

“SINE DOCTRINA VITA EST QUASI MORTIS IMAGO”

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AVOIDING LIBERAL ARTS SNOBBERY IN MYSELF

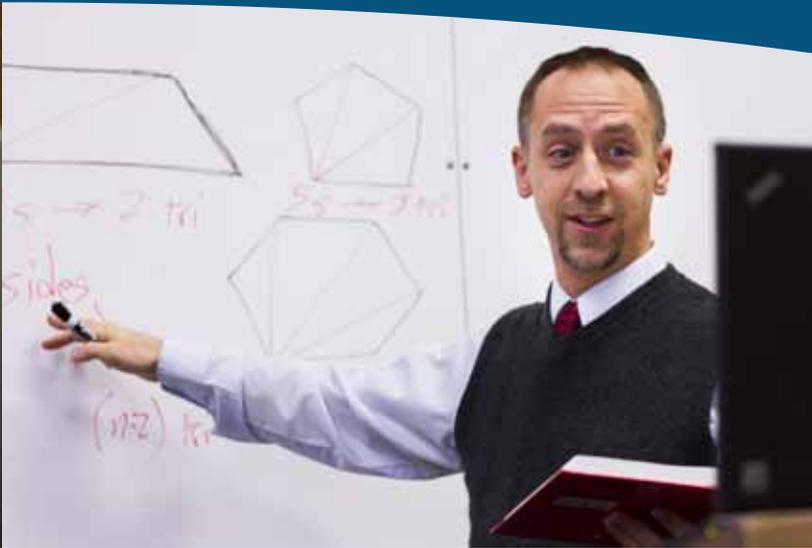
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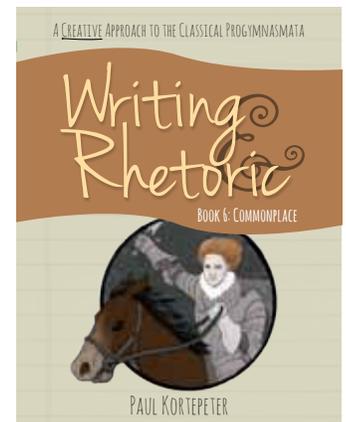
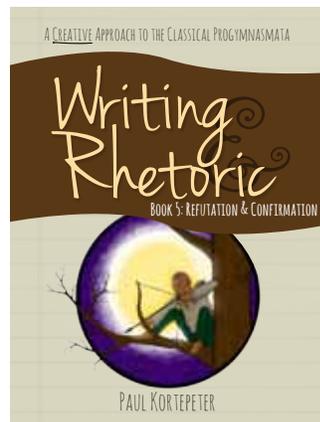
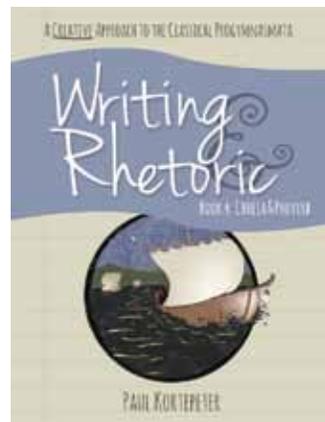
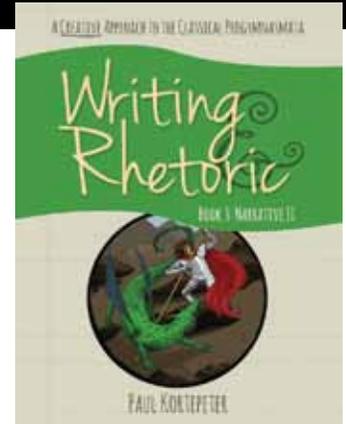
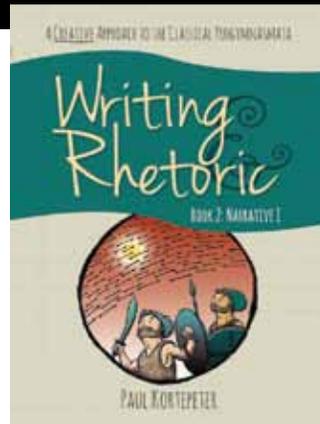
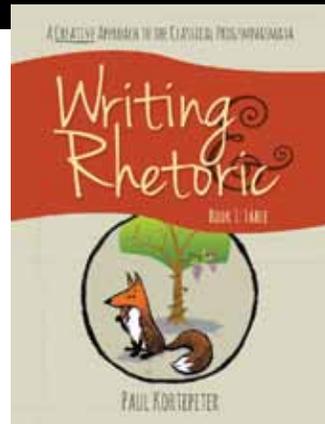


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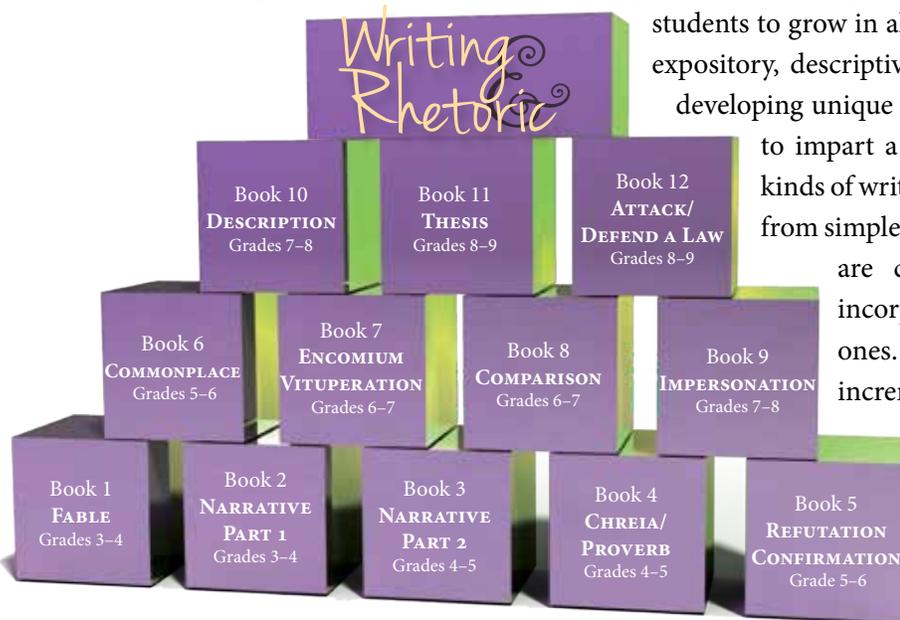
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These articles are just a representation of the authors’ fields of study. They are reprinted here to help our readers become acquainted with some of the new speakers coming to the Repairing the Ruins conference.

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AMERICA'S EDUCATIONAL CRISIS—A CHRISTIAN RESPONSE

by Dr. R. Albert Mohler Jr., The Southern Baptist Theological Seminary

*Dr. Mohler will deliver two plenary
addresses at the conference.*

The American educational system is in an undeclared state of disaster, with competing ideologies and shifting worldviews undermining the very nature of education itself. In the state-controlled school systems, ideologies of naturalism, secularism, materialism, and moral relativism shape the prevailing culture and worldview. A pernicious new imposition of “tolerance” as an ideology threatens to silence all voices resistant to absolute relativism. Herbert Marcuse, the radical philosopher of tolerance from the 1960s, would no doubt be thrilled to know that his ideology of intolerant tolerance has become so dominant.

At every level, the educational system bears all the marks of political and ideological battle. In the elite academy, various strains of postmodernism are at war with each other, even as various feminists, multiculturalists, and ideological theorists engage in academic battle.

Literature has been debased by postmodernist deconstruction, and texts are now treated as platforms for political posturing. According to French deconstructionist philosopher Jacques Derrida, the author of the text is to be treated as “dead,” meaning that it is now the reader, rather than the author, who will

determine the meaning of the text. Of course, this means that there is no discernable meaning of the text at all. Michel Foucault—the radical postmodern philosopher of sexual liberation and polymorphous perversity—is now among the most influential figures in the academy, even though the living-out of his theories led to his death from AIDS.

From kindergarten to graduate school, education has been transformed from a process of learning into an opportunity for enhanced self-esteem. This is the gift of the therapeutic worldview which seeks to psychologize all issues and reduce questions of objective fact to matters of individual feeling.

Not even science is immune from these subversive developments. The politicization and ideological corruption of scientific fields was made embarrassingly apparent in the so called “Sokal scandal” of the 1990s, in which a prominent scientist wrote an article filled with undiluted postmodern gibberish—only to have it published in a major academic journal. The fact that his practical joke was taken seriously by the academic culture indicates the corruption and debasement of the scientific endeavor. An even more ominous development is the separation of science and morality, with “progress” in science becoming the only moral mandate recognized by some researchers and their supporters. Controversies over embryonic stem cell research and human cloning

Dr. Al Mohler is the president of the Southern Baptist Theological Seminary. This article was originally published August 17, 2004, on AlbertMohler.com (www.albertmohler.com) and is reprinted by permission.

indicate the complete collapse of a shared worldview among scientists.

The separation of fact and value is one of the central features of the contemporary academic landscape. As Professor J. Budziszewski of the University of Texas notes, “We know as a matter of fact what the weight of a cesium atom is, but we are told that a judgment that murder is evil is simply a matter of opinion with no factual basis.” Thus, we are told to look to science as a way of knowing “objective” truth, but we are then instructed that there can be no objective reality when it comes to matters of morality. This goes a long way toward explaining why a university professor would recently lament the fact that his students were reluctant to identify the Nazi atrocities in the Holocaust as “evil.” A worldview that no longer recognizes evil for what it is has itself become an instrument of evil.

How can we recover a concept of authentic education? The Christian response to this question will be very different from that offered by alternative worldviews. As the psalmist instructs us, “The fear of the Lord is the beginning of wisdom.” (Psalm 111:10). Our worldview begins with the existence of the one true God, who has revealed himself to us, and who alone has the authority to determine what is true and false, good and evil, right and wrong. Thus, a Christian understanding of education is rooted in a worldview that takes the world seriously, because we first acknowledge the Creator of the universe. We understand that all education is moral education because we know that morality is not a mere human invention—it is the very structure of creation itself and the very substance of God’s revelation to his creatures.

Yet, as T. S. Eliot lamented, our contemporary tragedy is not just that Christians do not think, but that they do not think in anything recognizable as Christian categories of thought. The evaporation of the Christian worldview—even among Christians—is one of the greatest tragedies of our time and one of the greatest

obstacles to Christian recovery and the reassertion of a Christian concept of education in our era.

Harry Blamires, writing over three decades ago, commented simply: “It is difficult to speak of the loss of the Christian mind in this generation without sounding hysterical.”

The Bible presents a model of education that begins with the knowledge of God and then extends to a knowledge of God’s law and the created order. All objects of knowledge and disciplines of study are made meaningful by the fact that God has created an intelligible universe that he intended his creatures to understand, at least in part. As historian Herbert Butterfield reminded us, the Christian concept of an intelligible universe is the one essential explanation for why modern science arose in the European context, rather than somewhere else.

In an age of encroaching barbarism, now is the time for the Christian church to reassert and reclaim its educational role and responsibility. The early Christians adopted Greek and Roman educational models and transformed them into an early Christian culture of learning. The church learned to teach through the catechetical schools that instructed new believers in the rudiments of the faith. As the church grew in numbers and maturity, formalized educational systems were developed, and the Christian church became the great engine for educational advance.

In the medieval era, the church gave birth to the university, an institution of learning based on confidence in the unity of all truth. The absence of this confidence explains the implosion of today’s universities into a morass of diversities, lacking any common moral understanding or body of knowledge. Building on Old Testament precedents, the Christian church understood education to be an essential task and responsibility, not only for children and new converts, but for all members of the community. The massive expansion of educational opportunities over the last several centuries was driven

by Christian conviction and a vision of Christian influence in the larger society.

The Bible teaches clearly that parents bear the first and most fundamental responsibility for the education of their children. Informed Christian parents may partner with others in this great task, but this parental responsibility cannot be given to others as a franchise. Faithful Christian parents may choose from among a number of educational options, but the failure to exercise parental responsibility is an option foreclosed from the beginning.

Churches must also be involved in this recovery, developing ministries that partner with parents, encourage the development of Christian alternatives, and instruct the entire congregation about the centrality of the educational task.

A Christian concept of education is rooted ultimately in the revelation of God and the belief that God's Word is real truth, true truth, and eternal truth.

Our Christian responsibility is not completed when we have come to terms with the current secular disaster and described its consequences—not by a long shot. Our responsibility is to remind and instruct parents of their urgent responsibility, to motivate churches to action and faithful response, and to reawaken the Christian mind in this generation. If we fail at this task, generations to follow will know darkness rather than light and ignorance rather than wisdom—and it will be our fault.



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THE LEGACY OF G.K. CHESTERTON AND DOROTHY SAYERS

by Dr. Louis Markos, Houston Baptist University

*This is a shortened version of
the original article.*

If I were asked to identify a single root cause for the success of C. S. Lewis as academic, novelist, and, especially, Christian apologist, I would respond that the key to Lewis was his ability to fuse reason and imagination, logic and intuition, the rational and the emotional. Unlike such quintessentially American apologists as Josh McDowell and Lee Strobel, who are at their best when collecting data, sifting arguments, and marshalling witnesses in favor of Christ, the Bible, and Christian doctrine, Lewis took a more literary approach to defending the faith. Rather than divorce the *facts* of the Bible from the *power* it exerts over us, rather than separate the *historical claims* of Christ from the *mythic force* of His status as God-Man, rather than distinguish between the *forensic evidence* for the resurrection and the *numinous awe* that the event provokes in those who contemplate it, Lewis combined the testimony of head and heart, thinking and feeling, adult ratiocination and childlike wonder.

Though very few apologists have achieved this

combination with the success (and finesse) of C. S. Lewis (1898–1963), he was by no means the only apologist of the twentieth century whose defense of the faith was strengthened by his literary gifts and vision. Lewis's two-pronged head/heart approach was in great part patterned on the writings of G. K. Chesterton (1874–1936) and was seconded in the apologetic works of Dorothy Sayers (1893–1957). In such timeless classics as Chesterton's *Orthodoxy* (1908) and *The Everlasting Man* (1925) and Sayers's *The Mind of the Maker* (1941), reason embraces imagination in such a way that the latter not only illustrates the former, but provides the primary vehicle for reaching and understanding some of the deepest truths of Christianity.

Though perhaps best known for his Father Brown detective series, the portly and prolific G. K. Chesterton wrote books, essays, newspaper articles, and poetry on every conceivable topic. He was heavily involved in the political issues of his day, writing books with such provocative titles as *What's Wrong with the World* and weighing in on such debates as women's suffrage—which he opposed, not because he had a low opinion of women, but because he felt that feminism de-emphasized the

Louis Markos (www.Loumarkos.com), professor in English and scholar in residence at Houston Baptist University, holds the Robert H. Ray chair in humanities. This article first appeared in Christian Research Journal, volume 34, number 02 (2011), a publication of the Christian Research Institute.

true feminine voice.

As a literary theorist, he remains one of the finest critics of the Victorian Age, authoring books not only on the era itself, but on such writers as Robert Browning (whom he considered one of the supreme love poets of all time) and Charles Dickens (from whom he learned that humanitarians are often people who love humanity but hate human beings).

Together with his books on Browning and Dickens, Chesterton also wrote brief but provocative biographies of St. Francis of Assisi and St. Thomas Aquinas. Backed by wide reading and research, yet written in a beguilingly accessible prose that speaks directly to the reader, these biographies open a window into the souls of two of the church's most enduring and beloved saints.

Chesterton, like C. S. Lewis and Dorothy Sayers, spent many years as an Anglo-Catholic; however, after a long period of soul-searching, he eventually followed the path to Rome. Still, though Chesterton defended Catholicism in many of his works, he, like Lewis and Sayers, chose to focus most of his apologetic efforts on what Lewis would call "mere" Christianity—that is, the basic tenets of the Nicene Creed (the Trinity, the incarnation, the atonement, and the resurrection). Also like Lewis after him, Chesterton would win the title of "apostle of common sense," a testament to his skill at embodying orthodox Christian doctrine in a direct, contemporary way that challenged and engaged readers from every walk of life: from the altar boy to the priest, the sailor at the pub to the academic theologian. Indeed, in a series of popular debates, the indefatigable Chesterton courageously faced off against one of the most notorious skeptics of his day, George Bernard Shaw.

To read Chesterton's witty and forceful works is to have one's mind whipped into shape by a relentless athletic trainer. His famous prose style, partly inherited by Lewis, includes such distinctive features as a heavy use of irony to deflate modern arrogance, sudden twists



of thought that take the reader by surprise and force him to rethink accepted social norms and opinions, a relentless logic that traces every claim back to its presuppositions, and a love of, if not an obsession with, paradox. Though nearly all of his works contain some form of defense of the faith, his best-known apologetic works are *Orthodoxy* and *The Everlasting Man*. In the former, he champions both the romance and the reality of creed-based Christianity, showing how orthodoxy alone can steer us safely between the Scylla of Western materialism and the Charybdis of Eastern pantheism. In the latter, he offers a Christian outline of history that begins with a much-needed refutation of the cave man, continues by dividing the pre-Christian world into philosophers and myth-makers, and concludes by showing how the church synthesized all that came before it while protecting orthodox doctrine from its many enemies.

Dorothy Sayers, like Chesterton, was a bold defender of orthodoxy with an equally wide-ranging knowledge of church history. And yet she too, like Chesterton, is often best known and remembered for her fiction and her literary criticism. Indeed, the success of Chesterton's Father Brown series is rivaled by that of Sayers's beloved Lord Peter Wimsey detective novels (though the latter series, unlike the former, does not engage Christian themes or issues). Whether there is a direct link between the incisive logic and intuition that Father Brown and Lord Peter use to sift through the evidence and testimonies to reveal the killer, and



the equally incisive logic and intuition that Chesterton and Sayers used to uncover the flaws in the logic of anti-creedal theologians may never be known; but there is little doubt that the ability of Chesterton and Sayers to entertain a wide audience of readers helped infuse their defenses of doctrine with a kind of energy and vivacity that is unique in the world of apologetics.

Sayers's mastery of what I like to call "genial apologetics" may also be linked to a project to which she devoted a prodigious amount of effort: a translation of Dante's *Divine Comedy*, complete with well-researched notes that open up Dante's medieval Catholic vision for modern readers. Although Sayers died before she could finish all of *Paradise* (the translation was completed by Barbara Reynolds), her work on the *Comedy* demonstrated her ability to bring to life both Dante's poetic power and his Christian orthodoxy. Along with her work on Dante, Sayers also helped bring alive for her fellow Englishmen the full divinity and humanity of Jesus by writing a well-crafted series of radio plays based on the life of Christ that were aired on the BBC

(*The Man Born to Be King*). At the time, Sayers received considerable resistance from believers who felt that featuring Christ in a radio play bordered on idolatry, but she held firm and graced her country with a powerful portrait of the Incarnate Word.

Though the essays collected in her playful but convicting *The Whimsical Christian* highlight Sayers's Chestertonian gift for making orthodoxy vital and dramatic (see, e.g., "The Dogma Is the Drama," "What Do We Believe?" and "Creed or Chaos?"), to my mind her masterpiece is *The Mind of the Maker*. In this challenging but lucid book, one that offers one of the most original defenses of the Trinity and incarnation ever written, Sayers provides a rare glimpse into the mind of the divine Maker by examining closely the minds of human makers.

In what follows, I shall demonstrate the power and effectiveness of Chesterton and Sayers's literary apologetics by first summarizing arguments from *Orthodoxy*, *The Everlasting Man*, and *The Mind of the Maker* that arrive at deep theological insights by traveling down the road of the imagination, and then indicating briefly how apologists today can carry on the legacy of Chesterton and Sayers. . . .

CHESTERTON AND SAYERS'S LITERARY APOLOGETICS

In *Orthodoxy*, Chesterton shows, through a variety of different arguments, that Christianity is the only system of belief that can make sense of us and our world and inspire true growth and progress. In contrast to the anti-humanistic gloominess of materialism—the belief that nature is all that there is and that all human phenomena can be explained on the basis of blind physical mechanisms—Chesterton, the seeker after truth, finds in Christianity not only a robust health, but a kind of wonder and magic that speaks to the perennial child within.

Like Lewis after him, Chesterton was a great lover

of, and advocate for, fairy tales; indeed, he believed that fairy tales, far from being frivolous stories for immature children, embodied the collective wisdom of mankind. Long before the adult Chesterton took up the Bible as God's authoritative Word, the child Chesterton had learned from fairy tales to discern the true magic in nature and its Creator. Materialism tries to systematize everything in the universe, but fairy tales open our eyes to the mystery inherent in every tree, every frog, and every man. This kind of eye-opening helped prepare Chesterton to accept the miracles of Jesus as being consistent with the God who created nature rather than as violations of natural law.

In Chapter 4 of *Orthodoxy*, Chesterton, the apologist for fairy tales and the Gospels, answers the critique of materialists who claim that the clockwork nature of our universe precludes the existence of a personal Creator. What if, he suggests, the fact that the sun has risen and set in a fixed pattern since time began does not indicate an empty, mechanical lifelessness, but a dynamic divine activity? When we play a game with our children and they enjoy it, they will ask us to repeat it again and again until we are bored, exhausted, or both. For you see, counsels Chesterton, we grown-ups "are not strong enough to exult in monotony."

But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, "Do it again" to the sun; and every evening, "Do it again" to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we. The repetition in Nature may not be a mere recurrence; it may be a theatrical encore.

It was the fairy tales that first spoke to Chesterton

of God's eternal appetite, and it was the fairy tales as well that first revealed to him why we live in a state of estrangement from that divine exaltation and joy. Chesterton learned from fairy tales that though we are all meant to dwell in the Garden of Eden, our residence in that most beautiful of fairy tale kingdoms is always, always conditional. Moderns dismiss the fall of man as *only* a myth, but Genesis discerns the truth behind the myth: that we can have anything we want as long as we don't pluck a flower, or open a box, or speak a forbidden word. Experience, fairy tales, and orthodoxy tell us that we are involved in a drama in which our choices are real and have consequences; we can win all, but we can also lose all.

Today, a growing number of young—and not so young—people have come to see that materialism is ultimately a dead end, one that offers neither hope, nor beauty, nor wonder. Filled with the "eternal appetite of infancy," but unsure how to feed that appetite, they have increasingly turned to alternative religions: the New Age, Gaia worship, yoga, Wicca, and so forth. Many in the church, who privilege the logical and rational to the detriment of the intuitive and the mystical, dismiss such religious seekers as freaks and fools. Chesterton, whose road to Christ led past the world of faeries, provides us with a different response and approach. Let us use apologetics to direct such seekers toward a fully realized Christian universe in which God is both the Creator of, and a Participant in, that sacred story that stretches from the Fall to the death and resurrection of Christ to the Final Redemption of man and his world.

THE SPLENDOR OF TRIUNE CREATIVITY

. . . In *The Mind of the Maker*, Sayers leads us from fairy tales and providential history into the even stranger and more mystical world of human creativity. Sensitive to the fact that many moderns reject the central Christian doctrines of the Trinity and incarnation

because they think them foreign and anti-human, Sayers counters by offering analogies for the Trinity and incarnation that make them seem surprisingly human, familiar, and close-to-home.

According to Sayers, every work of art consists *simultaneously* of Idea, Energy, and Power. The Idea is the invisible conception of the entire work that resides outside of time and space in the mind of the artist. The Energy takes the invisible Idea and embodies it in the material, space/time reality of our world; it proceeds from the Idea while still being one with it. The Power proceeds from both Idea and Energy; it allows a reader to experience the Idea through its embodiment and the artist to really *see* his work. Ideally, Sayers adds, the Power (captured in the published book) is fruitful and will inspire the reader to proceed through his own creative trinity. Although the fullness of the book exists in the Idea that exists only in the head of the artist, the world would have no knowledge of that Idea if it did not proceed from Idea to Energy and Energy to Power.

The triune nature of human creativity, argues Sayers, is a direct reflection of the triune God in whose image we were made. God the Father is the Idea of the Trinity; he exists outside of time and space and cannot be seen. God the Son is the Energy that Incarnates the Idea and makes it visible. God the Spirit is the Power that enables the Incarnate Idea to be experienced directly by believers; the Spirit indwells the church, we might say, as the Power of the published book indwells all who read it. It is no wonder, writes Sayers, that theologians have always had a hard time defining the Holy Spirit; the Power is not so much something we see as something that empowers us to see. We do not look at it, but by it, and therefore it is difficult to define.

In the same way that the threefold process of human creativity helps mortals bound within the confines of time and space to conceive of the eternal and boundless Trinity, so does it provide us with a window into the related mystery of the incarnation. Sayers delves into this

mystery by highlighting the human art of autobiography. When an artist writes an autobiography, she explains, he is at once the Idea (for he conceived the work) and the Energy (for he himself is the main character of the work). In his persona as author (Idea) he is not bound by any constraints, but in his persona as character (Energy) he is bound by the limits of language and the form of the work. Just so, Christ, while fully one with the Father (Idea), in His incarnation is a character (Energy) bound by the constraints of time/space and the human body. Though equal in essence with the Father, Christ in His incarnation is limited in *expression* to that which can be revealed through the human form.

A critic of Sayers might counter that what she offers here is more an analogy than a formal proof, and the critic would be right. But the critique does not in any way diminish the power of her argument. Indeed, in our modern, and now postmodern, world, what many seekers truly yearn for is not so much a logical demonstration of the accuracy of the Bible, as an assurance that the teachings of the Bible and the church have something to do with us—that they are intimately related to what it means to be human and not just laws imposed from outside. As an apologist who balanced reason and imagination, Sayers can teach us how to present the timeless truths of Christianity in such a way that the leap from Nicene Creed to God-With-Us seems not a leap at all.

NOTE

Portions of this essay have been adapted from chapters 8–10 of Louis Markos, *Apologetics for the 21st Century* (Crossway, 2010).

DOES THE BIBLE PROHIBIT REVOLUTION?

by Thomas Kidd, Baylor University

My graduate students and I recently read James Byrd's terrific *Sacred Scripture, Sacred War: The Bible and the American Revolution*. This book is a treasure trove of information about how the Patriots and Loyalists actually used the Bible during the Revolution. The most surprising fact I learned from the book is that Romans 13—in which Paul commands submission to the “higher powers”—was the most commonly cited biblical text in Revolutionary America. This passage, alongside a similar passage in I Peter 2, are precisely the texts I might have imagined that Patriots would have avoided. How does one “honor the king” while engaging in revolution?

“Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—as free, yet not using liberty as a cloak for vice, but as bondservants of God.” I Peter 2:13–16

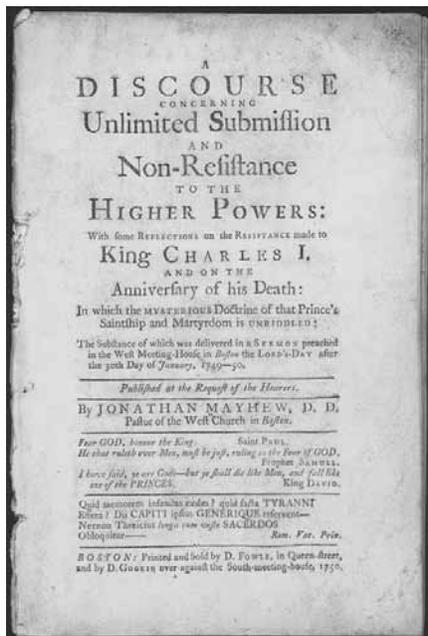
These passages would seem, on a plain reading, to have prohibited Christians from participating in the American Revolution. Indeed, some former Patriot leaders such as Savannah pastor John Zubly withdrew when they realized that the protests against British taxes were likely to morph into violent revolution, which Zubly believed was not an option for Christians.

But instead of avoiding Romans 13 and I Peter 2, Patriot pastors (to their credit) took them on frequently

and directly. They usually replied to Loyalist critics that the command to submit was never unconditional—just as it is not unconditional in marriage, in church, or in any other social setting. The Bible was replete with stories of resistance against unjust rulers. Even Peter and Paul routinely confronted and flouted the authority of Jewish and Roman officials, saying that they must obey God rather than man.

Perhaps the key sermon on resistance used by the Patriots

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was Jonathan Mayhew's *Discourse Concerning Unlimited Submission and Non-Resistance to the Higher Powers*, originally preached in 1749. During the Revolution, John Adams claimed that the reprinted sermon was "read by everybody." Mayhew insisted that submission was contingent upon a ruler being just, or being "the minister of God to thee for good," as Paul put it. Wicked, oppressive rulers were better

designated "messengers of Satan" than ministers of God, Mayhew thundered. Patriot ministers insisted that if the command to submit to authorities was absolute, then Peter and Paul should have stopped preaching the gospel, Christian martyrs throughout history should have denied their faith, and the Reformation should never have happened.

Logically, the idea of contingent submission seems correct: given Peter and Paul's own behavior, they cannot plausibly have meant that Christians should passively acquiesce to any and every government directive. But still, any Christian should pause at Romans 13 and I Peter 2 when considering the justice of the Patriot cause. Can we wholeheartedly accept Jefferson's assertion in the Declaration of Independence that "when a long train of abuses and usurpations, pursuing invariably

the same Object evinces a design to reduce them under absolute Despotism, it is [the people's] right, it is their duty, to throw off such Government"? Resisting patently ungodly commands is one thing. Resisting unjust taxes on consumer goods is another. But "throwing off" a government for such taxes, and for a lack of effective representation, is hard to square with the stance recommended by Scripture. Maybe John Zubly had a point?

UPDATING EDWARD'S TEACHING ON HEAVENLY REWARDS

by Matt Perman

Recently I've been thinking a bit more about [Jonathan] Edwards teaching on heavenly rewards.

Briefly, Edwards teaches, as the Bible seems to (Luke 19:13–19; 2 Corinthians 4:17–18; Ephesians 6:8), that there are degrees of rewards in the new heavens and new earth. But this will not be the cause of any unhappiness, for it doesn't mean that those with less reward will be only two-thirds happy, while those with more reward will be fully happy.

Instead, everyone's cup will be full; it's just that not everyone will have the same size of cup. In this way, there can be greater degrees of happiness, while at the same time everyone is fully happy. There can be greater and lesser joy without implying that there is any sadness or dissatisfaction that goes along with the lesser degrees of joy.

Here's how Edwards put it, using the analogy of a ship:

It will be no damp to the happiness of those who have lower degrees of happiness and glory, that there are others advanced in glory above them: for all shall be perfectly happy, every one shall be perfectly satisfied. *Every vessel that is cast into this ocean of happiness is full, though there are*

some vessels far larger than others; and there shall be no such thing as envy in heaven, but perfect love shall reign throughout the whole society.

In fact, Edwards argues that degrees of happiness will actually increase everyone's happiness, because everyone's happiness is interconnected. In other words, when one person sees another person with a greater degree of happiness, because of their perfect love for others, the person with the lower degree of happiness will rejoice at the fact that his brother or sister in Christ has a higher degree of happiness. This principle from 1 Corinthians 12:[26]: "When one member is honored, they all rejoice."

Here's how Edwards puts it:

Those who are not so high in glory as others, will not envy those that are higher, but they will have so great, and strong, and pure love to them, that they will rejoice in their superior happiness; *their love to them will be such that they will rejoice that they are happier than themselves; so that instead of having a damp to their own happiness, it will add to it . . .*

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I love Edwards' teaching here and find it beautiful.

Now, there is also one thing I would add to it: Not only will everyone's cup be "full" with greater and lesser degrees of happiness, but everyone will also be as happy as they want to be. In other words, someone with a smaller "cup" will feel that the size of their cup is just the right size for them. They won't "want" a larger cup at that moment, but will see that they are actually happier (more satisfied) with less of a cup at that point than a larger cup.

I think Edwards would agree, because this actually seems to be an implication of what Edwards is saying. For if everyone's cup is full, that implies zero discontent. Which, conversely, implies a *preference* for whatever level of happiness it is that you have.

Along with this—and Edwards also points this out—our happiness in the next world will not be static, but ever increasing. So if you start out with half the capacity for happiness as Martin Luther or Edwards himself, you aren't going to stay that way but will continually grow in your capacity for happiness—forever.

One last thing here, which is an interesting connection with productivity. As I've talked about before, when we talk about being productive, what we are really talking about is the doing of good works—the works which God created us in Christ to do, and which he prepared beforehand for us (Ephesians 2:10).

Understanding helpful productivity practices and tools, in other words, enables us to amplify our effectiveness in good works. And thus, perhaps, it helps us to in some sense lay up greater heavenly reward. (Which, of course, Edwards would also approve of, as his twenty-second resolution was "to endeavor to obtain for myself as much happiness, in the other world, as I possibly can, with all the power, might, vigor, and vehemence, yea violence, I am capable of, or can bring myself to exert, in any way that can be thought of." Wisely utilizing effective productivity practices would certainly fall within Edward's aim here of using whatever

might and vigor he can to lay up greater joy in heaven.)

Now, we need to be careful here, because I don't want to imply that those with greater access to technology, for example, will have greater reward in heaven simply because they were born in a country where they could access these things. The Bible also talks about how "to whom much is given, much shall be required," and that might be part of the solution—since we have been given much, if we don't use these practices and opportunities to do more good, we are failing to be faithful with what God has given us; likewise, those without access to them (right now) are held to a different standard.

But I don't think we should primarily cast this in the light of "you better do this, or else," because I don't think the Bible does (and, that's not very motivating). Instead, the primary emphasis I think the Scriptures reveal to us is: "What a great opportunity we have here. God has blessed us with great knowledge and many technological tools that can increase our productivity, and as a result we can have the joy and privilege of doing more good for others and his glory than we otherwise might have been able to."

The ability of productivity practices and tools to amplify our efforts in doing good is a wonderful and amazing thing, and is to be utilized to the full. And, perhaps, there is a connection here with laying up greater rewards in heaven.

REGAINING INTEGRITY: A CHRISTIAN WORLDVIEW AND PUBLIC LIFE

by David K. Naugle, Dallas Baptist University

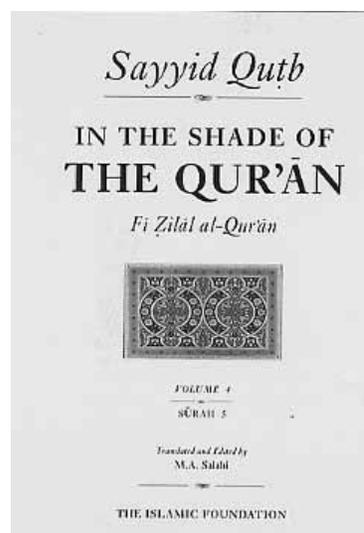
*David Naugle's book, *Worldview: The History of a Concept* (Grand Rapids : Eerdmans, 2002) received a Book of the Year Award from Christianity Today.*

Religious compartmentalization—or the deeply ingrained human tendency to distinguish rather sharply between the sacred and secular aspects of life—has provided the Western mind with a fundamental, operative category governing its understanding for better or worse throughout much of its history. Keeping that which is spiritual and that which is worldly in their respective realms or spheres has been a tacit assumption and way of life for countless numbers of people who have never thought of looking at things differently or living in world in any other way. It results in the privatization of personal faith and relinquishes cultural life to secularizing forces unaffected by substantive religious influence. The causes and consequences of this “dualism” or split-vision of reality are multiple, and one contemporary writer believes that it may provide a clue to understanding the religious motivation of radical Islamic terrorism.

According to Paul Berman in his recent book, *Terror and Liberalism*,¹ the spiritually arid, dehumanizing conditions of modern secular life have been generated

by its divorce from sacred, transcendent realities which radical terrorists are trying to rectify by the violent imposition of the Islamic worldview and way of life on all peoples that will bring all things under the rule of Allah and create new social order based on ancient Koranic principles.

Berman bases this thesis on the writings of an Egyptian Muslim thinker named Sayyid Qutb (pronounced KUH-tabh) who in the mid-twentieth century became Islamism's chief theoretician and philosopher of Islamic terrorism (Ayman al Zawahiri who is the man behind Osama bin Laden and the brains of Al-Qaeda was one of Qutb's students). Qutb's



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magnum opus is a fifteen-volume work *In the Shade of the Koran* whose title suggests that the divine revelation in the Koran provides a refreshing spiritual oasis amidst the spiritually destitute conditions of modern, secular life.

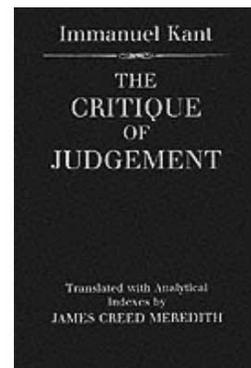
Qutb argues that because Judaism as a comprehensive system of laws degenerated into a rigid and lifeless ritual, God sent another prophet in the person of Jesus of Nazareth. Under Greek influence, however, the religion of Jesus was thoroughly spiritualized and had little to say about bodily existence, social organization, human action, and temporal life. Because Christianity erroneously separated the sacred and secular, the spiritual and physical, the religious and profane, and the church and state, or in short, succumbed to compartmentalization, God raised up the prophet Mohammed to proclaim a reunifying religious message that brought the totality of human life under the authority of Allah and the Koran. As the renowned Middle Eastern historian Bernard Lewis states, “The very notion of something that is separate or even separable from religious authority, expressed in Christian languages by terms such as *lay*, *temporal*, or *secular*, is totally alien to Islamic thought and practice.”²² And so in Qutb’s thinking, if necessary, and more or less it always was, this totalizing Islamic religious vision must be proclaimed and obeyed even at the point of a bloody sword, that is, through jihad.

Greco-Christian dualism eventually triumphed in Europe where God and spirituality were compartmentalized and sharply separated from the growing autonomy of science, commerce, politics and military power. Imperialistically, Europe spread its “hideous schizophrenia” throughout the world. This kind of religious compartmentalization eventually became the source of liberal, secular societies that were devoid of substantive spirituality and insubordinate to divine authority, a derelict condition ultimately rooted in Christian error.

Qutb’s analysis eventually inspired Mohammed Atta and the suicide warriors of September 11th, who along with others like them are seeking through violent means to spread Islamic civilization throughout the world. From this perspective, therefore, radical Islamic terrorism is a religiously motivated crusade, and its goals and methods, however misdirected, are aimed at overcoming the defects of Western religious compartmentalization and restoring the whole of life under Koranic principles and the rule of Allah.³

This very same truncated and compartmentalized perspective on the faith that may, indeed, be an explanation for radical Islamic terrorism, was also of great concern to two noted European theologians in the late nineteenth and early twentieth centuries and it was this concern that prompted them both to understand and promote the Christian faith as a holistic, comprehensive world and life view.

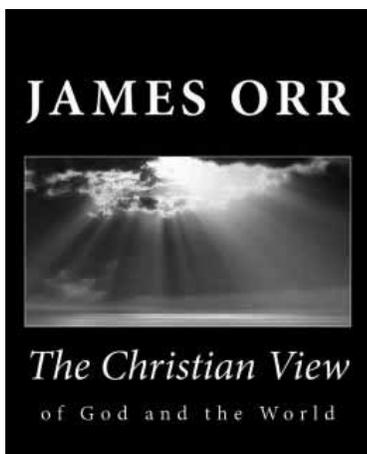
The German philosopher Immanuel Kant had coined the term “worldview” in his book *The Critique of Judgment*, published in 1790. Kant’s disciples, other German intellectuals, and leading scholars throughout the continent of Europe picked



up on this notion rather quickly, gave it its standard definition as an essential perspective on the basic makeup of reality, and it soon became a popular notion used alongside the term and discipline of philosophy. It wasn’t long before worldview made its way across the English Channel and the Atlantic Ocean, taking up residence in the Anglo-American context within about 70 years of its coinage. As a term that keenly expressed the deeply held aspiration to apprehend the character of the universe and the nature of life within it, it struck a vital chord of human interest and has been a celebrated notion ever since. As a result, in the last two

hundred or so years since its inception, worldview has become a central conception in Western intellectual and ecclesiastical discourse.

The first of the two theologians that I mentioned a moment ago to make significant use of worldview as a concept and who introduced it into the vocabulary of the church was the Scottish Presbyterian theologian James Orr (1844–1913). During Orr’s lifetime, the Western world was undergoing its most catastrophic cultural transition, passing through what C. S. Lewis in his Cambridge inaugural address referred to aptly as “the un-christening of Europe,” leading to the loss of the “Old European” or “Old Western Culture,” and to the advent of a “post-Christian” age.⁴ At this pivotal moment when Western Christendom was unraveling, the burden that weighed heavily on Orr’s mind focused upon a comprehensive presentation and defense of the Christian faith, and the strategy he chose to accomplish this task was the strategy of *worldview*.



The opportunity to articulate the Christian faith as a total worldview arose when Orr was invited to present the first of the Kerr Lectures at the United Presbyterian Theological College in Edinburgh,

Scotland. These addresses took Orr three years to prepare, were delivered in 1891, and published in 1893 as *The Christian View of God and the World*.⁵

According to Orr, the notion of worldview referred to “the widest view which the mind can take of things in the effort to grasp them together as a whole from the standpoint of some particular philosophy or theology.”⁶ In Orr’s opinion, the Christian faith provides such a standpoint, developing its loftiest principle and view

of life into “an ordered whole.”⁷ Over against religious compartmentalists and those who defended the faith in a piecemeal fashion, Orr believed that the “worldview” concept enabled him to deal with Christianity in its entirety as a coherent, satisfying system.

Furthermore, given the increasingly anti-Christian *Zeitgeist* (that is, the growing secular spirit of the age) of the late nineteenth century, he perceived “that if Christianity is to be effectually defended from the attacks made upon it, it is the comprehensive method which is rapidly becoming the more urgent.”⁸ Nothing less than a fresh, coherent presentation of a total Christian definition of reality in all its fullness would be adequate for the times. He explains his method in these terms.

The opposition which Christianity has to encounter is no longer confined to special doctrines or to points of supposed conflict with the natural sciences, . . . *but extends to the whole manner of conceiving of the world, and of man’s place in it, the manner of conceiving of the entire system of things, natural and moral, of which we form a part.* It is no longer an opposition of detail, but of principle. This circumstance necessitates an equal extension of the line of the defence. It is the Christian view of things in general which is attacked, and it is by an exposition and vindication of the Christian view of things as a whole that the attack can most successfully be met.⁹

This conviction generated the purpose of Orr’s book. If Christianity was to be proclaimed and defended in a way that engaged the contemporary anti-religious mind effectively, it could not be presented in either a compartmentalized or typical bits-and-pieces fashion. Rather, the radical shift in the metaphysical underpinnings of the West called for a new strategy, and the fashionable German conception of *Weltanschauung*

provided the key. Thus as Orr's book title indicates, his goal was to present in a systematic way *A Christian View of God and the World*.

Furthermore, according to Orr, this Christian vision of reality had a focus: it was rooted in the person and work of Jesus Christ. This is indicated in the second part of his title, *As Centering in the Incarnation*. An entire worldview was bound up in an historic, orthodox Christology. Believing and following the biblical teachings about Jesus entailed a host of additional convictions, forming an overall view of things.

He who with his whole heart believes in Jesus as the Son of God is thereby committed to much else besides. He is committed to a view of God, to a view of man, to a view of sin, to a view of Redemption, to a view of human destiny, found only in Christianity. This forms a "Weltanschauung," or "Christian view of the world," which stands in marked contrast with theories wrought out from a purely philosophical or scientific standpoint.¹⁰

Indeed, Jesus held to a particular conception of the universe, one grounded in the Old Testament, fulfilled in Himself, and distinguished fully in multiple ways from contemporary humanistic perspectives. Belief in Jesus Christ therefore logically entailed a commitment to His *Weltanschauung*. For Orr, then, Christianity was a christocentric "worldview," a revolutionary and apologetically expedient approach to the faith necessitated by the challenges of modernity at its apex. As he put it by way of a final summary,

There is a definite Christian view of things, which has a character, coherence, and unity of its own, and stands in sharp contrast with counter theories and speculations, and that this worldview has the stamp of reason and reality upon

itself, and can amply justify itself at the bar both of history and of experience.¹¹

The second leading theologian who made extensive use of the worldview concept as a way of presenting Christian faith in all its cosmological and cultural fullness was the Dutch polymath Abraham Kuyper (1837–1920). His enemies described him as "an opponent of ten heads and a hundred hands," but his friends called him "a gift of God" to their age.¹² Undoubtedly, Kuyper was a veritable genius in both intellectual and practical affairs. He is well remembered as a noted journalist, politician, educator, and theologian with mosaic vigor, and is especially known as the founder of the Free University of Amsterdam in 1880, and as the Prime Minister of the Netherlands from 1901–1905.

The source of this man's remarkable contributions is found in a powerful spiritual vision derived from the theology of the protestant reformers, primarily John Calvin, that centered upon the sovereignty of the biblical God over all aspects of reality, life, thought, and culture. Indeed, as he thundered in the climax to his inaugural address at the dedication of the Free University, "there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over *all*, does not cry: 'Mine!'"¹³

Over the course of time, Kuyper realized that both obedience and disobedience to God were closely bound up if not identified with a particular persuasion or pattern of life, that is, a worldview. If non-Christian worldviews characterized by idolatry and religious insubordination are worked out across the whole spectrum of life (as in an all-pervading secularism), then likewise Christianity must also be articulated in terms of a comprehensive vision of reality engendering the worship of God and submission to his will in all things.¹⁴

Thus for Kuyper, a worldview was a total "life system." He illustrates it botanically: "As truly as every plant has a root, so truly does a principle hide

under every manifestation of life. These principles are interconnected, and have their common root in a fundamental principle; and from the latter is developed logically and systematically the whole complex of ruling ideas and conceptions that go to make up our life [system] and world-view.”

Thus, when Kuyper was at the height of his powers, he had the opportunity to demonstrate that his beloved Calvinism was more than a just church polity or doctrinaire religion but an all-encompassing life system or worldview when he was invited to deliver the prestigious Stone Lectures at Princeton University in 1898. These addresses and the book that resulted from them, *Lectures on Calvinism*, became a second influential source for conceiving of Christianity in a way that undermines compartmentalization and fosters a comprehensive view of things.¹⁵

In this book, Kuyper begins by highlighting the common cultural and religious heritage that Europe and America share. Yet as he points out, “the storm of Modernism has arisen with violent intensity” against their revered Christian tradition on both continents, especially in the form of the malevolent influences of the French revolution, Darwinian evolution, and German pantheism. Like Orr before him, Kuyper sees the present cultural moment defined in both Europe and America by a life and death struggle between two antithetical “life- systems.”

Two *life systems* are wrestling with one another, in mortal combat. Modernism is bound to build a world of its own from the data of the natural man, and to construct man himself from the data of nature; while, on the other hand, all those who reverently bend the knee to Christ and worship Him as the Son of the living God, and God Himself, are bent upon saving the “Christian Heritage.” This is the struggle in Europe, this is *the* struggle in America¹⁶

In this battle for the soul of the West, therefore, Kuyper was convinced that religious compartmentalization was a cop out and that a piecemeal apologetic approach was thoroughly inadequate. Both must be replaced with a strategy that countered an all-encompassing modernism with a comprehensive and consistently worked through Christian worldview.

With such a coherent world and life-view, firmly resting on its principle and self-consistent in its splendid structure, Modernism now confronts Christianity; and against this deadly danger, ye, Christians, cannot successfully defend your sanctuary, but by placing in opposition to all this, a life- and world-view of your own, founded as firmly on the base of your own principle, wrought out with the same clearness and glittering in an equally logical consistency.¹⁷

So, like James Orr shortly before him, Abraham Kuyper was convinced that the overwhelming challenges of his particular cultural context could be met only by a vision and version of the Christian faith that went beyond traditional understandings that relegated it to personal affairs and enfeebled it culturally.

So, what are the lessons we learn from all this. First, we must realize that it is the nature of an authentic religious or philosophic perspective to be comprehensive in scope and to have implications across the whole spectrum of human existence. Terrorists certainly recognize this to be true about Islam as we have seen, however much we may disagree with their methods of implementation. It was certainly characteristic of modernism and its variants as it is of postmodernism with its pervasive cultural influence.

This leads to a second point, and that is that Christianity is not only a religion of salvation but also a religion of creation, not just a soteriology, but also a cosmology, and that natively it, too, is comprehensive

in its implications and applications to every aspect of our lives, callings and activities as human beings. Christianity is not just a church view or a God view or a religion view or a personal view, but is indeed, a comprehensive, all-embracing, wholistic worldview! As such it has the power to deliver benighted Christians, by God's grace, from a fishbowl-sized Christianity to an oceanic perspective on the faith.

Third, Christians who take Christ's cosmic Lordship seriously must cast aside compartmentalized, privatized and pietistic interpretations of Christian faith and rigorously seek to understand the glorious content of this larger Christian vision and learn how to apply it in a transformative way in both personal and public life. In our own cultural contexts, dominated as they are by secularist worldview perspectives and powers that are inimical to faith, our only hope of redemptive influence is found, to borrow the language of Abraham Kuyper, "by placing in opposition to all this, *a life- and world-view of your own, founded as firmly on the base of your own principle, wrought out with the same clearness and glittering in an equally logical consistency.*"

What exactly does this vision consist of? It begins with an enlarged understanding of God the Trinity whose existence, nature, and sovereignty constitutes the explanatory and unifying principle of the universe.

It involves the recognition of the overall narrative pattern of the Scriptures consisting of the unmitigated goodness of creation, God's original purposes for humanity, the catastrophe of the fall, and the history of redemption culminating in the person and work of the Lord Jesus Christ as the agent of a new creation.

It entails a profound Christian humanism based on an understanding of the dignity of men and women created as the image and likeness of God who possess a fundamental spirituality, a unique set of cognitive powers, and a distinctive cultural calling to be the stewards of creation which is to be developed for human blessing and God's glory.

It shatters a multitude of malicious dualisms and reductionisms and replaces them with a biblically based wholeness that appropriately unifies time and eternity, body and soul, faith and reason, sacred and secular, earth and heaven resulting in an inner psychological coherence, spiritual freedom, and ability to delight in creation and enjoy the totality of life.

These themes, and others, are at the heart of a biblical worldview and constitute the basis for significant personal, ecclesiastical, and cultural transformation.

Since spiritual warfare is also a part of this biblical view of things, we must always remember that we are engaged in a battle between good and evil, light and darkness, God and Satan. If there is one thing that the powers of darkness would wish to keep you from discovering, or having discovered it, from applying it, it would be the discovery and application of a biblical world and life view to every area of your life, including your vocation in government. One of the devil's chief strategies historically to thwart the influence of the kingdom of God is the strategy of compartmentalization, to limit the scope of biblical faith to personal life. This demonic methodology needs to be exposed and destroyed.

To this end, in imitation of the inimitable C. S. Lewis, I have written a new screwtape letter that I think may put the matter in perspective. Here we have Screwtape as the veteran demonic tempter admonishing his pupil Wormwood on how to make sure his patient is kept in the dark regarding the true scope of the faith and its relevance for the whole of life. I have put it in the context of this weekend here at Osprey Point and specifically with each of you and your role in our government in mind.

A new screwtape letter.¹⁸

NOTES:

1. Paul Berman, *Terror and Liberalism* (New York: W. W. Norton and Co., 2003).
2. Bernard Lewis, *The Crisis of Islam: Holy War and Unholy Terror* (New York: The Modern Library, 2003), p. 10. In a “Letter to America,” presumably authored by Osama Bin Laden, he outlines seven offenses committed not just by the government but also by the people of the United States. Most offensive is the separation of church and state. He writes: “You are the nation who, rather than ruling by the Shariah of Allah in its Constitution and Laws, choose to invent your own laws as you will and desire. You separate religion from your policies, contradicting the pure nature which affirms Absolute Authority to the Lord and your Creator.” Quoted in Lewis, p. 159.
3. I have based this discussion on a letter written by Ken Myers on behalf of Mars Hill Audio, May 2003.
4. C. S. Lewis, “De Descriptione Temporum,” in *Selected Literary Essays*, ed. Walter Hooper (Cambridge: At the University Press, 1969), 4-5, 12.
5. James Orr, *The Christian View of God and the World As Centering in the Incarnation* (Edinburgh, Scotland: Andrew Eliot, 1893). This book has undergone many editions and reprints, the most recent being *The Christian View of God and the World*, foreword Vernon C. Grounds (Grand Rapids, MI: Kregel Publications, 1989).
 6. Orr, *The Christian View*, 3.
 7. Orr, *The Christian View*, 3.
 8. Orr, *The Christian View*, 4.
 9. Orr, *The Christian View*, 4.
 10. Orr, *The Christian View*, 4.
 11. Orr, *The Christian View*, 16.
12. John Hendrick de Vries, biographical note to *Lectures on Calvinism*, by Abraham Kuyper (1931; reprint, Grand Rapids, MI: Eerdmans, 1994), iii.
13. Abraham Kuyper, “Sphere Sovereignty,” in *Abraham Kuyper: A Centennial Reader*, ed. James D. Bratt (Grand Rapids, MI: Eerdmans, 1998), 488.
14. R. D. Henderson, “How Abraham Kuyper Became a Kuyperian,” *Christian Scholars Review* 22 (1992): 22, 34-35.
15. Abraham Kuyper, *Lectures on Calvinism* (1931; reprint Grand Rapids, MI: Eerdmans, 1994). For an excellent study of Kuyper’s Stone Lectures, see Peter S. Heslam, *Creating a Christian Worldview: Abraham Kuyper’s Lectures on Calvinism* (Grand Rapids, MI: Eerdmans, 1998).
16. Kuyper, *Lectures on Calvinism*, 11.
17. Kuyper, *Lectures on Calvinism*, 189–190 (emphasis his).
18. This letter may be found at: <http://www3.dbu.edu/naugle/pdf/A%20New%20Screwtape%20Letter.pdf>.

AVOIDING LIBERAL ARTS SNOBBERY IN MYSELF

by John Mark N. Reynolds, Houston Baptist University

I am a recovering liberal arts snob.

Liberal arts advocates feel besieged for good reason. Many do not understand the value of the liberal arts, we are often the first cut and the last hired at schools, and people mock us with impunity.

What are the liberal arts? They are the part of college ranging from the common core that all students take to the humanities and fine arts majors. These areas train all of us to create culture and how to live well in civilization. At best, they are programs of study for all students and for a few specialists, whose value cannot be measured in what Scrooge would have called “gain and loss.”

People ignorant of their value often call them “fluff” or the “hoops we must jump” to go to college. At some schools, programs are slashed and students viewed as impractical for choosing a liberal arts major. Creating an ugly, but wealthy civilization gives any spiritually sensitive soul the horrors. If you think the arts don’t matter, you have fallen into a mental smallness and ugliness of soul. I have addressed this idiocy many times; Dickens describes it better in *Hard Times*.

Reacting to idiocy can produce idiocy, at least it did in me. My particular idiocy was to ignore the second aspect of the *American University*: training for the ministry of work. Work can be a curse, but work is also the play of a human being and would exist without a fall.

The pain of work, the gratuitous pain is because of sin: God did not create the Dilbert cubicle, sin did. God did create the joy of creating in a team: the real job.

Training for the workforce, properly done by Christians, is as much training for the work of Paradise as is making art. In fact, a job well done to the glory of God is art. As a kid, defensively, I acted like business classes, nursing classes, computer classes were somehow impure. These programs should be bled, I huffed, for the monetary weight that produced glory.

I thought those who “got it” at college were “pure” liberal arts majors. We took plutocrats’ money and purified it by our nobility.

There are three problems with this view. First, it is a heresy. It treats part of man’s discovering the Mind of God, like economics and science, as impure. All truth is God’s truth and that includes the truth discovered by accountants. Few college grads would be proud to announce they are illiterate, but many liberal arts majors, like I was, will shout out with pride that we are innumerate or economically ignorant.

In my lifetime, I spent a short period of time qualifying in New York to sell insurance and learned more in five months than I did in any year of college. I was forced to think about budgets, the connection of money to living, and the beauty of the free market. I saw

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people who warped the free market to be about greed: tyrant capitalists. I saw people who spread freedom to liberate: free marketeers.

I became educated in a huge part of God's creation and gained a respect, that has only grown over time, for humans who can master the skills necessary for those areas. I did this without any sense of self-loathing about philosophy or religious study. Just as gaining knowledge and the ability to appreciate opera (as undeveloped as that remains in me) did not make me an opera star so learning the value of economics or business did not give me those skills.

The second problem with disdain for the "practical" is that it can lead me to live in a dream. I dare to dream, but I cannot live in a dream. A dream is (I am told) a wish the heart makes when it's fast asleep, but I must live awake: especially mentally. For an adult to expect some "parent figure" to take care of the "practical parts" of his life is living in a infantile state. As a thinker I often dream of what could be, but meanwhile I must live in what is. There is a reason Utopianism, killer of millions, often springs for the liberal arts.

My dreams need not be constrained, but my actions must be. Reality, even our broken reality, counts.

Why do we ignore reality? In me, "ignoring" the practical arts was a form of covetousness that I could hide by snobbery. I had chosen a lifestyle and yet did not want to live with all the consequences: I wanted to study Plato and be wealthy too. Some people make more money as a result of their career choices. If I am not careful, I resent the wages of my choice. My lifestyle is different from an accountant, that is my gain, and my choice, but I cannot also demand the wages of an accountants' choices. If I played the oboe, my scholarship money would be greater. If I chose the flute, it will be less. The flute should not sneer at the oboe as a form of revenge.

Finally, it is illiberal to say that I need only learn some things and reject others. The well-educated person has

a curiosity about every field, even if we cannot master or pursue them all. To kill curiosity in myself in any divine or human activity is illiberal and inhuman. The liberal arts snob is no better than the plutocratic snob. The poet who feels proud of his garret, because it is a garret, is as bad as the man who feels superior because of the size of his car.

The vice of the illiberal practical major cannot be chased out with the vice of an illiberal liberal arts major. Instead, God came to me and showed me the beauty of a well-written life insurance policy and said: "Call no field unclean, that I have declared clean." I came to admire those gifted, as I was not, with the ability to grasp financial planning. It was a ministry to humankind that I tried, could not do, but saw as necessary.

Instead, at least at HBU, we are trying to embrace the full task of the American university. We want to expose a student to all of God's creation over four years, but also help them find the main vocation or skill set that will help them create civilization. The human resource manager is a priest and king in the Kingdom of God, the singer is a priest and a king in God's kingdom.

Do we live up to this holistic view? Never. It is a dream and we must acknowledge where we must fall short and where we do fall short, but only so we can slowly, painfully become like Christ. Instead, I aspire and move toward liberal education: knowing all I can and continuing growth into God's Paradise.

Forgive me, Lord, when I call any field unclean; may I eat all the courses in Your great banquet.



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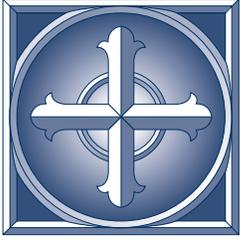
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