

# Christians and Culture

## What Should We Do with This Thing Called Culture?

What do you think of when you hear the word culture? Perhaps you refer to the arts. You may picture the way people dress, the way they eat, their language, their religion, their architecture, or a host of other perceptions. One of the most succinct definitions of culture is wide-ranging because it refers to “that which man does beyond biological necessity.”<sup>{1}</sup> Obviously such a definition indicates the importance of the term. Our lives are lived within culture. There is no escaping this thing called culture. But how is a Christian to respond?

Church history demonstrates that one of the constant struggles of Christianity, both individually and corporately, is with culture. Paul, for example, wrote two letters to Christians who lived in Corinth, a very challenging culture. Where should we stand? Inside? Outside? Ignore it? Become isolated from it? Should we concern ourselves with attempting to transform it?

In 1949 a theologian named Richard Niebuhr delivered a series of lectures entitled *Christ and Culture*.<sup>{2}</sup> Subsequently his thoughts were published and the book has become a classic. Niebuhr’s text focuses on five paradigms that describe how Christians have dealt with culture. A brief survey of these paradigms can help us see ourselves, and perhaps challenge us to consider changing the way we look at the world around us.

The first paradigm, *Christ against Culture*, describes those who choose to isolate themselves from the surrounding culture. A descriptive contemporary phrase might be “the holy huddle” of Christians who dialog among themselves, but no one else. Second, the *Christ of Culture* perspective is exactly the

opposite of *Christ against Culture* because it attempts to bring culture and Christianity together, regardless of their differences. Third, the *Christ above Culture* position attempts to synthesize the issues of the culture with the answer of Christian revelation. Fourth, *Christ and Culture in Paradox* refers to those who understand the tension between the Christian's responsibility to both the cultural and the spiritual realms. Fifth, *Christ the Transformer of Culture* describes those who strive "to convert the values and goals of secular culture into the service of the kingdom of God." {3}

Which of these paradigms describes your relationship with the culture in which you live? Or perhaps you have another paradigm to offer. No doubt we could engage in debate about the merits and demerits of all of them. But since we cannot do that at the moment, let us agree that we should at least give attention to our place in culture.

Christians are to observe and analyze culture and make decisions regarding our proper actions and reactions within it. A struggle is in progress and the stakes are high. But in order to struggle meaningfully and with some hope of influencing our culture, we must be thoughtful and informed.

Our work through Probe Ministries is dedicated to the proposition that the Lord can use Christians as salt and light. God has called us to offer a voice in both the Christian and the non-Christian communities. Among other things, this means that we have attempted to give attention to how this can be done for the glory of God. In particular, our involvement in the non-Christian community presents a special challenge. Much prayer and study have been focused on principles that should be considered before we engage with the culture. In this article, I will focus on five of these principles that apply to ministry within the culture.

## Establishing Biblical Precepts

Unless you live in a cave, you have had to deal with the culture around you. You have sensed the need to give thought to how you might glorify God as you react to your culture. Or you may have experienced times of mental and spiritual trauma as you realized the sinful nature of what you experience around you. If you choose to interact with your culture, there are certain principles to be considered.

The first of these is the need for biblical precepts. That is, our minds should be filled with God's ideas before interacting with the culture. This is an understandable and universally stated declaration among evangelical Christians. Experience tells us we need to give life to the declaration. Are we responding to our culture based on biblical precepts, or are we responding to our culture based on other sources? Are we utilizing a Christian world view as we respond to culture, or are we unwittingly utilizing a naturalistic worldview? When we discuss things as Christians, do we focus on Scripture no matter what we might be discussing? "Contemporary Christianity is all too frequently shaped by the fact that when we meet we do so in an atmosphere resembling that of a committee or caucus, where the style is political and tactical, hardly scholarly, and almost never devotional or genuinely spiritual."<sup>{4}</sup> Do we give serious attention "to the sacred text as the firm and only basis on which life and decisions should be based?"<sup>{5}</sup> Indeed, without the "sacred text" evangelicals are left to grapple with their culture in much the same manner as those who do not claim allegiance to that text.

In order to affirm the primacy of Scripture in a cultural critique the Christian should first *read* his culture in the light of the Bible. Proper recognition of the culture is necessary before it can be addressed properly. In other words, we need a biblical "lens" through which we can see the

culture. The light of God's Word needs to be focused on the questions at hand. For example, the culture tends to *secularize* life. Most of us live, work, and play in the secular sphere. But *secularism* refers to a way of life that "excludes all considerations drawn from a belief in God or in a future state."[\[6\]](#)

Harry Blamires, a protégé of C.S. Lewis and an astute cultural critic, offers an insightful critique of secularism. The secularist's position can be defined only in negatives. There is no life except this life in time. There is no order of being except that which we explore with our senses and our instruments. There is no condition of well-being except that of a healthy and comfortable life in time. There is no God to be worshipped, for no God created us. There is no God to propitiate, for there is no God to offend. There is no reward to be sought and no punishment to be avoided except those which derive from earthly authority. There is no law to be obeyed except those which earthly authority imposes or earthly prudence recommends.[\[7\]](#)

Obviously, Blamires' observations are the result of seeing secularism with a scriptural lens. Biblical precepts allow him to offer such a critique. His example can be an encouragement for us. May God guide us as we apply biblical precepts to evaluate our culture.

## **Rejecting Cultural Biases, Developing Interaction**

What do you think of the culture in which you live? In particular, what do you think of the broader American culture in which your sub-culture is found? For example, are you comfortable with the adage: "America: love it or leave it?" Or do you tend to think of certain other cultures as pristine, even if you have never visited them?

I have discussed the need to assess culture through the use of

biblical precepts, the first principle of cultural evaluation. The second principle is focused on what I call cultural bias. If we are to interact with cultures other than our own, and if we seek honestly to evaluate our own, we must be cautious of biases.

Carl F.H. Henry, a great theologian, apologist, and cultural critic has enumerated what he calls twenty fantasies of a secular society. One of these includes the thought that God “will protect the United States and its people from catastrophic disaster because of our commitment to freedom, generosity, and goodness.” Dr. Henry writes, “For many, God is an ever-living George Washington who serves invisibly as the father of our country. This vague political theology assumes that America can never drift irrecoverably beyond divine approval, and that the nation is intrinsically exempt from severe and final divine judgment.” Another fantasy is “that the American people are essentially good at heart in a world whose inhabitants are more prone to evil.”<sup>{8}</sup> The anthropologist Charles Kraft responds to such thinking by writing that “much of the Christian populace has simply continued to assume that such features of our society as monogamy, democracy, our type of educational system, individualism, capitalism, the ‘freedoms,’ literacy, technological development, military supremacy, etc. are all products of our association with God and therefore can be pointed to as indications of the superiority of our culture over all other cultures.”<sup>{9}</sup>

Missionaries who serve in cultures other than their own can speak to the danger of such fantasies. But we do not have to be foreign missionaries to experience the effects of cultural bias. The United States has become such a multicultural environment that Christians can and must understand the importance of rejecting cultural biases.

## **Interaction but not Accommodation**

The third principle of cultural evaluation focuses on the need for interaction with culture, but not accommodation. There should be no fear in this if we are using biblical precepts, the first of our principles. But we need to be alert to the ways in which we can become enmeshed in the culture. In addition, we should be accountable to one another by offering warnings when we observe such entanglement.

Without cultural interaction evangelicals leave numerous important facets of contemporary cultural life without the light of truth they can offer. A cursory reading of post-Enlightenment history will demonstrate the progressive decrease of evangelical interaction and the subsequent lack of influence in strategic areas of culture. For example, American higher education has been guided by principles that leave Christian theism out of the picture.

It is crucial, though, that such interaction take place with a sense of accountability. The person who enters the culture without respect for the ideological dangers that reside there will prove to be foolish. The ideas, the sense of progress, and the pride of cultural accomplishment can lead us to give credit to man instead of God. May the Lord receive praise as He uses us to touch our culture!

## **A Positive Revolutionary Vision**

The word *revolution* tends to have a negative connotation for most of us. A revolutionary most often is seen as someone who engenders rebellion and chaos. But a Christian's response to culture should include a positive revolutionary mindset. Christian thought and life should state things to culture that exhibit Christ's revolutionary vision for all people. A type of pluralism that tempts us to negate Christianity's claims and absolutes should not persuade Christians. Donald Bloesch speaks to this tension by juxtaposing what he calls prophetic

religion and culture religion. He writes: "Our choice today is between a prophetic religion and a culture religion. The first is anchored in a holy God who infinitely transcends every cultural and religious form that testifies to Him. The second absolutizes the cultural or mythical garb in which God supposedly meets us."[\[10\]](#) Our interaction with culture must have a prophetic voice. We must speak boldly to the culture knowing that the source of our proclamation is the sovereign God.

This means that Christians should not relegate their lives to what may be called a "Christian ghetto" or "holy huddle." Too many Christians live "a split life: they are forced to use many words and images that have a private meaning for them with which they are unable or unwilling to enrich the fund of public experience."[\[11\]](#) One may have a revolutionary vision and prophetic zeal, but too often it is directed toward his "ghetto" instead of the surrounding culture. To quote an old cliché: "He is preaching to the choir."

Notice how often conversations among Christians concentrate on problems presented by the surrounding culture. For example, discussion may focus on the latest outrage in the entertainment industry, or the newest bit of intrigue in Washington, or concerns about the sex education emphasized in public schools, or controversies surrounding issues of abortion, euthanasia, cloning, homosexuality, child abuse, or a host of other topics. Then notice if constructive suggestions are offered. Is attention given to the ways in which the Christian community might respond to such issues based on biblical precepts? Too often such a scenario does not include positive revolutionary cultural interaction.

Lesslie Newbigin, a perceptive cultural critic, offers two propositions regarding a Christian's revolutionary vision. First, Newbigin states he would not see Christians just "in that corner of the private sector which our culture labels 'religion', but rather in the public sector where God's will

as declared in Jesus Christ is either done or not done in the daily business of nations and societies, in the councils of governments, the boardrooms of transnational corporations, the trade unions, the universities, and the schools.” Second, “I would place the recovery of that apocalyptic strand of the New Testament teaching without which Christian hope becomes merely hope for the survival of the individual and there is no hope for the world.”<sup>{12}</sup> Christianity is not to be privatized; it applies to all people in all places at all times.

If we choose to take Newbigin’s propositions seriously, we must not be naïve about the response we will receive. At this moment in American history the public sector often is antagonistic toward a Christian voice. Thus we should not be surprised when we are rejected. Instead, if we are stating God’s ideas we should rejoice, as did the early Christians when they suffered for His name (Acts 5:41). When truth rubs shoulders with untruth, friction is the result.

## **Glorifying God in All of Life**

The words *whatever* and *all* are enormous. Can you think of something more than *whatever* or *all*? When the apostle Paul wrote his first letter to the church in Corinth he used these terms to describe how they should glorify God in their lives: “Whether, then, you eat or drink, or whatever you do, do all to the glory of God” (I Cor. 10:31). Pagan Corinth certainly provided many opportunities for early Christians to learn how to respond to their culture. The same is true for Christians in our time. We live in and associate with a culture that constantly presents challenges. We are to glorify God in all we do, regardless of those challenges. “Where God is acknowledged as the Creator, man knows that the ultimate meaning of His creatures is the same as the meaning of all life: the glory of God and the service of men.”<sup>{13}</sup> Our work within culture and our influence on it are part of what God will judge. Therefore, these works are important.

We are to remind ourselves and tell the culture that “the prophetic church witnesses to the breaking into history of a higher righteousness; it points people to a higher law.”[{14}](#) Carl F.H. Henry emphasizes this in a passage concerning education, but the implications cover much more:

*The drift of twentieth century learning can be succinctly summarized in one statement: Instead of recognizing [God] as the source and stipulator of truth and the good, contemporary thought reduces all reality to impersonal processes and events, and insists that man himself creatively imposes upon the cosmos and upon history the only values that they will ever bear.*[{15}](#)

God is sovereign; He is the Lord of *whatever* and *all* in all of life.

Thus we must be cautious about our emphases within culture. God changes things; we are His messengers. Our involvement is important, but it must be remembered that it is transitory. As beautiful and meaningful as the works of man may be, they will not last. The theologian Karl Barth emphasized this by relating his comments to the tower of Babel: “In the building of the tower of Babel whose top is to touch heaven, the Church can have no part. The hope of the Church rests *on* God *for* men; it does not rest *on* men, not even on religious men—and not even on the belief that men *with the help of God* will finally build that tower.”[{16}](#) Our hope is not found in man’s efforts. Our hope is found in God’s provision for eternity. But this does not denigrate our involvement with culture. “There is a radical difference between human culture generally, which is thoroughly secular, and that which is developed as a loving service to God.”[{17}](#) Utopia will never refer to this life. Since no culture “this side of the Parousia [Second Coming] can be recognized as divine we are limited to the more modest hope that life on earth may gradually be made better; or, more modestly still, gradually be made less bad.”[{18}](#) Christian’s

response to culture should be described with such modest hopes in view.

This article has focused on five principles that can strengthen a Christian impact on culture. Fill your mind with biblical precepts; be careful that you do not respond to the surrounding culture with cultural biases; be interactive, but not accommodating; develop a positive revolutionary mindset; and glorify God in all of life.

## Notes

1. Emil Brunner, *Christianity and Civilization* (London: Nisbet, 1948), 142.
2. H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951).
3. Donald G. Bloesch, *Freedom for Obedience* (San Francisco: Harper & Row, 1987), 227.
4. Charles E. Kinzie, "The Absorbed Church: Our Inheritance of Conformed Christianity," *Sojourners* 7 (July, 1978), 22.
5. Ibid.
6. Harry Blamires, *The Christian Mind* (Ann Arbor, MI: Servant, 1963), 58.
7. Harry Blamires, *Recovering the Christian Mind* (Downers Grove, IL: InterVarsity, 1988), 59-60.
8. Carl F.H. Henry, *Christian Countermoves In A Decadent Culture* (Portland, OR: Multnomah, 1986), 32.
9. Charles H. Kraft, "Can Anthropological Insight Assist Evangelical Theology?" *The Christian Scholar's Review* 7 (1977), 182.
10. Bloesch, *Freedom for Obedience*, 244
11. Julius Lipner, "Being One, Let Me Be Many: Facets of the Relationship Between the Gospel and Culture," *International Review of Missions* 74 (April, 1985), 162.
12. Lesslie Newbigin, "Can the West be Converted?" *Evangelical Review of Theology* 11 (October, 1987), 366.
13. Emil Brunner, *Christianity and Civilization* (London: Nisbet & Co., 1948), 157.

14. Donald Bloesch, "The Legacy of Karl Barth," *TSF Bulletin* 9 (May-June 1986), 8
15. Carl F.H. Henry, "The Crisis of Modern Learning," *Faculty Dialogue* 10 (Winter 1988), 7
16. Karl Barth, *Theology and Church*, trans. Louise Pettibone Smith (New York: Harper & Row, 1962), 349.
17. Joseph A. Hill, "Human Culture in Biblical Perspective," *Presbyterian Journal*, 18 February 1981, 9.
18. Stephen Mayor, "Jesus Christ and the Christian Understanding of Society," *Scottish Journal of Theology* 32 (1979), 59-60.

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## Christianity and Culture

At the close of the twentieth century American evangelicals find themselves in a diverse, pluralistic culture. Many ideas vie for attention and allegiance. These ideas, philosophies, or world views are the products of philosophical and cultural changes. Such changes have come to define our culture. For example, pluralism can mean that all world views are correct and that it is intolerable to state otherwise; secularism reigns; absolutes have ceased to exist; facts can only be stated in the realm of science, not religion; evangelical Christianity has become nothing more than a troublesome oddity amidst diversity. It is clear, therefore, that western culture is suffering; it is ill. Lesslie Newbigin, a scholar and former missionary to India, has emphasized this by asking a provocative question: "Can the West be converted?"(1)

Such a question leads us to another: How is a Christian supposed to respond to such conditions? Or, how should we deal with the culture that surrounds us?

Since the term *culture* is central in this discussion, it deserves particular attention and definition. Even though the concept behind the word is ancient, and it is used frequently in many different contexts, its actual meaning is elusive and often confusing. *Culture* does not refer to a particular level of life. This level, sometimes referred to as "high culture," is certainly an integral part of the definition, but it is not the central focus. For example, "the arts" are frequently identified with culture in the minds of many. More often than not there is a qualitative difference between what is a part of "high culture" and other segments of culture, but these distinctions are not our concern at this time.

T. S. Eliot has written that culture "may . . . be described simply as that which makes life worth living."(2) Emil Brunner, a theologian, has stated "that culture is materialisation of meaning."(3) Donald Bloesch, another theologian, says that culture "is the task appointed to humans to realize their destiny in the world in service to the glory of God."(4) An anthropologist, E. Adamson Hoebel, believes that culture "is the integrated system of learned behavior patterns which are characteristic of the members of a society and which are not the result of biological inheritance."(5) All of these definitions can be combined to include the world views, actions, and products of a given community of people.

Christians are to observe and analyze culture and make decisions regarding our proper actions and reactions within it. A struggle is in progress and the stakes are high. Harry Blamires writes: "No thoughtful Christian can contemplate and analyze the tensions all about us in both public and private life without sensing the eternal momentousness of the current struggle for the human mind between Christian teaching and materialistic secularism."(6)

Believers are called to join the struggle. But in order to struggle meaningfully and with some hope of influencing our culture, we must be informed and thoughtful Christians. There

is no room for sloth or apathy. Rev. 3:15-16 states, "I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I spit you out of My mouth."

God forbid that these words of condemnation should apply to us.

## **Transforming Culture**

Church history demonstrates that one of the constant struggles of Christianity, both individually and corporately, is with culture. Where should we stand? Inside the culture? Outside? Ignore it? Isolate ourselves from it? Should we try to transform it?

The theologian Richard Niebuhr provided a classic study concerning these questions in his book *Christ and Culture*. Even though his theology is not always evangelical, his paradigm is helpful. It includes five views.

First, he describes the "Christ Against Culture" view, which encourages opposition, total separation, and hostility toward culture. Tertullian, Tolstoy, Menno Simons, and, in our day, Jacques Ellul are exponents of this position.

Second, the "Christ of Culture" perspective is exactly the opposite of "Christ Against Culture" because it attempts to bring culture and Christianity together, regardless of their differences. Liberation, process, and feminist theologies are current examples.

Third, the "Christ Above Culture" position attempts "to correlate the fundamental questions of the culture with the answer of Christian revelation."<sup>(7)</sup> Thomas Aquinas is the most prominent teacher of this view.

Fourth, "Christ and Culture in Paradox" describes the "dualists" who stress that the Christian belongs "to two

realms (the spiritual and temporal) and must live in the tension of fulfilling responsibilities to both.”(8) Luther adopted this view.

Fifth, “Christ the Transformer of Culture” includes the “conversionists” who attempt “to convert the values and goals of secular culture into the service of the kingdom of God.”(9) Augustine, Calvin, John Wesley, and Jonathan Edwards are the chief proponents of this last view.

With the understanding that we are utilizing a tool and not a perfected system, I believe that the “Christ the Transformer of Culture” view aligns most closely with Scripture. We are to be actively involved in the transformation of culture without giving that culture undue prominence. As the social critic Herbert Schlossberg says, “The ‘salt’ of people changed by the gospel must change the world.”(10) Admittedly, such a perspective calls for an alertness and sensitivity to subtle dangers. But the effort is needed to follow the biblical pattern.

If we are to be transformers, we must also be “discerners,” a very important word for contemporary Christians. We are to apply “the faculty of discerning; discrimination; acuteness of judgment and understanding.”(11) Matthew 16:3 includes a penetrating question from Jesus to the Pharisees and Sadducees who were testing Him by asking for a sign from heaven: “Do you know how to discern the appearance of the sky, but cannot *discern* the signs of the times?” It is obvious that Jesus was disheartened by their lack of discernment. If they were alert, they could see that the Lord was demonstrating and would demonstrate (in v. 4 He refers to impending resurrection) His claims. Jesus’ question is still relevant. We too must be alert and able to discern our times.

In order to transform the culture, we must continually recognize what is in need of transformation and what is not. This is a difficult assignment. We cannot afford to approach

the responsibility without the guidance of God's Spirit, Word, wisdom, and power. As the theologian John Baille has said, "In proportion as a society relaxes its hold upon the eternal, it ensures the corruption of the temporal."(12) May we live in our temporal setting with a firm grasp of God's eternal claims while we transform the culture he has entrusted to us!

## **Stewardship and Creativity**

An important aspect of our discussion of Christians and culture is centered in the early passages of the Bible.

The first two chapters of Genesis provide a foundation for God's view of culture and man's responsibility in it. These chapters contain what is generally called the "cultural mandate," God's instructions concerning the care of His creation. Included in this are the concepts of "stewardship" and "creativity."

The mandate of stewardship is specifically found within 1:27-28 and 2:15, even though these two chapters as a whole also demonstrate it. Verse 28 of chapter 1 reads, "And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

This verse contains the word *subdue*, an expression that is helpful in determining the mandate of stewardship. First, it should be observed that man is created "in the image of God." Volumes have been written about the meaning of this phrase. Obviously, it is a very positive statement. If man is created in God's image, that image must contain God's benevolent goodness, and not maliciousness. Second, it is obvious that God's created order includes industriousness, work—a striving on the part of man. Thus we are to exercise our minds and bodies in service to God by "subduing," observing, touching, and molding the "stuff" of creation. We are to form a culture.

Tragically, because of sin, man abused his stewardship. We are now in a struggle that was not originally intended. But the redeemed person, the person in Christ, is refashioned. He can now approach culture with a clearer understanding of God's mandate. He can now begin again to exercise proper stewardship.

The mandate concerning creativity is broadly implied within the first two chapters of Genesis. It is not an emphatic pronouncement, as is the mandate concerning stewardship. In reality, the term is a misnomer, for we cannot *create* anything. We can only redesign, rearrange, or refashion what God has created. But in this discussion we will continue to use the word with this understanding in mind.

A return to the opening chapter of Genesis leads us to an intriguing question. Of what does the "image of God" consist? It is interesting to note, as did the British writer Dorothy Sayers, that if one stops with the first chapter and asks that question, the apparent answer is that God is creator.(13) Thus, some element of that creativity is instilled in man. God created the cosmos. He declared that what He had done was "very good." He then put man within creation. Man responded creatively. He was able to see things with aesthetic judgment (2:9). His cultivation of the garden involved creativity, not monotonous servitude (2:15). He creatively assigned names to the animals (2:19-20). And he was able to respond with poetic expression upon seeing Eve, his help-mate (2:23). Kenneth Myers writes: "Man was fit for the cultural mandate. As the bearer of his Creator-God's image, he could not be satisfied apart from cultural activity. Here is the origin of human culture in untainted glory and possibility. It is no wonder that those who see God's redemption as a transformation of human culture speak of it in terms of re-creation."(14)

As we seek to transform culture we must understand this mandate and apply it.

# Pluralism

*Pluralism* and *secularism* are two prominent words that describe contemporary American culture. The Christian must live within a culture that emphasizes these terms. What do they mean and how do we respond? We will look at pluralism first.

The first sentence of professor Allan Bloom's provocative and controversial book, *The Closing of the American Mind*, reads: "There is one thing a professor can be absolutely certain of: almost every student entering the university believes, or says he believes, that truth is relative."(15)

This statement is indicative of Bloom's concern for the fact that many college students do not believe in absolutes, but the concern goes beyond students to the broader population. *Relativism, openness, syncretism, and tolerance* are some of the more descriptive words for the ways people are increasingly thinking in contemporary culture. These words are part of what I mean by *pluralism*. Many ideas are proclaimed, as has always been the case, but the type of pluralism to which I refer asserts that all these ideas are of equal value, and that it is intolerant to think otherwise. Absurdity is the result. This is especially apparent in the realm of religious thought.

In order for evangelicals to be transformers of culture they must understand that their beliefs will be viewed by a significant portion of the culture as intolerant, antiquated, uncompassionate, and destructive of the status quo. As a result, they will often be persecuted through ridicule, prejudice, social ostracism, academic intolerance, media bias, or a number of other attitudes. Just as with Bloom's statement, the evangelical's emphasis on absolutes is enough to draw a negative response. For example, Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6). Such an exclusive, absolute claim does not fit current pluralism. Therefore, the

pluralist would contend that Jesus must have meant something other than what is implied in such an egocentric statement.

It is unfortunate that Christians often have been absorbed by pluralism. As Harry Blamires puts it, "We have stopped thinking christianly outside the scope of personal morals and personal spirituality." (16) We hold our beliefs privately, which is perfectly legitimate within pluralism. But we have not been the transformers we are to be. We have supported pluralism, because it tolerates a form of Christianity that doesn't make demands on the culture or call it into question.

Christianity is not just personal opinion; it is objective truth. This must be asserted, regardless of the responses to the contrary, in order to transform culture. Christians must affirm this. We must enter our culture boldly with the understanding that what we believe and practice privately is also applicable to all of public life. Lesslie Newbigin writes: "We come here to what is perhaps the most distinctive and crucial feature of the modern worldview, namely the division of human affairs into two realms— the private and the public, a private realm of values where pluralism reigns and a public world of what our culture calls 'facts.'" (17)

We must be cautious of incorrect distinctions between the public and private. We must also influence culture with the "facts" of Christianity. This is our responsibility.

## **Secularism**

Secularism permeates virtually every facet of life and thought. What does it mean? We need to understand that the word *secular* is not the same as *secularism*. All of us, whether Christian or non-Christian, live, work, and play within the secular sphere. There is no threat here for the evangelical. As Blamires says, "Engaging in secular activities . . . does not make anyone a 'secularist', an exponent or adherent of 'secularism'." (18) Secularism as a philosophy, a world view,

is a different matter. Blamires continues: "While 'secular' is a purely neutral term, 'secularism' represents a view of life which challenges Christianity head on, for it excludes all considerations drawn from a belief in God or in a future state."(19)

Secularism elevates things that are not to be elevated to such a high status, such as the autonomy of man. Donald Bloesch states that "a culture closed to the transcendent will find the locus of the sacred in its own creations."(20) This should be a sobering thought for the evangelical.

We must understand that secularism is influential and can be found throughout the culture. In addition, we must realize that the secularist's belief in independence makes Christianity appear useless and the Christian seem woefully ignorant. As far as the secularist is concerned, Christianity is no longer vital. As Emil Brunner says, "The roots of culture that lie in the transcendent sphere are cut off; culture and civilisation must have their law and meaning in themselves."(21) As liberating as this may sound to a secularist, it stimulates grave concern in the mind of an alert evangelical whose view of culture is founded upon God's precepts. There is a clear dividing line.

How is this reflected in our culture? Wolfhart Pannenberg presents what he believes are three aspects of the long-term effects of secularism. "First of these is the loss of legitimation in the institutional ordering of society."(22) That is, without a belief in the divine origin of the world there is no foundation for order. Political rule becomes "merely the exercising of power, and citizens would then inevitably feel that they were delivered over to the whim of those who had power."(23)

"The collapse of the universal validity of traditional morality and consciousness of law is the second aspect of the long-term effects of secularization."(24) Much of this can be

attributed to the influence of Immanuel Kant, the eighteenth-century German philosopher, who taught that moral norms were binding even without religion.(25)

Third, “the individual in his or her struggle towards orientation and identity is hardest hit by the loss of a meaningful focus of commitment.”(26) This leads to a sense of “homelessness and alienation” and “neurotic deviations.” The loss of the “sacred and ultimate” has left its mark. As Pannenberg writes: “The increasingly evident long-term effects of the loss of a meaningful focus of commitment have led to a state of fragile equilibrium in the system of secular society.”(27)

Since evangelicals are a part of that society, we should realize this “fragile equilibrium” is not just a problem reserved for the unbelieving secularist; it is also our problem.

Whether the challenge is secularism, pluralism, or a myriad of other issues, the Christian is called to practice discernment while actively transforming culture.

#### Notes

1. Lesslie Newbigin, “Can the West be Converted?” *Evangelical Review of Theology* 11 (October 1987).
2. T. S. Eliot, *Christianity and Culture* (New York: Harcourt, Brace & World, 1949), 100.
3. Emil Brunner, *Christianity and Civilization* (London: Nisbet, 1948), 62.
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