly irrelevant"? Recall what Noll said:

“The links between deep Christian life, long-lasting Christian influence, and dedicated Christian thought characterize virtually all of the high moments in the history of the church.” Some Christians would insist that evangelism is our most important work. But even upon that view, why should we expect anyone to take the message we preach seriously if we come across as backwards in our thinking? Our emphasis on the practical, and our aversion to intellectual pursuits will continue to stunt our influence in academia and in society in general.

It’s possible to be both “too earthly minded to be any heavenly good,” and “too heavenly minded to be any earthly good.” We need to be tuned in to both. In my emphasis on understanding our world, and on being aware that knowledge gained from this world can in some instances correct our interpretation of Scripture, I’m not advocating a capitulation to the deliverances of intellectuals in any given field even if they contradict Scripture. I’m advocating a responsible use of the minds we’ve been given. We can engage the life of the mind, or we can continue to sink into obscurity. The first option is the more God-honoring one.

Notes

1. Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994), 10.
2. Noll, 43,44.
3. Walter, A. Elwell, ed. *Evangelical Dictionary of Theology*, (Grand Rapids: Baker, 1984), s.v. “Pietism,” by M.A. Noll. Unless noted otherwise, quotations in the next few paragraphs are all from this article.
4. Noll, *Scandal*, 49.
5. Encarta Online Dictionary,

<http://encarta.msn.com/encnet/features/dictionary/DictionaryHome.aspx>.

6. Richard Hofstadter, *Anti-intellectualism in American Life* (New York: Alfred A. Knopf, 1970), 34.

7. Hofstadter, 154.

8. Hofstadter, 48.

9. Hofstadter, 7. For an overview of the subject of anti-intellectualism from an evangelical view, see J.P. Moreland, *Love Your God With All Your Mind: The Role of Reason in The Life of the Soul* (Colorado Springs: NavPress, 1997), 19-40.

10. Noll, *Scandal*, 12.

11. N.K. Clifford, "His Dominion: A Vision in Crisis," *Sciences Religieuses/Studies in Religion* 2 (1973): 323; quoted in Noll, *Scandal*, 12-13.

12. Noll, *Scandal*, 5.

13. Rick Wade, "[Scripture and Tradition in the Early Church](#)," Probe Ministries, 2001.

14. Noll, *Scandal*, 61.

15. Cf. Noll, *Scandal*, 63.

16. Hofstadter, 74.

17. Hofstadter, 80.

18. Hofstadter, note 8, 48-49.

19. For an introduction to the Enlightenment, see Rick Wade, "[The Enlightenment and Belief in God](#)," Probe Ministries, 2002.

20. Noll, *Scandal*, 85.

21. George M. Marsden, "Everyone One's Own Interpreter? The

Bible, Science, and Authority in Mid-Nineteenth-Century America," in Nathan O. Hatch and Mark A. Noll, eds., *The Bible in America: Essays in Cultural History* (New York: Oxford Univ. Press, 1982), 83.

22. Marsden, 82.

23. Noll, *Scandal*, 88.

24. James Marsh, in his introduction to Samuel Taylor Coleridge's *Aids to Reflection* (London, 1840), 40; quoted in Marsden, 82.

25. Noll, *Scandal*, 93.

26. Dagobert Runes, ed., *Dictionary of Philosophy* (New York: Philosophical Library, 1983), s.v., "Bacon, Francis."

27. Noll, 127.

28. Marsden, 82.

29. Marsden, 80-84.

30. Cf. Noll, *Scandal*, 87.

31. Cf. Marsden, 91-92.

32. Runes, ed., *Dictionary*, s.v., "Bacon, Francis."

33. Marsden, 94.

34. Ibid.

35. For a brief review of this conflict, see Rick Wade, "[Modern Myths](#)," Probe Ministries, 2001. For a longer treatment online, see George Sim Johnston, "The Galileo Affair," available on the Web at <http://www.catholiceducation.org/articles/history/world/wh0005.html>.

36. That these two are so closely intertwined doesn't prevent

us from separating them for purposes of understanding the way we think today.

37. Cf. David F. Wells, *No Place for Truth: Or, Whatever Happened to Evangelical Theology?* (Grand Rapids: Eerdmans, 1993).

38. William James, *Essays in Pragmatism* (New York: Hafner Press, 1948), 160.

39. For a brief introduction to existentialism, see Rick Wade, [Worldviews, Pt. 2](#), Probe Ministries, 2000, and Todd Kappelman, [The Breakdown of Religious Knowledge](#), Probe Ministries, 1998. Note that here I am speaking of atheistic existentialism.

40. Jean-Paul Sartre, "Existentialism," in Walter Kaufmann, ed., *Existentialism from Dostoevsky to Sartre* (New York: Meridian Books, 1972), 291.

41. For a discussion of individualism, see James W. Sire, *Chris Chrisman Goes to College* (Downers Grove: InterVarsity Press, 1993), 75-88.

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Character of the Cults: A Christian Perspective

Written by Patrick Zukeran

Dr. Zukeran compares the beliefs of several modern cults against a conservative biblical worldview. This analysis makes it readily apparent that cults are not representing a scriptural view of true Christianity.

Challenge of the Cults

This church is growing so rapidly, sociologist Rodney Stark predicts that by the year 2080, it will become the most important world religion to emerge since the rise of Islam.^{1} What church is Dr. Stark describing? It is not a Christian church but the Mormon Church, an organization labeled as a cult. The rise of the Mormon Church represents the growing challenge facing the church, the kingdom of the cults.

What is a cult? The greatest authority on the cults, the late Dr. Walter Martin, described a cult as "A group of people gathered around a specific person's misinterpretation of the Bible."^{2} Cults are groups that claim to be in harmony with Christianity but deny foundational Christian doctrines such as the Trinity or the unique deity of Jesus Christ.

In Matthew 7:15-17, Jesus gives us a warning about the coming of the cults. He states, "Watch out for false prophets. They come to you in sheep's clothing but inwardly they are ferocious wolves. By their fruit you will recognize them." What Jesus was warning was that cultists will look, act, and sound like Christians. However, that is only in external appearance. One can parade as a true believer for a time, but eventually one's words, actions, and especially one's beliefs—their "fruit"—will give one away as a counterfeit.

The growth of the cults can be attributed to several factors. First, it is a fulfillment of the warning given by Jesus and the apostles. In Matthew 24:23-26, Jesus warns us that as His return draws near, there will be an increase in false prophets who will ensnare many in their false teachings. In 2 Peter 2:1-3, Peter warns us that false teachers will arise from within the church.

The second factor in the growth of the cults is the breakdown of the family. Cults provide the family atmosphere many from broken homes long for; the cult leader often takes the place

of a father figure.

Finally, we can attribute the growth of the cults to the failure of the church. As my mentor repeatedly stated, “The cults are the unpaid bills of the church.” The cults thrive because Christians are lacking in biblical and theological understanding. Dr. Martin stated, “The rise of the cults is directly proportional to the fluctuating emphasis which the church has placed on the teachings of biblical doctrine to Christian laymen. To be sure, few pastors, teachers, and evangelists defend adequately their beliefs, but most of them – and most of the average Christian laymen – are hard put to confront and refute a well-trained cultist of almost any variety.”^{3} If the church engaged in solid and in-depth Bible teaching, the cults would not flourish as they do today.

Doctrinal Character of the Cults

How do you know if a religious group is a cult? Jesus said that you will know false prophets by their fruits. In stating this he was not only speaking of their words and actions but of their doctrinal beliefs as well. Cults deviate from biblical Christianity in several key areas of doctrine.

Cults promote false teaching on the nature of God. The Bible teaches there is one God revealed in three distinct persons: the Father, the Son, and the Holy Spirit. The central feature that distinguishes cults from biblical Christianity is the doctrine of the Trinity. All cults have a distorted view of this doctrine. For example, the Jehovah’s Witnesses condemn the doctrine of the Trinity, and Mormons teach tritheism, three gods who make up the godhead.

Second, cults teach a false view of Jesus. The Bible teaches that Christ is 100 percent man and 100 percent God. This has been called the *hypostatic union*. In 2 Corinthians 11:4, Paul warned about false teachers teaching another Jesus. A modern-day example of false teaching is Christian Science which

teaches that Jesus was not God but a man who displayed the Christ idea. He neither died for sins, nor was He resurrected.

Third is a false teaching on salvation. All cults have a works-oriented Gospel. The death of Christ is believed to give followers the *potential* to be saved. So after believing in Christ, one must serve the organization to attain salvation. Salvation is found in the organization and one is never really sure if one has done enough to be worthy of salvation. In the International Church of Christ, for example, disciples are scrutinized by their discipler daily to determine if they performed as worthy disciples. Failure to meet the standards may result in discipline. Disciples can never be certain they have done enough for salvation.

Fourth, there is extra-biblical revelation and the denial of the sole authority of the Bible. Cults claim that extra revelation is given to the leader whose words are seen as inspired by God and equal to the Bible. If there is a conflict between the Bible and the leader's words, the latter takes precedence. So in reality, the leader's writings take precedence over the Bible. When interacting with cultists, I often hear them claim their teachings are consistent with the Bible. However, when I point out where their teachings deviate from the Bible, they eventually claim the Bible to be in error. In most cases, cultists claim the Bible has somehow been corrupted by the church.

Sociological Structure of the Cults

Not only do cults deviate doctrinally from biblical Christianity, they have distinctive sociological characteristics. The first is authoritarianism. The leader or organization exercises complete control over a follower's life. The words of the leadership are ultimate and often considered divinely inspired. Going against the leadership is equivalent to going against the commands of God.

The second characteristic is an elitist mentality. Most cults believe they are the true church and the only ones who will be saved. This is because the group believes they have new revelation or understanding that gives them superior standing.

Third is isolationism. Due to their elitist mentality, cultists believe those who do not agree with them are deceived or under the influence of Satan. Therefore, many feel their members must be protected from the outside world, and physical or psychological barriers are created. Members are prohibited from communicating with those outside the organization who do not agree with the teachings of the group.

Fourth, there is closed-mindedness and the discouragement of individual thinking. Because of its authoritarian nature, leaders are the only ones thought to be able to properly interpret the Bible. All members are to turn to the organization for biblical interpretation and advice on life decisions. Therefore, individual thinking and questioning is discouraged. There is an unwillingness to dialogue and consider other viewpoints.

Fifth is a legalistic lifestyle. As mentioned earlier, salvation is not based on grace; cults teach a works-oriented gospel. This leads to a lifestyle of legalism. Followers must live up to the group's standards in order to attain or maintain their membership and hope for eternal life. Followers are required to faithfully serve, and attend meetings, studies, and services. As a result, there is tremendous pressure to live up to the requirements of the organization.

Finally there is a difficult exit process. Since salvation is found in the organization, leaving the organization is considered by many to be leaving God. All former members who leave cults are shunned by members which often includes members of their own family. Many are warned that if they leave, they will be condemned to hell, or seduced by Satan. Many ex-members are harassed by the organization even after

they leave. Exiting members often end up distrusting any religious organization and end up feeling isolated and alone.

Life in the cults is marked by fear of judgment, pressure, and legalism. This is a far cry from what we are taught in the Bible. Jesus and the apostles taught that the new life in Christ is one of grace, love, and freedom from the law. In Matthew 11:28, Jesus said, "Come to me all who are weary and heavy laden and I will give you rest." The peace and rest promised by Christ is seldom experienced by those in the cults.

Cultic Methodology

When you receive a knock on your door in the mornings, who do you assume it to be? A salesman? A Girl Scout selling cookies? For many of us, we assume it to be a Jehovah's Witness or a Mormon missionary looking to tell us about his or her organization. One of the reasons cults have grown is their methodology.

The methods cults use to win converts are moral deception, aggressive proselytizing, and Scripture twisting. By moral deception I mean cults use Christian terminology to win converts. For example, New Agers use the term *born again* to support reincarnation. Mormons use terms like the *Trinity* and *salvation by grace* but these terms have different meanings than what the Bible teaches. Therefore, many untrained Christians are deceived into believing these groups are actually Christian.

Aggressive proselytizing is another method of the cults. Although many Christian groups use aggressive evangelism, they do so out of a love for God and a desire to see others come to know Christ. Many cultists proselytize for much the same reasons but added to this is the desire to win God's approval. They work *for* grace rather than *from* grace. The cults require their members to evangelize. Many groups hold their members

accountable for the number of hours they spend witnessing for the organization. Many members feel guilty if a day or so goes by without them proselytizing.

Scripture twisting is another method of the cults. Cultists quote verses in the Bible that support their position, but skip over the verses that do not. Often, there is gross misinterpretation of Scripture so that contradictory verses will better fall in line with their views.

For example, Jehovah's Witnesses and Mormons try to use verses to show Jesus is a created being. However, their position is easily shown to be incorrect when you explain the context and correct meaning of the terms. Also, when you show additional verses that contradict their position, they are often surprised and realize they have never seen those verses before or that the organization's explanations of those verses are unable to be supported.

To successfully engage in conversation and effectively witness to those in the cults, Christians must be prepared in the following ways. First Peter 3:15 states that we must always be "prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect." We must be prepared by knowing the word of God through diligent study of it. Second, we must be prepared to overcome our fears and lovingly reach out to cult members, exercising the fruits of patience and gentleness as we share the truth.

Danger of the Cults

The rise of the cults pose a serious challenge to the church because they present several dangers to the church and families involved. First, there is a spiritual danger. First Timothy 4:1 states "...that in later times some will abandon the faith and follow deceiving spirits and things taught by

demons." Ultimately the spirit behind all lies and deception is the devil, so the ultimate force behind the cults is the evil one.

Galatians 1:8 states, "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned." The false gospel of the cults cannot lead anyone to salvation. There are eternal consequences for false beliefs. For this reason Jesus and the apostles are very harsh on false teachers.

There is also a psychological danger. The mind controlling techniques used by the organizations can cause immense damage mentally and emotionally. Living under the pressure, guilt, and dependence on the organization has proven to have tremendous negative effects on individuals.

Third, there is domestic danger. Individuals are taught that loyalty to the organization is equivalent to allegiance with God. Therefore, loyalty to the organization supercedes loyalty to family. Thus, if a family member begins conducting himself in a way the organization does not approve of, the cult will often separate the family from the individual member. Isolation can be emotional or physical. Numerous families have been separated as a result.

In some cases there is a physical danger. The teachings of David Koresh cost the Branch Davidians their lives. Hobart Freeman taught that believers did not need medicine for illnesses, and told his followers to throw all theirs away. As a result, he and fifty-two of his members died from curable conditions.

In light of this threat, what are Christians called to do? First, we are called to study and know the Word of God. Paul writes to Timothy and all saints saying, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of

truth.” Christians should master the Bible so that they will not be deceived by any false teaching. Second, Titus commands us to be able to confront and refute false teachers. Finally, in Acts 20, Paul exhorts the leaders of the church to protect their flock from the false teachers that will prey upon the sheep. Every Christian is called to know the truth so well they can confront false teaching, and protect their church and family from it.

Notes

1. Richard Ostling, *Mormon America* (San Francisco, Calif.: Harper Collins Publishing Inc. 1999), p. XVI.
2. Walter Martin & Hank Hannegraph, *The Kingdom of the Cults* (Minneapolis, Mich.: Bethany House Publishers, 1997), p. 17.
3. Norman Geisler, *When Cultists Ask* (Grand Rapids, Mich.: Baker Books, 1997), p. 15.

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