

What Do I Say Now?

“True for You, But Not For Me”

Since the church began, objections have been raised to the faith. They have varied according to the beliefs and mindset of the day. To be effective in taking a stand for the truth, Christians have had to know the current questions and objections. Maybe youve heard some of the more common objections today such as “Jesus never claimed to be God,” or, “What gives *you* the right to say other peoples morals are wrong?” Or how about, “That might be true for you, but its not true for me.” Sometimes these objections are well thought out, but often they sound more like slogans, catch-phrases the non-believer has heard but to which he or she probably hasnt given much thought.

If objections such as these have brought an abrupt end to any of your conversations because you werent sure how to respond, a book published last year might be just what you need. The title is *“True For You, But Not For Me”: Deflating the Slogans That Leave Christians Speechless*, and it was written by Paul Copan, an associate with Ravi Zacharias International Ministries. Copans goal in this book is to provide responses for Christians who find themselves stumped by the objections of critics. To that end he deals with objections in such areas as knowledge of truth, morality, the uniqueness of Christ, and the hope of those whove never heard the Gospel.

In this article, Ill pull out a few of these objections and give brief answers, some from Copan, and some of my own.

Before doing that, however, I need to make an important point. If non-believers are doing nothing more than sloganeering by hurling objections that they really dont understand, rattling off memorized answers that we dont understand, Christians can

be guilty of the same behavior of our opponents. Even though the objections might sound recorded, our answers neednt. Thus, I strongly suggest that you get a copy of Copans book or obtain some other books on apologetics which will fill in the gaps left by our discussion.

Relativism

Lets begin with a brief look at the issue of relativism and what it means for discussions about Christianity.

Relativism shows itself primarily in matters of truth and morality. When we say that truth is relative, we mean that it differs according to the times, or to particular circumstances, or to differing tastes and interests. It is the denial that objective truth exists; that is, truth that applies to all people and for all time. Now, most people will probably agree that there is truth in matters of scientific fact, but with respect to religion and morality, each person is said to have his or her own truth. Such things are matters of opinion at best, and are true only relative to particular individuals.

The implications of this are enormous. Evangelism, or the effort to persuade people to believe that the Gospel is true, is prohibited.[{1}](#) The claim to have *the* truth about a persons relationship with God is considered arrogant or elitist. Tolerance becomes the “cardinal virtue.”[{2}](#) The rule seems to be this: Follow your own heart, and dont interfere with anyone following his or hers.

These are problems which relativism produces in dealing with others. But what about our own Christianity? If truth isnt fixed, maybe I should just drop all this Christian business when it becomes inconvenient.

Relativism with Respect to Knowledge

Lets consider the objection represented in the title of Copans book: that is, "Well, that may be true for *you*, but its not for *me*." Here the non-believer is essentially saying that its okay for you to adopt Christianity if you choose– that it can be *your* truth. But as far as hes concerned, he has not chosen to believe it– for whatever reasons– so it isnt true for him.

This objection would make better sense if the critic said, "Christianity is *meaningful* for you, but it isnt for me." Or, "Christianity might *work* for you, but it doesnt for me." These are reasonable objections and invite serious discussion about the meaning of Christ for every individual and how Christianity "works" in our lives. But the objection voiced is that Christianity is *true* for some people, but not for others. How can that be? Truth is that which is real or statements about what is really the case. "True for you, but not for me" can only be a valid idea if truth is relative to persons, times, circumstances, or places.

The Christian should question the person about this. Does he believe that truth is relative? If so, then hes actually undercutting his own claims. You see, the statement, "It may be true for you, but its not for me," becomes relative as well. No statement the person makes can be considered a fixed truth that everyone– even the relativist– should believe. So, our first response might be to point out that, based upon his own relativistic views, anything *he* says is relative; its truth-status might change tomorrow. So theres no reason for anyone to take it seriously.[\[3\]](#)

On a deeper level we can point out that if theres no objective, fixed truth, all meaningful conversation will grind to a halt. If nothing a person says can be taken as true or false in the normal sense, the listener wont know if the speaker really means what he says. What would be the value, for example, of reading the cautions on a bottle of pills if

the meaning and truth of the words aren't set? Trying to communicate ideas when truth and meaning fluctuate like the stock market is like trying to nail Jell-O to a wall. There's no way to get hold of any idea with which to agree or disagree.

The non-believer might object that not all matters are relative, only matters of religion and morality. However, the burden is on the *relativist* to prove that matters of religion and morality *are* relative, for it isn't obvious that this is so. Why should these matters be treated differently with respect to truth than others? The fact that one can't debate morality on the basis of evidences as one would, say, a scientific issue doesn't mean that the truth about it can't be known. More important, however, is the fact that Christianity in particular is tied very tightly to historical events which *are* matters of fact.

Christianity can't be true for one person but not for another. Either it is true— and all should believe— or it isn't— and it should be discarded.

Moral Relativism

Let's turn our attention to objections regarding morality. One objection we hear is similar to one we've already discussed about truth. Non-believers will say, "Your values might be right for you, but they aren't for me." [\[4\]](#)

First, we need to understand the historic Christian view of morality. According to Scripture, morals are grounded in God. As God is unchanging, so also is His morality. As Paul Copan notes, such morals are discovered, not invented. [\[5\]](#) They are objective; they do not come from within you or me, but are true completely apart from us.

Having abandoned God as the standard for morality and replaced Him with ourselves, some say there is no objective morality.

When told that a certain individual believed that morality is a sham, Samuel Johnson responded, "Why sir, if he really believes there is no distinction between virtue and vice, let us count our spoons before he leaves." {6} Johnsons quip doesnt prove that morals are objective, but it indicates how well have to live if they arent. If matters of morality are relative, how can we trust anything another person says about moral issues? For example, if a person says that you can trust him to hold your money for you because he is honest, how do you know whether what he means by "honest" is what *you* mean by it? And how can you be sure he wont decide once he has your money that honesty isnt such a good policy after all? Such a situation would be "existentially (or practically) unworkable." {7}

Paul Copan argues that we know intuitively that some things are wrong for everyone. Ask the non-believer if torture, slave labor, and rape are okay for some people. Ask him if there is a moral distinction between the labors of the late Mother Teresa and Adolph Hitler. Or press him even further and ask how he would respond if he were arrested and beaten for no reason, or if someone pounded his car with a sledgehammer. {8} Would he feel better knowing that the perpetrators found personal fulfillment in such activities? Or would he cry "Unfair!"?

Some non-believers are willing to concede that within a given society there must be moral standards in order for people to live together in peace. However, theyll say, differences between *cultures* are legitimate. Thus, theyll complain, "Who are *you* to say another cultures values are wrong?" {9} One culture has no right to force its morality on another.

But is it true that moral standards are culturally relative? Or perhaps the better question should be, Is it really likely that the non-believer believes this himself? You might recall the Womens Conference in Beijing several years ago. Representatives from all over the world gathered to plan

strategies for gaining rights for women who were being oppressed. Could a cultural relativist support such a conference? Its hard to see how. Cultural relativism leaves a society with its hands tied in the face of atrocities committed by people of other cultures. But as we have noted before, we know intuitively that some things are wrong, not just for me or my culture but for all peoples and all cultures. To take a firm stand against the immoral acts of individuals or cultures one needs the foundation of moral absolutes.

Religious Pluralism

Christians today, especially on college campuses, are free to believe as they please and practice their Christianity as they wish . . . as long as they arent foolish enough to actually say out loud that they believe that Jesus is the only way to God. Nothing brings on the wrath of non-believers and invites insults and name- calling like claims for the exclusivity of Christ.

Religious pluralism is in vogue today. Many people believe either that religions are truly different but equally valid since no one really knows the truth about ultimate realities. Others believe that the adherents of at least all the major religions are really worshipping the same “Higher Being;” they just call him (or it) by different names. Religions are superficially different, they believe, but essentially the same.

Lets look at a couple of objections stemming from a pluralistic mindset.

One objection is that “Christianity is arrogant and imperialistic”[\[10\]](#) for presenting itself as the only way. Of course, Christians can act in an arrogant and imperialistic manner, and in such cases they deserve to be called down. But this objection often arises simply as a response to the claim

of exclusivity regardless of the Christians manner. The only way this claim could be arrogant, however, is if there are indeed competing religions or philosophies which are equally valid. So, to make a valid point, the critic needs to prove that Christianity isnt what it claims to be.

As Copan notes, it can just as easily be the *critic* who is arrogant. Pluralists who reinterpret religious beliefs to suit their pluralism are in effect telling Christians, Muslims, Hindus, etc., what it is they *really* believe. Like the king of Benares who knows that the blind men are really touching an elephant when they *think* they are touching a wall or a rope or something else, the pluralist believes he or she knows what all the adherents of the major world religions dont. The pluralist must have a view of truth that others dont. *That* is arrogance.{11}

Youve probably heard this objection to the exclusive claims of Christ: "If you grew up in India, youd be a Hindu." {12} The assertion is that we only believe what we do because thats the way we were brought up. This argument commits what is called the genetic fallacy. It tries to explain away a belief or idea based upon its source. But as Copan says, "What if we tell a Marxist or a conservative Republican that if he had been raised in Nazi Germany, he would have belonged to the Hitler Youth? He will probably agree but ask what your point is." {13} The same argument, in fact, could be turned back on the pluralist to explain *his* belief in pluralism! Copan quotes Alvin Plantinga who says, "Pluralism isnt and hasnt been widely popular in the world at large; if the pluralist had been born in Madagascar, or medieval France, he probably wouldnt have been a pluralist. Does it follow that he shouldnt be a pluralist. . . ?" {14} The pluralist, in todays relativistic climate, is just as apt to be going along with the beliefs of *his* culture. So why should we believe *him*?

The Uniqueness of Christ

The idea that Jesus is the only way to God has always been a stumbling block for non-Christians. Lets consider two specific objections stemming from this claim.

Even people who have made no commitment to Christ as Lord hold Him in very high regard. Jesus is usually at or near the top of lists of the greatest people who ever lived. But as odd as it seems, people find a way to categorize Jesus so that they can regard Him as one of the greatest humans ever to have lived while rejecting His central teachings! Thus, one way to deflect the Christian message isnt so much an outright rejection of the faith as it is a reduction of it. Thus, a slogan often heard is "Jesus is just like any other great religious leader."[{15}](#)

One has to wonder, however, how a man can be considered only a great religious teacher (or to have a high level of "God-consciousness", as some say) who made the kinds of claims Jesus did, or who did the works that He did. Consider the claims He made for Himself: that He could forgive sins, that He would judge the world, that He and the Father are one. None of the other great religious teachers made such claims. Furthermore, none of the others rose from the dead to give credence to what He taught.

A favorite objection to arguments for the deity of Christ is that Jesus never said, "I am God".[{16}](#) But does the fact that there is no record of Him saying those exact words mean that He didnt see Himself as such?

What reasons do we have for believing Jesus was divine? Here are a few.[{17}](#) He claimed to have a unique relationship to the Father (John 20:17). He accepted the title "The Christ, the Son of the Blessed One" (Mark 14:61-62). He identified Himself with the Son of Man in Daniels prophecies who was understood to be the Messiah, the special one sent from God (Matt. 26:64,

Dan. 7:13). He spoke on His own authority as though Gods commands were His own (Mark 1:27). He claimed to forgive sins which is something only God can do (Mark 2:1-12). He called for devotion to *Himself*, not just to God (Matt. 10:34-39). He identified Himself with the “I Am” of the Old Testament (John 8:57-59). As Copan notes, “Jesus didnt need to explicitly assert his divinity because his words and deeds and self-understanding assumed his divine status.”^[18]

If this is so, why didnt Jesus plainly say, “I am God”? There are several possible reasons. First, He came to minister to the Jews first. Being so strongly monotheistic, they would have killed Jesus the first time He referred to Himself as God. Second, “God” is a term mostly reserved for the Father. It serves to highlight His authority even over the second Person of the Trinity. Third, Jesus humanity was just as important as His deity. To refer to Himself as God would have caused His deity to overshadow His humanity. Remember that the Incarnation was a new and strange thing. It was something that most people had to be eased into. Conclusion

Although Christians cant be expected to have satisfactory answers to all the possible objections people can throw our way, with a little study we can learn some sound responses to some of the clichéd objections of our day. Phrases little understood and tossed out in a knee-jerk fashion can still have a profound influence upon us. We need to recognize them and defuse them.

If you still think youd like more ammunition, get a copy of Paul Copans book. Youll be glad you did.

Notes

Paul Copan, *“True For You, But Not For Me”: Deflating the Slogans That Leave Christians Speechless* (Minneapolis: Bethany House, 1998), 21.

1. Ibid., 21.

2. Ibid., 24.
3. Ibid., 44.
4. Ibid., 46.
5. Ibid.
6. Ibid.
7. Ibid., 47.
8. Ibid., 48.
9. Ibid., 78.
10. Ibid., 80.
11. Ibid., 82.
12. Ibid., 83.
13. Ibid.
14. Ibid., 107-09.
15. Ibid., 115.
16. Ibid., 115-118.
17. Ibid., 119.

Slogans – A Biblical Worldview Response

Jerry Solomon considers many popular slogans to see how they are designed to influence our thinking. Taking a biblical, Christian worldview, he finds that many popular slogans are promoting vanity, immediate gratification, or materialism. Ends that are not consistent with an eternal Christian life view. As he points out, we do not have to let these slogans control our thinking.

Let's try an experiment. I'll list several slogans, some from the past, others from more contemporary times, but I'll leave out one word or phrase. See if you can supply the missing word or phrase. Here are some examples:

"Give me liberty or give me. . ."

"Uncle Sam wants . . ."

"I have a . . ."

"Ask not what your country can do for you; ask . . ."

"Just do . . ."

"Life is a sport; . . ."

"Gentlemen prefer . . ."

"Image is . . ."

"Coke is . . ."

"You've come a long way, . . ."

"This is not your father's . . ."

"You deserve a break . . ."

Well, how did you fare with my experiment? Unless you've been living in a cave for many years, you probably were able to complete several of these phrases. They have become a part of "The fabric of our . . ." Yes, the fabric of our lives. In most cases these slogans have been written to promote a product. They are catchy, memorable maxims that help the listener or reader associate the statement with a commodity, thus leading to increased sales. Advertisers spend millions of

dollars for such slogans, an indicator of their importance.

Double Meanings

Often a slogan contains a double entendre intended to attract us on at least two levels. For example, an ad for toothpaste from several years ago asks, "Want love?" Obviously, the advertiser is playing upon a universal need. All of us want love. But the initial answer to the question is "Get . . . Close Up." Of course a couple is pictured in close embrace with vibrant smiles and sweet breath as a result of their wise use of the product. The implication is that they are sharing love, but only as a result of using the love- giving toothpaste. Another example, again from several years in the past, states "Nothing comes between me and my Calvins." The double meaning is obvious, especially when the slogan is coupled with the accompanying picture of a young girl. No doubt the companies that hired the ad agencies for such campaigns were very pleased. Their sales increased. The fact that I am even using these illustrations is indicative of their success in capturing the attention of the consumer.

Slogans and the Christian

But the marketplace is not the only arena where slogans are found. Christians often use them. Many contemporary churches strive to attract the surrounding population by utilizing various adjectives to describe themselves. For example, words such as "exciting," "dynamic," "friendly," or "caring" are used as part of a catchy slogan designed to grab the attention of anyone who would see or hear it. And such slogans are supposed to be descriptive of how that particular church wants to be perceived. This applies especially to those congregations that are sometimes called "seeker sensitive." The idea is that there is a market in the surrounding culture that will be attracted to the implications of the slogan. One of the foundational tenets of our ministry at Probe is that

the Christian should think God's thoughts after Him. Then, the transformed Christian should use his mind to analyze and influence the world around him. One of the more intriguing ways we can experience what it means to have a Christian mind is by concentrating on the content of the slogans we hear and see each day. In this article we will examine certain slogans in order to discover the ideas imbedded in them. Then we will explore ways we might apply our discoveries in the culture that surrounds us.

Slogan Themes: Vanity

"Break free and feel; it reveals to the world just how wonderful you are." "Spoil yourself." "Turn it loose tonight; don't hold back." "You deserve a break today." "Indulge yourself." "Have it your way." These slogans are indicative of one of the more common emphases in our culture: vanity. The individual is supreme. Selfishness and self-indulgence too often are the primary indicators of what is most important. Such phrases, which are the result of much thought and research among advertisers, are used to play upon the perceptions of a broad base of the population. A product can be promoted successfully if it is seen as something that will satisfy the egocentric desires of the consumer.

Christopher Lasch, an insightful thinker, has entitled his analysis of American life *The Culture of Narcissism*. Lasch has written that the self-centered American "demands immediate gratification and lives in a state of restless, perpetually unsatisfied desire." [\(1\)](#) We will return to the subject of immediate gratification later, but the emphasis of the moment is that slogans often focus on a person's vanity. The individual is encouraged to focus continually on himself, his desires, his frustrations, his goals. And the quest that is developed never leads to fulfillment. Instead, it leads to a spiraling sense of malaise because the slogans lead only to material, not spiritual ends.

One of the more famous slogans in the Bible is "Vanity of vanities! All is vanity." This exclamation is found in Ecclesiastes, an Old Testament book full of application to our subject. King Solomon, the writer, has left us with an ancient but very contemporary analysis of what life is like if self-indulgence is the key. And his analysis came from personal experience. He would have been the model consumer for the slogans that began this essay today: "Break free and feel." "Spoil yourself." "Turn it loose." "You deserve a break today." "Indulge yourself." But he learned that such slogans are lies. As Charles Swindoll has written:

In spite of the extent to which he went to find happiness, because he left God out of the picture, nothing satisfied. It never will. Satisfaction in life under the sun will never occur until there is a meaningful connection with the living Lord above the sun. [\(2\)](#)

Solomon indulged himself physically and sexually; he experimented philosophically; he focused on wealth. None of it provided his deepest needs.

So what is Solomon's conclusion in regard to those needs? He realizes that we are to "fear God and keep His commandments, because this applies to every person" (Ecclesiastes 12:13). How would the majority of this country respond if a slogan such as "Fear God and keep His commandments!" were to suddenly flood the media? It probably wouldn't sell very well; it wouldn't focus on our vanity.

One of the Lord's more penetrating statements concerning vanity was focused on the man who is called the rich young ruler. Douglas Webster has written that

It is sad when Jesus is not enough. We are told that Jesus looked at the rich young ruler and loved him. But the love of Jesus was not enough for this man. He wanted it all: health, wealth, self- satisfaction and control. He knew no other way

to see himself than the words we use to describe him a rich young ruler. [\(3\)](#)

Perhaps this analysis can apply to us too often. Is Jesus enough, or must our vanity be satisfied? That's a good question for all of us.

Slogan Themes: Immediate Gratification

"Hurry!" "Time is running out!" "This is the last day!" "You can have it now! Don't wait!" These phrases are indicators of one of the more prominent themes found in slogans: instant gratification. This is especially true in regard to much contemporary advertising. The consumer is encouraged to respond immediately. Patience is not a virtue. Contemplation is not encouraged.

Not only do we have instant coffee, instant rice, instant breakfast, and a host of other instant foods, we also tend to see all of life from an instant perspective. If you have a headache, it can be cured instantly. If you need a relationship, it can be supplied instantly. If you need a new car, it can be bought instantly. If you need a god, it can be provided instantly. For example, a few evening hours spent with the offerings of television show us sitcom dilemmas solved in less than half an hour; upset stomachs are relieved in less than thirty seconds; political candidates are accepted or rejected based upon a paid political announcement. About the only unappeased person on television is the "I love you, man!" guy who can't find a beer or love.

You're a consumer. Be honest with yourself. Haven't you been enticed to respond to the encouragement of a slogan that implies immediate gratification? If you hear or see a slogan that says you must act now, your impulse may lead you to buy. At times it can be difficult to resist the temptation of the moment. The number of people in serious debt may be a

testimony to the seriousness of this temptation. The instant credit card has led to instant crisis because of a thoughtless response to an instant slogan. When we hear "Act now!" or "Tomorrow is too late!" we can be persuaded if we are not alert to the possible consequences of an unwise decision.

One of the most respected virtues is wisdom. The wise man or woman is held in high esteem. This is especially true for the Christian. The Bible tells us of the lives of many people: some wise, some unwise. The wise person is portrayed as someone who patiently weighs options, who seeks God's counsel, who makes decisions that extend far beyond instantaneous results. The unwise person is portrayed as one who acts without sufficient thought, who doesn't seek God's counsel, who makes decisions that may satisfy for the moment but not the future. So the contemporary Christian should strive to become wise in the face of the slogans that surround him. He should realize that the supposed benefits of products cannot be compared to wisdom. As Scripture states:

How blessed is the man who finds wisdom, and the man who gains understanding. For its profit is better than the profit of silver, and its gain than fine gold. She is more precious than jewels; and nothing you desire compares with her (Proverbs 3:13-15, NASB).

Let's develop our own slogan. Perhaps something like, "Wisdom now; decisions later!" would be a good antidote to the messages we hear and see so often. Also, let's implant the fruit of the Spirit in our lives, especially patience and self-control (Galatians 5:22-23). And let's reinforce our thought life with the truth that things of value are not achieved instantly. That reminds me of another slogan: "Rome was not built in a day." And how Rome was built is not nearly as valuable as how our lives are built.

Slogan Themes: Materialism

In the early sixteenth century an Augustinian monk declared *Sola Fide!*, “Faith Alone!”, a slogan that had been used by many before him. But Martin Luther issued this proclamation in opposition to certain theological and ecclesiastical emphases of his time. Instead of teaching that faith could “make” one righteous, he insisted that only God can “declare” one to be righteous based upon Christ’s victory on the cross. Eventually he came to believe that the church needed reformation. And as the saying goes, “The rest is history.”

In the late twentieth century it appears that the most important slogan is *Sola carnalis*, “The flesh alone!” or “The physical alone!” Put in a contrary manner: “What you see is what you get!” Material things are usually the focus of our attention. Non material or spiritual things generally are not part of our consciousness. The impression is that life can be lived properly through the purchase of products. Or, life is to be lived as if this is the only one you’ve got; there is no heaven or hell, no sin, no sacrifice for sin, no judgment. As the old commercial says, “You only go around once in life, so grab for all the gusto you can get.” And the slogan of a more recent commercial relates that “It doesn’t get any better than this!” as friends share the events of a wonderful day together in a beautiful setting while drinking just the right beer. Of course, there is a measure of truth in each of these slogans. We should live life with gusto, and we should enjoy times of companionship with friends. But from a Christian standpoint, these ideas should be coupled with a sober understanding that this life is not all there is.

Jesus often spoke directly to those who would deter Him from His mission, which required His brutal sacrifice. For example, Satan sought to tempt Jesus by focusing on material things. But the Lord rejected Satan’s enticements by focusing on things that transcend this life. And His rejections always

began with a powerful, eternally meaningful slogan: "It is written," a reference to the truth of Scripture. On another occasion, after Jesus showed "His disciples that He must go to Jerusalem, and suffer many things," Peter proclaimed, "This shall never happen to You." Jesus replied that Peter was setting his mind on man's interests, not God's. Then followed a haunting statement that has become a crucial slogan for those who would be Christ's disciples: "If any one wishes to come after Me, let him deny himself, and take up his cross, and follow Me." This conversation came to a conclusion when Jesus asked two rhetorical questions: "For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?" (Matthew 16:21-26)

Do those questions sound trite? Have we heard and read them so often that we don't consider their implications? If we are immersed in the concepts of today's slogans, such questions should be sobering. Referring back to our previous examples, Jesus' questions contain answers that say no, it is not true that "You only go around once." And yes, it does get better than this. We are more than physical beings destined for dirt. We are spiritual and physical beings destined for life in heaven or hell. And for the believer in Christ this life is to be lived with "the life to come" in mind.

Are We Slaves of Slogans?

"Remember the Alamo!" "No taxation without representation!" "I shall return!" "I have not yet begun to fight!" "Never give up!" These memorable slogans are the stuff of legends. They represent a level of commitment that led many to give their lives for a cause or country. Are the slogans of today any less intense? No doubt many new ones are entering the consciousness of those who have been at the center of the tragic conflicts in Bosnia, Lebanon, and other centers of violent conflict. Strife seems to create powerful slogans.

But what of the strife that is found on the battlefield of our minds? Slogans are indicative of the war that is a part of the life of the mind. (It is fascinating to note that the etymology of the word slogan stems from the Gaelic *slaugh-garim*, which was a war cry of a Scottish clan.)

No doubt I could be accused of exaggerating the impact of slogans. But let's remember that enormous amounts of money are spent to encourage us to respond to the messages they contain. For example, commercials shown during the most recent Super Bowl cost the sponsors approximately \$1,000,000 per 60 second spot. Such sums surely would not be spent if there weren't a significant payoff. And it is not as if slogans were hidden in some underground culture; we are flooded with them at every turn. As one writer has put it: "Commercial messages are omnipresent, and the verbal and visual vocabulary of Madison Avenue has become our true *lingua franca*." [\(4\)](#) We may be at the point where we can communicate with one another more readily through the use of advertising slogans because they provide a common ground. But what is that common ground? Is it compatible with a Christian worldview? The answer to both questions in our secularized culture is usually "No!".

We have emphasized three themes that are readily found in contemporary slogans: vanity, immediate gratification, and materialism. Of course, there are many more subjects, but these serve to demonstrate that the *lingua franca*, the current common ground, is one that should be carefully weighed against the precepts of Scripture. The Christian worldview cannot accept such themes.

A disciple of Christ is challenged not only to consider the implications of slogans in the marketplace, but in the church as well. We can be swayed by the same ideas that drive those who formulate the slogans of commercialism. Douglas Webster offers these penetrating comments:

Public opinion has become an arbiter of truth, dictating the

terms of acceptability according to the marketplace. The sovereignty of the audience makes serious, prayerful thinking about the will of God unnecessary, because opinions are formed on the basis of taste and preferences rather than careful biblical conviction and thoughtful theological reflection. Americans easily become “slaves of slogans” when discernment is reduced to ratings. [\(5\)](#)

Surely none of us would like to be described as a “slave of slogans.” We want to believe that we are capable of sorting out the messages we hear so often. Yes, we are capable through the Lord’s guidance. But as Webster has written, we must be sober enough to be sure that we are not being led by taste and preferences. Instead, we should implant careful biblical conviction and thoughtful theological reflection in our lives. And I hasten to add that such thinking should apply to us both individually and within our churches.

Perhaps the most fitting way to conclude our discussion of slogans is with another slogan: “To God be the glory in all things!” Such a thought, if made the center of our lives, surely will demonstrate the power of slogans.

Notes

1. Christopher Lasch, *The Culture of Narcissism: American Life in An Age of Diminishing Expectations* (New York: Warner, 1979), 23.
2. Charles R. Swindoll, *Living on the Ragged Edge* (Waco, Texas: Word, 1985), 16.
3. Douglas D. Webster, *Selling Jesus: What’s Wrong with Marketing the Church* (Downers Grove, Ill: 1992), 68.
4. Rogier van Bakel, “This Space for Rent,” *Wired* (June 1996), 160.
5. Webster, 29.