

How Should We Then Live

Francis Shaeffer

Chapter 1 – Ancient Rome

- Our presuppositions (how we look at life; our basic world view and grid through which we see the world) determine how we act. They also determine our value system. Even our creativity. They provide the basis for our values and decision making. Things around us influence us and mold our presuppositions more than we realize. But really, our presuppositions should be carefully chosen after considering what world view is true.
- To understand where we are in today's world (our intellectual ideas, culture, and politics), we have to trace back to history and look at philosophies, science, religion, and the arts. The Roman civilization is a direct ancestor of the modern Western world.
- Roman culture was shaped by ancient Greece. The Greeks tried to build their society upon the city-state or polis. But this failed since it is an insufficient base upon which to build a society. Then the Romans tried to build society upon their gods. But these gods weren't enough since they were finite and limited. So, their value system wasn't strong enough to withstand the pressures of life. Their little gods couldn't give a sufficient base for life, morals, values, or final decisions. And so, the Greek and Roman experiments in social harmony failed.
- **Julius Caesar** and **Caesar Augustus** were Roman emperors. They ruled as gods. But these human gods were also a poor foundation, and Rome fell. A culture with a weak base like this can only stand when there isn't great pressure.
- Someone's world view makes quite a difference in their strength as they are exposed to the pressures of life. Only the Christians could withstand the weakness of Roman culture because of their strong world view. Their strength rested in God. They had absolute, universal values to live by and by which to judge society. They also had a different view on dignity and value of people as they knew people are made in the image of God.
- In Rome, Christians were killed for their rebellion. They worshiped Jesus as God, and they worshiped God only. Worshiping this one God only was not tolerated by the Romans and was treason. Their worship was a threat to the unity of the Roman state. If they would have worshiped Jesus AND Caesar, they would have been safe. But they rejected all **syncretism**;



Ancient Rome



Roman gods & goddesses



Julius Caesar



Caesar Augustus

they allowed no mixture, and all other gods were seen as false gods. Then, the fact that they had an absolute by which to judge the state and its actions couldn't be tolerated by this totalitarian government. Since they had an absolute, universal standard by which to judge personal morals as well as those of the state, they were counted as enemies of totalitarian Rome and killed.

- **Constantine legalized Christianity in 313**, ending the persecution of Christians. Christianity then became the official state religion of the Empire. But by this point in the late Empire, apathy was everywhere. Apathy is seen in the lack of creativity in the arts.
- Throughout the Roman Empire, there were amazing works of art and architecture. All pursuits from intellectual pursuits, social life, music, art, etc. was marked by apathy. The **Arch of Constantine** in Rome had sculptures that were borrowed from monuments of the time of Emperor Trajan. Creativity and originality were lost.
- With inflation and an expensive government, authoritarianism increased to counter the apathy. With work no longer being done voluntarily, it was brought under authority of the state and freedoms were lost. Rome already had no sufficient base. It was weak and crumbling. The attack of the barbarians in 410 A.D. completed the breakdown of the Empire. And by 476, Rome was gone, and the empire divided.



Christians killed in Colosseum



Arch of Constantine

Chapter 2 – The Middle Ages

- The Middle Ages (500-1400 A.D.) was a time of social, political, and intellectual turmoil that came with the fall of Rome. Artists of the Middle Ages forgot many technical things and art declined. Roman paintings were full of life, but this was lost during the Middle Ages.
- Christian art had also been full of life. A parallel can be seen between the living quality of early Christian art and the strength of the church. Early leaders strongly emphasized true biblical Christianity. Later, as there was an increasing distortion away from biblical teachings, art also became distorted and changed. Art moved away from naturalism and realism. **Byzantine art** was characterized by formalized, stylized, symbolic mosaics and icons.
- Art was made with more spiritual values, and this resulted in art that set aside nature and the importance of the humanity of people for a spiritual quality. People were depicted as symbols rather than real people. Portrayal of nature was mostly abandoned and the living, human element was removed. (roughly from the split of the Roman Empire in 395 through the 11th century – Byzantine style)
- Ravenna was the center of Byzantine art in the west.



Berlinghiero, *Madonna and child*, Byzantine



Mosaic of emperor Justinian inside San Vitale in Ravenna

- **Emperor Justinian** built many churches (including the **Hagia Sophia**) and promoted the arts.
- There was a decline in learning in the west.
- Monasticism grew and monks helped to preserve and copy the Bible. Monasteries became centers of learning.
- Christianity became distorted as a humanistic element was added. The authority of the church took precedence over the teaching of the Bible.
- Roman musical traditions also disappeared as the church looked down on social occasions and pagan religious activities connected with them.
- There were concerns over material possessions and wealth. Monks took a vow of poverty.
- Virtues of honest, well-executed work were lifted up. The Book of Hours (private prayer books) illustrated typical occupations and virtues. (Limbourg brothers is the most famous example)
- The state has always posed a problem to the church, especially with questions of moral principle.
- Christian baptism was spiritually, socially, and politically significant. It marked a person's entrance into society. Only a baptized person was a fully accepted member of European society. This caused problems. The government seemed to be in tune with society, but at the same time could betray the people even more. **Ambrogio Lorenzetti's** *Allegory of Good and Bad Government* depicted this issue. On one side the devil ruled over all vices that destroy community. On the other side he depicted Christian virtues and activities.
- The church became mixed and too involved with other medieval institutions.
- The pope (titled the Servant of Servants) was a powerful medieval monarch (1100-1300). This monarchy triumphed in the Roman church rather than representative government.
- Classical Christian education was the general model up to the Renaissance.
- Faith was less and less founded on the Bible and more and more rested on the authority of the church proclamations.
- The most outstanding artistic achievements of the medieval centuries were of the church. Emperor **Charlemagne** and Carolingian culture commissioned many of the great works of art and architecture. He had many impressive churches built. Under his rule, the church became a more general cultural force. Church power mixed with state power. Many scholars came to Charlemagne's court. They laid the base for the unity of ideas in western Europe. During the Carolingian Age there were scholarly and artistic revivals (800s).
- Music was revived. The Gregorian chant was common – an impersonal, mystical, other-worldly style. Psalteries, flutes,



Hagia Sophia



Limbourg Brothers, Book of Hours



Ambrogio Lorenzetti's *Allegory of Good and Bad Government*



Romanesque church: Abbey of Sainte-Trinite, France

shawms, trumpets, drums, bagpipes, and organs were common instruments of the time.

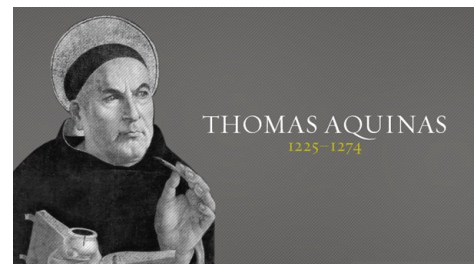
- The gradually awakened culture of the Middle Ages led to amazing works of architecture. The first great medieval style was in the 11th century: **Romanesque**: rounded arch, thick walls, dim interiors (because of small windows)
- In 1093, The Durham Cathedral used rib vaults and this moved toward the Gothic style. Then, with Saint-Denis the Gothic style was born. Cultural awakening leaped forward during this era.
- **Gothic**: pointed arches, lightness of interior because of the many windows and clerestory, rose window, rib vault, flying buttress (which allowed thinner walls and more windows)
- The Chartres Cathedral is a great example. It also shows an advance in sculpture.
- Early Gothic: 1150-1250; Late Gothic: 1250-1500
- The church continued to move away from teaching of early Christianity and distortions of biblical doctrine increased. A division was created between the humanistic elements of the Renaissance and the Bible-based teachings of the Reformation.
- In Florence, Italy the transition from Gothic to Renaissance is seen most clearly.
- The Middle Ages was a period of slowly developing awakenings that led to the rebirth in the Renaissance. It wasn't all dark; and the flourishing culture and ideas of the Renaissance were not all good.
- Populations rose, villages sprang up, there were the crusades, towns gradually freed themselves from the feudal system, early universities began to emerge, the Bible was translated into vernacular languages such as French.
- The Renaissance brought a change in thinking about man that put him in the center of all things. This was expressed in the arts. **Humanism** (defined more in chapter 3)
- To understand the Renaissance, we must look at the events that led up to this change of thinking:
 - o **Thomas Aquinas** - a theologian - had an incomplete view of the Fall – he believed that the will was fallen and corrupted, but that the intellect wasn't affected – and so people could rely on their own human wisdom. This meant that people could mix the teachings of the Bible with teachings of the non-Christian philosophers.
 - o **Raphael's School of Athens** shows this mixture. **Plato** points up toward **absolutes**, while **Aristotle** has his hand pointed toward the earth- emphasizing **individual things** or **particulars** (things that are about us).
 - o Aquinas brought this Aristotelian emphasis on individual things into philosophy of the Middle Ages and this paved the way for humanistic elements of the Renaissance and



Interior- Saint-Denis



Chartres Cathedral, France



Thomas Aquinas



Raphael, *School of Athens*
(See detail image on page 5)

the problems they created, such as the nature versus grace problem:

- *Grace* (the higher) - God the creator, heaven, the unseen, absolutes that give existence and morals meaning
- *Nature* (the lowers) - the created, earth and earthly things, the visible, individual acts of man

Beginning with man alone and the individual or particulars, how does one find any ultimate meaning for the individual things? The most important individual thing for man is man himself. But without some ultimate meaning for a person, what is the basis for morals, values, and law? Starting from individual acts rather than an absolute blurs what is right and wrong.

- Renaissance humanism (and humanism ever since) fails to find universals or absolutes that give meaning to the existence or morals.
- Thomas Aquinas gave more prominence to man's place in the world. But his teachings made individual things, the particulars, independent and autonomous, and so the meaning of the particulars was lost.

- **Two things paved the way for the Renaissance:**

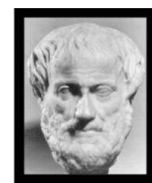
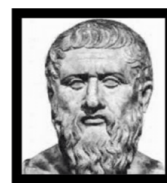
- The gradually awakened cultural thought and awakened piety of the Middle Ages
- An increasing distortion of the teaching of the Bible and the early church; humanist elements. Authority of the church took precedence over the teaching of the Bible and there was a mixture of Christian and non-Christian thought – paving the way for people to think of themselves as autonomous and the center of all things.

The Renaissance affirmed these distortions.

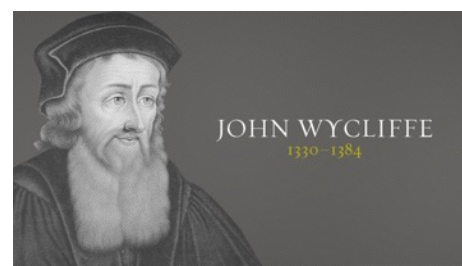
- On the other side, were people such as **John Wycliffe** who taught that the Bible was the supreme authority. He made an English translation of the Bible. Wycliffe and others emphasized a return to the Scriptures and insisted that man must return to God through the work of Christ alone. They moved away from humanism which had entered the church. The humanism of the Renaissance and the biblical doctrine of the Reformation have influenced the world even still today.



Plato Aristotle



Plato	Aristotle
Plato separates the forms from the material objects.	Aristotle insists on the inseparability of the form and matter.
Plato made universals primary and particulars secondary.	Aristotle made particulars primary and universal secondary.
Plato emphasized Being over Becoming.	Aristotle emphasized Becoming over Being.
Plato celebrated mathematics as the model of pure thought.	Aristotle grounded his philosophical system in biology.
For Plato the highest form of knowledge was knowledge of the pure forms or ideals— Platonic Idealism	For Aristotle, knowledge was grounded in empirical reality— Aristotelian Empiricism.
Plato's philosophy tended toward the transcendental	Aristotle's philosophy tended toward the imminent.
Plato favored intuition over logic.	Aristotle made logic the basis of his philosophy.
Plato used reason to overcome the physical world.	Aristotle used reason to discover the order of the world.
Plato influenced St. Augustine.	Aristotle influenced St. Thomas Aquinas.



Chapter 3 – The Renaissance

- **Giotto** made a radical change with art, giving nature a more proper place – portraying it realistically.
- There was a positive drift toward an art where nature had more emphasis.
- With the humanistic elements of the Renaissance came the unfortunate side of Thomas Aquinas in mixing the Christian and classical pagan world. Renaissance thinkers and artists looked back to classical Greek and Roman art, but exclusively to the non-Christian elements.
- Renaissance **humanism** evolved toward modern humanism. Humanism is a value system rooted in the belief that man is his own measure; man is autonomous- totally independent. **Humanism**- emphasis on man is seen constantly in the Renaissance. Man was the center of all. “Man is the measure of all things.” (This replaced God as the center or measure of all things.)
- Architecture also shifted back to the classical.
- **Brunelleschi’s** dome for the cathedral in Florence was an immense architectural breakthrough in engineering.
- Brunelleschi also worked out *perspective*, making possible a new way of depicting space in art.
- The new view of perspective also placed man in the center of space, and space was subordinated to mathematical principles from the minds of men.
- **Masaccio** was known as the father of the Renaissance. He was the first painter to consistently use perspective and a *vanishing point*. The faces in his paintings were also clearly portraits. His paintings had a true-to-life quality. He was also the first to bring light into his paintings from the naturally correct direction. He painted so that his figures looked in-the-round. (perspective plus lighting). It was also noted that he was the first to paint people with their feet actually standing on the ground (he worked out the issues of *foreshortening*).
- In the north, Flemish painters **Van Eyck** and **Robert Campin** were early masters of oil paint. Van Eyck mastered light and emphasized nature and landscape. Robert Campin made real portraits.
- There were technical and artistic advances in music as well. The Renaissance had an ideal of homogenous sound. Then there was the rise of the opera in Florence.
- With **Masaccio**, he pictured Adam and Eve as real people in the real world (he balanced humanism and Christianity in this sense).
- The art world was teetering between a biblical and nonbiblical view of nature and the particulars (the individual things, including the individual man).



Giotto, *Lamentation*



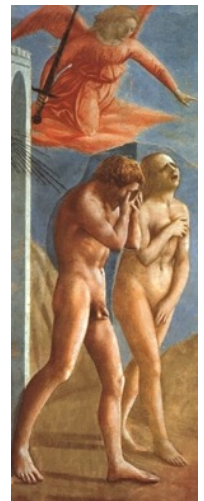
Brunelleschi's dome, Florence cathedral



Masaccio:

Left: *Holy Trinity*

Right: *Adam and Eve*



Van Eyck

- With **humanism**, there was an emphasis on things being autonomous. And after Masaccio died, there was a movement in this direction of humanism and away from the biblical view. Man was increasingly independent and autonomous. There was an increasing loss of anything that gave meaning. This dilemma of humanism is still with us today. And this shift can be seen in art.
- This can be seen in the *The Red Virgin* by **Fouquet**. Before this, Mary was painted as a symbol and was considered high and holy. In the Renaissance, Mary was painted as a real person. This was an advance because Mary was a real girl in the real world. However, it was taken too far. The king's mistress was painted as Mary with all holiness removed; and the meaning was also destroyed.
- **Humanism**- man will make himself great and be victorious (on his own, by himself)
- **Michelangelo's** *David* sculpture also shows how man is great. We aren't to think of this as the biblical David. He stands confident. His oversized hands say that man is powerful. Michelangelo's *Pieta* give a different vibe. The humanistic pride is gone. Michelangelo's later works don't show the humanism seen in his early works (like his *David* sculpture).
- **Leonardo da Vinci** was a true Renaissance man (he was an artist, scientist, engineer, architect, musician, etc.) – he could do everything well. Da Vinci grasped the problem of modern man and anticipated where humanism would end. He understood that man beginning from himself would never be able to come to meaning (on the basis of mathematics). Having only individual things, particulars, one never could come to universals or meaning, and only ends with mechanics. He saw ahead to where our generation has come – everything, including man, in the machine.
- **Thomas Aquinas** emphasized Aristotelian thought (directed downward toward the particulars), which led to subsequent problems of an emphasis on the particulars at the expense of meaning.
- In Florence they started to shift toward Plato and neo-Platonic thought, which emphasized the universals.
- Early men of the Renaissance tried to syncretize Christianity and Aristotelian thought, but failed. So after, men of the Renaissance tried to syncretize Christianity and Platonic thought, which also failed. Humanists were sure that man starting from himself could solve every problem. There was complete faith in man. But at the end of his life, da Vinci saw humanism's coming defeat.
- In the end, pessimism was the natural conclusion for humanism.



Robert Campin, *Werl Altarpiece*



Fouquet, *Red Virgin*



Michelangelo:
David



Pieta



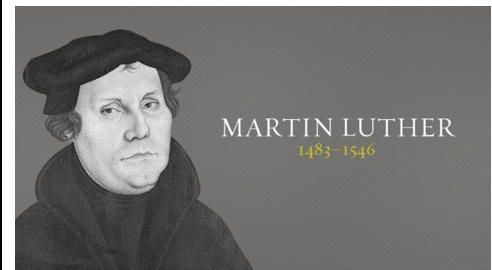
Da Vinci, *Vitruvian Man*

Chapter 4 – The Reformation

- Forerunners of the Reformation: John Wycliffe (1320-1384) and John Huss (1369-1415) emphasized the Bible as the supreme authority.
- The Reformation was born in reaction to distortions in the church. Humanism made its way into the church and led to authority of the church being accepted as equal to or greater than the authority of the Bible. This element of humanism also emphasized human work as a basis for earning the acceptance of Christ.
- Huss returned to teachings of the Bible; the Bible as the only source of final authority; and salvation comes only through Christ and his work. These were the basic views of the Reformation which came later.
- Martin Luther posted his Ninety-five Theses in 1517.
- Calvin gave his *Institutes of the Christian Religion* in 1536.
- Two things happening at the same time:
 - in southern Europe (Italy), the High Renaissance was based on a humanistic ideal of man's being the center of all things and man being autonomous
 - in northern Europe, the Reformation was exploding, giving an opposite answer
- Some ideas stemmed from Thomas Aquinas who believed that the will was fallen (from sin), but the mind was not. People believed they could think out the answers to all of the big questions, beginning from themselves. But with the Reformation, people could NOT begin from themselves and use human reason as a basis for questions.
- Reformers did not turn to man as beginning from himself. They turned to Christianity and the Bible. The Bible was the final authority. They believed the church should be under the teaching of the Bible. Not above or equal to it.
- The Reformation was removing the humanistic distortions which had entered the church:
 - The authority of the church had been made equal to authority of the Bible
 - human work was added to the work of Christ for salvation
 - after Thomas Aquinas, there had come an increasing synthesis between biblical teaching and pagan thought
- This can be seen in Michelangelo's paintings in the Sistine Chapel of the Vatican. He combined biblical teaching and pagan, non-Christian thought (as he made pagan prophetesses equal to Old Testament prophets)
- Reformers worked to make the Bible their standard for religion and for all of life.



Martin Luther, 95 Theses (1517)

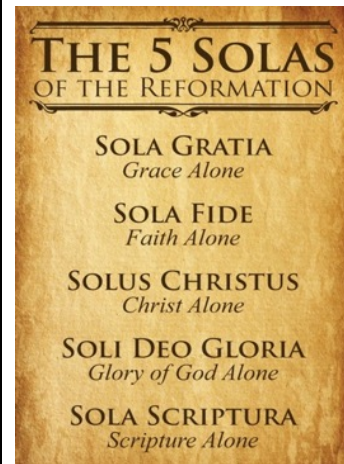


Thomas Aquinas



Michelangelo, pagan prophetess of Delphi, inside Sistine Chapel, 1509

- Reformers did not mix humanism with their beliefs. They had no problem of meaning for the individual things, the particulars; and no nature-versus-grace problem.
- The Renaissance centered on autonomous man, while the Reformation centered in the infinite-personal God.
- The Bible gives a unity to the universals and particulars. It tells true things about people and about nature.
- Reformers had no issue of particulars vs. universals or their meaning. The Bible gave meaning to all particulars, including the individual man. It gave a reason for the individual being great – man is created by God and in the image of God. This is the basis for a person’s dignity. Ironically, humanism had no real meaning for people.
- Man being made in the image of God made all people equal, and made all vocations have dignity (whether a king or a housewife)
- The Reformation also saw that man was fallen, and that all men are guilty before God.
- Humanism could never give an answer to explain both the greatness and the cruelty of man. The Bible solved this dilemma.
- The Reformation brought the belief that the individual person could come to God directly by faith through the finished work of Christ. People couldn’t do anything to earn it or add to Christ’s work.
- Reformers tended toward purifying religion from overemphasis on visual symbols, so they have been accused of being against the arts. The paintings and statues of Madonna and saints were seen as images to worship. Since they saw that Jesus was the only mediator between God and man, they sometimes destroyed the images – not as works of art, but as religious images that were contrary to the Bible’s teaching as Jesus as the only mediator.
- Music also changed. With the Bible, people had direct access to God. So, the congregation was allowed to sing (as in a direct approach to God) again for the first time in centuries.
- With influence from Baroque music, Reformation music took this style in its own direction. Handel and Bach were two great examples. Bach related his music to biblical truth.
- Albrecht Dürer was a Reformation artist. Dürer believed in a holy and pure gospel, not darkened by humanism. He created prints (engravings and woodcuts) and also paintings depicting Christian themes. His studies on nature showed how God’s world had value.
- As God created man, and in His image, he created man with creativity.



Albrecht Dürer



Albrecht Dürer
Four Horsemen of the Apocalypse

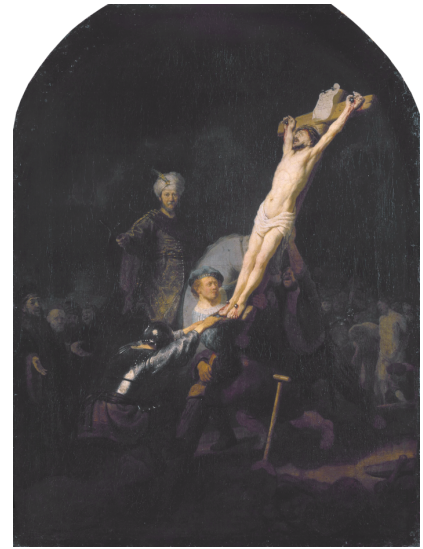


Adam and Eve



Albrecht Dürer, *St. Jerome in his Study*

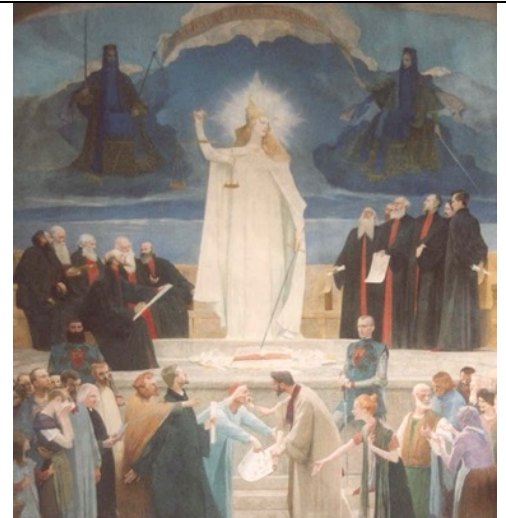
- Rembrandt was also a Christian Reformation artist.
- In his *Raising of the Cross* painting, the man in blue raising the cross was a self-portrait of Rembrandt. He showed the world that his own sins had sent Christ to the cross.
- Rembrandt's biblical foundation allowed him to excel at painting people with psychological depth.
- He didn't slip into the world of illusion as much Baroque painting of the Catholic Counter-Reformation did.
- Humanism took over the Renaissance in southern Europe. All was made autonomous and meaning was lost. In the Reformation, life and nature were things of dignity and beauty (and because of a biblical view, they had meaning).
- In Renaissance humanism, man had no way to find meaning in the particulars of life, and no place to find absolutes for morals.
- In the north, people of the Reformation were under the teaching of Scripture and had freedom, while also having compelling absolute values.



Rembrandt, *Raising of the Cross*

Chapter 5 - The Reformation Continued

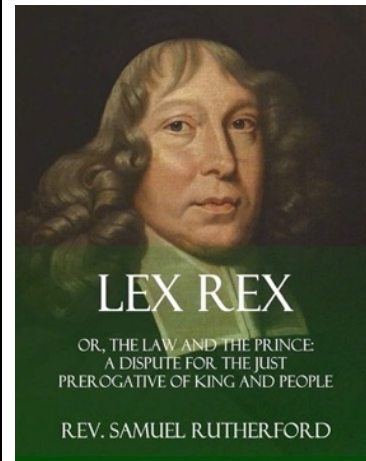
- The return to biblical Christianity gradually brought political freedom.
- The Reformation wasn't against culture or art.
- The Reformation gradually brought an improvement to society. The return to biblical teaching gave society the opportunity for freedom without chaos. There was more individual freedom because there was a consensus based on the absolutes given in the Bible, and therefore real values within which to have freedom.
- Paul Robert's mural: *Justice Lifts the Nations* reminds judges in the Supreme Court building that the place the Reformation gave to the Bible provided a basis for morals and for laws. Legal cases are shown in the foreground, and judges in black robes behind. How should judges judge so that their judgement is not arbitrary? Justice stands with her sword pointed to a book, The Law of God. This painting depicts the legal and sociological base in northern Europe after the Reformation. The Bible gives base to law.
- Christianity is the immortal seed of freedom of the world.
- Unlike the death-bound ideas of the Middle Ages, Reformers such as John Calvin did not lose contact with daily life.
- Constitutionalist ideas of Reformers such as Martin Bucer showed the principle of political limitation (England and Scotland).



Paul Robert, *Justice Lifts the Nations*, 1905, mural in old Supreme Court Building in Lausanne, Switzerland



- The biblical insistence on the responsibility of the people to God's law turned the political tide in countries where the Reformation's emphasis on the Bible as the only final authority took root.
- An example of the Reformation principle of people's political control can be seen in Samuel Rutherford's book *Lex Rex: Law Is King*. Here was the concept of freedom without chaos because there was form. There was a government of law rather than arbitrary decisions of men because the Bible was the final authority and base.
- Samuel Rutherford's work and tradition had great influence on the United States Constitution. His influence came through John Witherspoon and John Locke.
- John Witherspoon brought the principles of *Lex Rex* into the writing of the Constitution and laying down freedoms. He was also the only clergyman to sign the Declaration of Independence.
- John Locke secularized the Christian principles. He stressed inalienable rights, government by consent, separation of powers, and the right of revolution. But without the biblical background he drew from, his system had no foundation. Locke's own work has an inherent contradiction – his empiricism leaves no place for “natural rights.” Empiricism rested everything on experience. (**Empiricism** is a theory that states that knowledge comes only or primarily from sensory experience.)
- Natural rights must be innate to the nature of man and not based on experience, or they must have an adequate base other than man's experience. Locke tried to give results that come from biblical Christianity without having the base of the Bible. Thomas Jefferson picked up the secularized form of this Christian teaching. Many of the men who laid the foundation for the Constitution were not Christian. But they built upon the basis of the Reformation (either through *Lex Rex* or John Locke).
- The Reformation's preaching of the Gospel brought forth 2 things that were secondary to the message of the gospel: an interest in culture and a true basis for form and freedom in society and government. With this, a majority vote or a judge's ruling is never the final source of authority or right and wrong because the absolutes of the Bible are the true judge for society. We can always stand up to say that a majority vote is wrong.
- The Reformation in northern Europe contributed to checks and balances in government. With their strong emphasis on the Fall, Reformers weren't romantic about man. They understood that since everyone is a sinner, there is a need for checks and balances, especially for people in power.



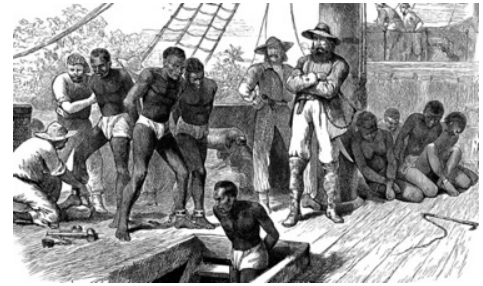
John Locke



Thomas Jefferson



- Issues with the Reformation: There were inconsistencies with the biblical teaching the Reforms claimed to follow. There was a twisted view of race (seen in slavery and racial prejudices), and a noncompassionate use of accumulated wealth. Yet the church did not speak out against these things.
- Today's Christians must acknowledge these inconsistencies and sins.
- The Industrial Revolution brought great things, but there was a lack of compassionate use of accumulated wealth. Yet the church was silent about the Bible's emphasis on a compassionate use of wealth.
- Women and children were exploited, there were poor working conditions, slums grew, and there was a discrepancy between the vast wealth of the few and the misery of the many.
- The churches of that time must be criticized for not shouting against these abuses. The Bible commands the church to speak clearly and courageously on these issues.
- At this time, there were also many non-Christian influences in culture. There were also many influential people to called themselves Christians, but were not Christians.
- The Bible makes plain that there should be effects in society from preaching the Gospel. Voices were raised to emphasize these injustices and lives were given to illustrate it as well (John Howard, Elizabeth Fry, John Wesley, William Wilberforce, George Whitefield)
- George Whitefield and John Wesley held revivals and the early Methodists that emerged from the revivals emphasized political, educational, and economic reform.



Slave ship



Industrial Revolution children workers



Chapter 6 – The Enlightenment

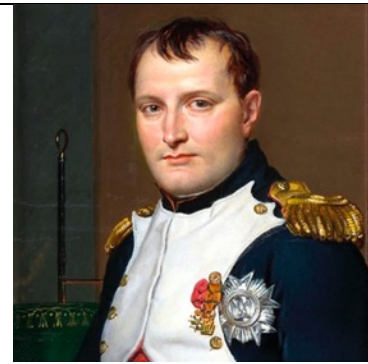
- The Reformation brought impressive results to political reform. In England the change can be seen in the 1688 Bloodless Revolution. Parliament was made to be an equal partner with the crown. This brought control to the monarchy within specific legal bounds. This had at its base, the Reformation. With this came ensuing freedom of public expression. French philosopher Voltaire, the “Father of the Enlightenment” was influenced by this.
- The French Revolution tried to reproduce the new conditions in England, but without the Reformation base, and instead based it on Voltaire's humanist Enlightenment base. Sadly, this resulted in a bloodbath and a breakdown



Voltaire

into what became the authoritarian rule of Napoleon Bonaparte. Trying to build what they had in England, but without a Christian base lead to massacre.

- The dream of the Enlightenment was reason, nature, happiness, progress, and liberty. It was purely secular in thinking. The humanistic elements of the Renaissance rose even higher in the Enlightenment. Here, man was starting from himself completely.
- The Enlightenment and the Reformation stood for and were based upon absolutely different things and produced absolutely different things.
- If there was any religion of the Enlightenment thinkers, they were deists. The deists believed in a God who created the world but then had no contact with it, and who had not revealed truth to men. God was silent.
- Men of the French Enlightenment had no base other than themselves (and they were finite and limited).
- In the painting the *Oath of the Tennis Court* by Jacques-Louis David, he depicted members of the National Assembly swearing to establish a constitution. Their base was purely a humanist theory of rights. They issued the Declaration of the Rights of Man, which sounded good, but had nothing to rest upon. The sovereignty of the nation was the general will of the people.
- This was in great contrast to the reform in England and to what resulted in America from the Declaration of Independence. Both of these had the Reformation base of Christianity.
- Men of the Enlightenment pushed Christian values aside and looked back to pre-Christian times.
- The humanist ideals quickly came to grief in France. The government killed 40,000 people, many of them peasants.
- Later, the Russian Revolution had similar crisis. The humanist base leads to only two options: anarchy or repression.
- In Russia, Lenin took over rule of Russia.
- What the Reformation produced is in great contrast to what Communist countries continue to produce.
- Never has a communist government gained power and built on their materialistic base without repressive policies. They stifle political freedom and freedom in every area of life, including the arts. For example, musicians Igor Stravinsky and Sergei Rachmaninoff left Russia to have liberty. Those who stayed faced constant repression.
- No place with a base of communism has produce freedom like what was brought forth under the Reformation of northern Europe.



Napoleon Bonaparte

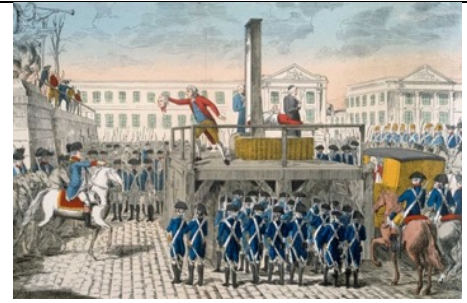


Jacques-Louis David, *Oath of the Tennis Court*, 1790-1794

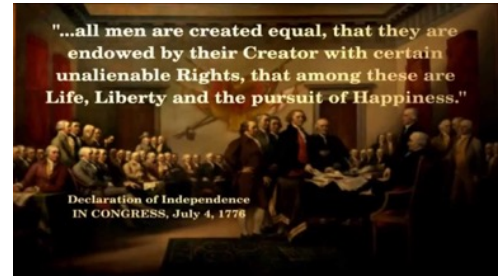


Composter Igor Stravinsky

- Places with a Reformation or biblical base have absolutes on which to combat injustice. There is a base on which to say that evils and injustices are wrong.
- Humanism has no final way of saying certain things are right and other things are wrong. For a humanist, the final thing which exists, the impersonal universe, is neutral and silent about right and wrong, cruelty and non-cruelty. Humanism has no way to provide absolutes. So, humanism in morals and politics is arbitrary. There is no base for right and wrong. Arbitrary absolutes can change or be reversed at any time. This has been seen in communist countries where laws change with the situation.
- On the biblical basis, there are absolutes, and one can say that things are right or wrong. Since God exists and there are absolutes, justice can be seen as absolutely good. This is practical and not just theoretical as results can be seen from what was produced in England and America. This was in sharp contrast to what was created in France during the Enlightenment and then later in Russia.



French Revolution, guillotine



Chapter 7 – The Rise of Modern Science

- 3 things happened simultaneously in history: the High Renaissance, the Reformation (in contrast to the Renaissance), and the Scientific Revolution
 - Da Vinci lived 1452-1519
 - Luther's 95 Theses: 1517
 - Calvin's *Institutes*: 1536
 - Copernicus lived 1473-1543
- The rise of modern science came with Copernicus and Vesalius in the late 1400s and early 1500s
- Medieval science was based on authority rather than observation (was developed through logic rather than experimentation)
- The foundation of modern science was laid when Thomas Aquinas's teachings were attacked by proving that his chief authority, Aristotle, made mistakes about natural phenomena.
- Since Aristotelian elements had become part of church doctrine, the church authorities attacked Copernicus and Galileo. Since they challenged Aristotle's teachings, the church thought they were also going against the Bible.
- In 1530 Copernicus gave his theory that the earth went around the sun (and not the sun around the earth).
- Francis Bacon (1561-1626) stressed careful observation and a systematic collection of information
- Galileo and Bacon relied on experimental evidence.



Copernicus



Galileo

- The Scientific Revolution rested upon what the Bible teaches – modern science was born out of the Christian world view.
- These early scientists believed that the world was created by a reasonable God, and so people could discover something true about nature and the universe on the basis of reason.
- Knowing that the world was created by a reasonable God, scientists could move with confidence. This was their philosophical base.
- Christianity is the mother of modern science because it insists that the God who created the universe has revealed himself in the Bible to be the kind of God He is. Therefore, there is a sufficient basis for science to study the universe.
- Later, when the Christian base was lost, technology and control by the state drove science; and there was a change in emphasis.
- Johannes Kepler (1571-1630) and Sir Isaac Newton (1642-1727) were Christians. Newton was loyal to what he believed the Bible taught. He had no problem with the *why* in science because he began with the existence of a personal God who created the universe. Without a biblical base, these scientists would have had no base at all.
- Now (with humanistic thinking), we have science obsessed with *how* the universe functions, while failing to ask *why*.
- With a foundation on God's truth, these early scientists believed that their scientific methods would never lead to any conclusion inconsistent with the Bible.
- The Christian base made modern science possible. Those who founded modern science, from Copernicus to Maxwell, were functioning on a Christian base. They believed that God was the Creator and Lawgiver and implanted laws in his creation which man can discover.
- On the Christian base, one can expect to find out something true about the universe by reason. There is an objective reality for science to examine. The Christian worldview gives us a real world to study objectively. And with a Christian base, the world is worth learning about and discovering because in doing so one is investigating God's creation.
- With a Christian base there is incentive to continue searching for objective truth that we have good reason to know is there.

World's Greatest 1000 Creation Scientists 2000

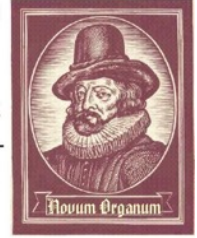
SIR FRANCIS BACON

1561 - 1626

Philosophy of Science

- Credited for formulating the "scientific method"
 - Induction
 - Experimentation
 - Interpretation of data
- Strongly opposed deduction from authority
- "Knowledge is power"; influenced the scientific revolution to follow

"Many shall run to and fro, and knowledge shall be increased." Daniel 12:4



Bacon is not noted for having an admirable personal character, but his rich and profound writings touched many aspects of human experience and charted the path for modern science.

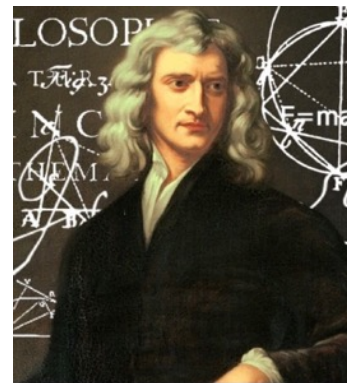
"A little philosophy inclineth man's mind to atheism, but depth of philosophy bringeth a man's mind about to religion."

"There are two books laid before us to study, to prevent our falling into error: first, the volume of the Scriptures, which reveal the will of God; then the volume of the Creatures, which express His power."

- Sir Francis Bacon

"Since we astronomers are priests of the highest God in regard to the book of nature, it befits us to be thoughtful, not of the glory of our minds, but rather, above all else, of the glory of God."

JOHANNES KEPLER (1571-1630)
founder of Physical Astronomy and Modern Optics

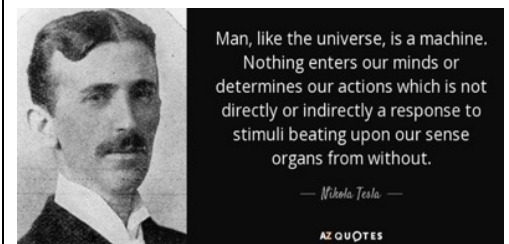
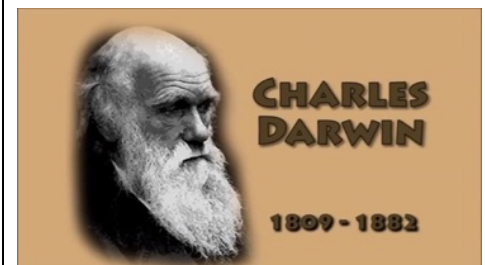
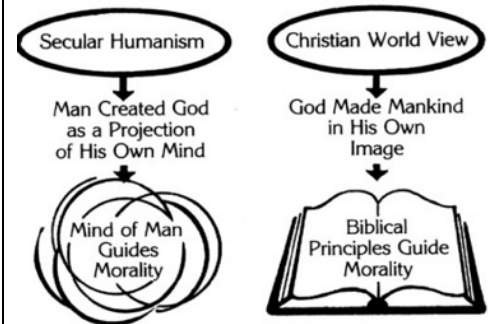


"We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane(secular) history whatsoever."

- Sir Isaac Newton

Chapter 8 – The Breakdown in Philosophy and Science

- To understand where we are in our intellectual ideas, we must look to philosophic, scientific, and religious lines.
- Plato understood that if there are no absolutes, then the individual things (the particulars... the individual things about us) have no meaning.
- If there is no absolute moral standard, then one cannot say in a final sense that anything is right or wrong. There must be an absolute if there are to be morals or real values. If there is no absolute beyond man's ideas, then there is no final appeal to judge between individuals and groups whose moral judgments conflict. We are just left with conflicting opinions.
- We need absolutes in morals and values, and to give our existence meaning.
- Since ancient Greece, non-Christian philosophers assumed that man can begin from himself and gather enough particulars to make his own universals. This rationalism rejects any knowledge outside of man himself, especially knowledge from God. These philosophers thought they could establish by reason alone a unified and true knowledge of what reality is.
- Shifts in science, philosophy, and in theology made modern man and society what they are today. In science, God was pushed to the edge of their belief systems. To them, everything was part of a total cosmic machine. This also left no place for man. Everything, including man, was part of the cosmic machine. People and all that they do are just part of the machinery. There is no room for morals. This thinking, on top of the humanism of the Renaissance (where man made himself autonomous), made life pointless and devoid of meaning... There can be no meaning or value of things, or absolutes for morals.
- Darwin and others who believed everything was random and by chance stripped meaning from life even more. If chance alone operates, why should that which exists move toward a consistent increase of complexity? Evolution and Darwinism tried to find a unifying principle to allow autonomous man to explain everything through naturalistic science.
- With the ideas of survival of the fittest and strength over weakness came the open door to racism and the non-compassionate use of accumulated wealth.
- Theory after theory failed to give a meaning and unity to life (Rousseau, Kant, Hegel, Kierkegaard).



**Humanism:
Man Rebels against God**

The Tower of Babel illustrates one expression of man's rebellion against God: **humanism, man's attempt to put himself in place of or above God.** The humanist tries to build man up by ignoring God. Since the Tower of Babel, humanism has appeared in many civilizations around the world. Its consequences are always the same: decline and ultimate ruin. Only when men acknowledge their Creator and honor Him can they succeed and progress as a people. "Blessed is the nation whose God is the Lord" (Psa. 33:12). ❖

- **Rousseau** advocated for freedom from any kind of restraint (from God, any authority)... an absolute freedom of the individual – a freedom where the individual is the center of the universe. His concept of autonomous freedom led to the Bohemian ideal – where the hero is the man who fights all of society’s standards, values, and restraints.
- Another philosopher, **David Hume**, criticized reason as a method of knowing truth. He defended the centrality of human experience and feeling.
- Reason was the hero of the **Enlightenment**. Emotion was the hero of **Romanticism**.
- Beethoven’s music (Romantic era) gives the impression of being an outpouring of his personality. It is very expressive. Romantic painters emphasized the grandeur of nature and the universe.
- Artist Paul Gauguin, a Post-Impressionist painter (who followed Rousseau) abandoned his family and went to Tahiti in search for freedom and the glorified primitive life. But he found death and cruelty and ended up finding that no man can answer the ultimate questions of life.
- They attempted to make nature the basis of morals. Nature cannot be our moral standard. Nature has an element of cruelty because of The Fall.... If nature is the standard to live by- then cruelty becomes equal to non-cruelty.
- Those who tried to come from the rationalistic position based on their own reason ended up having to conclude that everything, including man, is a machine.
- Today, in philosophy, politics, government, and morality, truth has died because people see solutions in terms of synthesis and not absolutes.
- Modern man is stuck in a dichotomy – the separation between the area of meaning and values and the area of reason.
- Man beginning with himself and his proud humanism tried to make himself autonomous, but instead of becoming great, man found himself ending up being only a collection of molecules.
- Traveling from the pride of man in the Renaissance and the Enlightenment down to the present despair, we can understand where modern people are. They have no place for a personal God. Beginning only from man himself, people affirm that man is only a machine. But those who hold this position can’t live like machines... so they are left having to search outside of themselves to give meaning to life. This solution is intellectual suicide. Here we can see how the pride in the sufficiency of human reason led to despair.

Chapter 9 – Modern Philosophy and Modern Theology

- **Existential** philosophers tried to find meaning in life... but in the area of non-reason. Modern man has no absolutes.
- Jean-Pau Sartre was an existentialist who held that in the area of reason, everything is absurd. He also believed that man can authenticate himself by an act of the will, but the will could act in any direction. The world had no purpose. But he couldn’t live consistently with his own belief. By making a value judgment (about a war being bad) – he destroyed his own position. He used reason to conclude that some things are right and some are wrong.
- Humanistic man wanted to find answers separated from reason. He tried to make himself self-sufficient and said that man starts from himself and builds his own universals. His great hope that he could begin from himself and produce a uniformity of knowledge led

him to a place where his mind told him that he was only a machine/bundle of molecules. And then he tried to find meaning in the area of non-reason.

- We saw many proposed solutions. Huxley thought that through drugs man could find truth inside their own heads.
- Truth is inside man's own head and the idea objective truth was gone.
- Another nonrational way to give meaning to life and values was through Eastern religious experiences (Buddhism and Hinduism).
- These methods were seeking truth inside one's own head while also negating reason.
- Others looked to art to give meaning to life. Salvador Dali also looked into the area of non-reason for hope and meaning. He said that since all things are made up of energy – he found meaning to life
- Modern humanistic thinking is marked by the dichotomy that reason is separated totally from nonreason.

There are no values. Meaning and values are totally separated from reason.

- In the Middle Ages & Renaissance, humanistic elements entered the church. The Reformation worked to remove these elements from church teaching. But humanistic thinking went deeper in the Renaissance and the Enlightenment
- The attempt to synthesize the rationalism of the Enlightenment and Christianity is called *religious liberalism*. This rationalistic theological liberalism denied the supernatural. But they wanted to hold on to historic Jesus. They wanted to cut out the supernatural parts of the New Testament, which clearly can't work. The Bible is either true or it isn't. It can't be true and untrue at the same time. If you get rid of the supernatural, then you have no historical Jesus.
- The religious liberals or rationalistic theologians believe that the Bible has many errors.
- Through existential philosophy, the Bible has mistakes in the area of reason, but can still provide a religious experience in the area of non-reason. So, the Bible doesn't give moral absolutes or truth. For them- it isn't faith in *something*, but faith in *faith*. And since the Bible doesn't give them a basis for morals or laws, they are left with their own personal arbitrary values. And because these rules or laws are arbitrary, they can change and be reversed whenever they please.
- These liberal theologians also have no way to explain why evil exists... and they end up having to say that everything that *is*, is God. Cruelty is equal to non-cruelty. They have no way to say what is right and what is wrong.
- Liberal theologians don't accept that God in the Bible and in Christ gave man truth. So for them, all content about God is dead. They are just left with religious words without content. The motivating religious words of the Bible are separated from their original content and context in the Bible and are then used for manipulation. The words can be then taken in an arbitrary direction (such as the shift in sexual morality).
- Without no personal God, all is dead. Yet man, being truly man, cries out for a meaning that can only be found in the existence of the infinite-personal God.

Chapter 10 – Modern Art, Music, Literature, and Films

- Modern pessimism and modern fragmentation spread in 3 ways: geographically (Europe to U.S.), culturally (from philosophy to art to music to culture), and socially (from intellectuals to everyone).
- Reason led to pessimism and all optimism was in the area of non-reason.
- In art, the viewer began to ask if there is any meaning to what they are looking at.
- A breakthrough came with **Impressionism: Claude Monet, Renoir, Pissarro, and Degas**. They painted what their eyes brought them, but this left the question if there was a reality behind the light waves reaching the eyes. But this reality became a dream, and Impressionism fell apart. With Impressionism, the door was open for art to become the vehicle for modern thought.
- **Post-Impressionism** tried to solve the problem by trying to find the way back to reality, to the absolute behind the individual things. They felt a loss of the universals but failed in trying to solve the problem.
- Leading Post-Impressionist artists: **Paul Cézanne, Van Gogh, Paul Gauguin, Georges Seurat**
- Their worldview was reflected in their art. Art became the vehicle for modern man's view of the fragmentation of truth and life. The fragmentation shown in Post-Impressionism paintings was parallel to the loss of a hope for a unity of knowledge in philosophy.
- Cézanne reduced nature to basic geometric forms. He was searching for a universal which would tie all kinds of particulars in nature together, and this gave nature a fragmented, broken appearance. In his painting *Bathers*, Cézanne brought the appearance of fragmented reality to man. Man was presented as fragmented.
- From this point, artists could either move to the extreme of ultranaturalism, such as the photo-realists, or to the extreme of freedom, where reality becomes so fragmented that it disappears, and man is left to make up his own personal world.
- Wassily Kandinsky said that since the old harmony (a unity of knowledge) had been lost, these two possibilities were all that remained.
- Picasso's *Les Femmes d'Alger (O. J. R. M.)* marked the birth of **Modern art**. He brought together the fragmentation of Cézanne and the primitive (from African masks). The people are made to be less than people; humanity has been lost.



Claude Monet, *Poplars at Giverny*

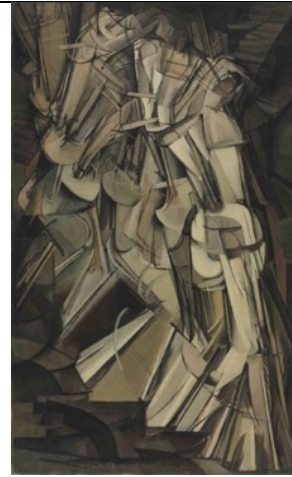


Paul Cézanne, *Bathers*



Picasso, *Les Femmes d'Alger (O. J. R. M.)*

- In great art, *the technique fits the world view being presented, and this new technique of fragmentation fits the worldview of modern man.*
- Picasso's portraits weren't actually portraits, but his prophecy of a ruined world that had been founded on man's humanist hope.
- **Marcel Duchamp** took the idea of fragmented reality onto the canvas. This fragmented reality took man to the absurdity of all things.
- **Dada art** – all things come about by chance. This resulted in the final absurdity of everything, including humanity.
- In *Nude Descending a Staircase*, the human is lost. We are just left with a fragmented view of a life that is absurd.
- Duchamp realized that the absurdity of all things includes art itself.
- Duchamp's "ready-mades" were objects (like a bicycle wheel) that he found and signed. Art itself was now declared absurd.
- Philosophers from Rousseau, Kant, Hegel, and Kierkegaard onward lost their hope of a unity of knowledge and a unity of life. They presented a fragmented concept of reality, and then the artists painted that way. But this just led to the absurdity of all things.
- The philosophers first formulated intellectually what the artists later depicted artistically.
- **Jackson Pollock** is the best example of painting deliberately to make a statement that all is chance. By dripping the paint, his paintings were a product of chance. Or were they? Isn't there still order to the lines on the canvas? The universe is not random. It has order.



Marcel Duchamp, *Nude Descending a Staircase*



Marcel Duchamp, *Bicycle Wheel*



Jackson Pollock, *Convergence*

- These ideas also spread through music. **Schoenberg's** music had no resolution. This stood in sharp contrast to **Bach** who on his biblical base, had much diversity but always resolution. Bach's music had resolution because as a Christian he believed there will be resolution for individual life and for history. Music from the biblical teaching of the Reformation was shaped by that world view, and so the worldview of modern man shapes modern music. Music of non-resolution is a fitting expression of the place to which modern man has come.
- **Claude Debussy** opened the door for fragmentation in music and influenced many composers after.
- *Art and music were vehicles for carrying a world view to masses of people which philosophy wouldn't have touched.*
- **John Cage** believed the universe was a universe of chance, and to express this he made music by chance. And his music always turned out to just be noise.

- But one cannot live on such a base because the universe is not random. His theory doesn't fit reality. His music (noise) stood in sharp contrast to the carefully formed things around us. The universe is not what Jackson Pollock and John Cage said it is.
- *This leads us to the question: Is this art really art? Is it not bare philosophic, intellectual statements, separated from the fullness of who people are and the universe is? The more it tends to be only an intellectual statement rather than a work of art, the more it becomes anti-art.*
- Science – with modern science, the Christian base was abandoned, and scientists tried to make the philosophy of positivism their base for knowing. **Positivism** basically says- you look at an object and there it is. The information that reaches you through your senses enables you to know the object in a straightforward and uncomplicated way.
- The problem is, there is a subjective element in the scientific process. We make choices out of the information that comes. The observer is never entirely neutral as they make conclusions.
- Without a Christian base, what assurance do people have that what reaches them through the senses corresponds to what is out there? Humanism in the Renaissance had not been able to find a way to give meaning to the individual things, the particulars.
- *Without a Christian base, how can one be sure that they know? Now, scientists have no base for being sure that what they think they observe corresponds to what really exists.*
- *The humanist has no base for knowing within his own philosophic system.*
- *With this weakened certainty about objectivity, people find it easier to arrive at a conclusion that they desire for the sociological ends they wish to see attained.*
- This affects the news media. As their concept of truth becomes more relative, being objective in news is diminished, and there is a loss of a philosophic base for truth.

Linguistic analysis – analysis of language

2 main philosophies: **existentialism** and **linguistic analysis**

- Both are really anti-philosophies
- Existentialism deals with the big questions, but separates the attempted answers from reason. Linguistic analysis examines language on the basis of reason. But language doesn't lead to values or facts, but to language.
- If man is a machine and lives in the area of non-reason, he has no way to distinguish between right and wrong or between what is objectively true as opposed to illusion or fantasy.
- In this time of fragmentation, we come to no certainties concerning moral values.
- The humanist pride of the Renaissance set man up to be autonomous. But the end result is that humanity and meaning are gone. Modern people, on their basis of reason, see themselves only as machines. As they move into the area of non-reason to look for optimism, they find themselves separated from reason and without any human or moral values.
- There is no longer any certainty or categories upon which to distinguish between reality and illusion. If people begin only from themselves and really live in a universe in which there is no personal God to speak, they have no final way to be sure of the difference between reality and fantasy or illusion.
- On the Christian base, it is possible to know why music speaks. Man is not the product of chance. Man is made in the image of God. With the Bible and revelation of God through Christ, there are certainties of human values and moral values and categories to distinguish between illusion and fantasy. But not for those with a humanist position.
- People function on the basis of their world view, and so society has radically changed.

Chapter 11 – Our Society

- This new thought form became the almost totally accepted viewpoint, and values died.
- As the Christian world view weakened, most people adopted two impoverished values:
personal peace and affluence
- Personal peace means just to be left alone, not troubled by the troubles of other people; having your personal life pattern undisturbed.
- Affluence is an overwhelming and ever-increasing prosperity – a life made up of things and more things; success judged by an ever-higher level of material abundance.
- The fragmented concept of knowledge and life had become dominant. People asked- why be educated? The answer was to make more money. But this left no meaning for man and no meaning for education.
- The work ethic had meaning when inside a Christian base. But once this base was removed, work became an end in itself – with no reason to work and no values to determine what to do with the products on one’s work.
- Then there was the drug culture in the 60s & 70s. Drug taking was an ideology and they hoped drugs would giving meaning inside one’s head in contrast to objective truth. It was an attempt to find meaning in the area of non-reason. This generation wanted more to life than personal peace and affluence, so they turned to drugs. They were right in their analysis of the problem, but they were mistaken in their solution.
- Humanism, man beginning only from himself, had destroyed the old basis of values, and could find no way to generate with certainty any new values.
- The impoverished values of personal peace and affluence had come to stand supreme. All that remained was apathy. Hope was gone.
- The young started the follow **Marxism**... even though throughout history there is clear evidence that Marxism and communism always bring oppression.
- **Materialism** is the philosophic base for **Marxist-Leninism**, which gives no basis for the dignity or rights of man. But they are attracted to Marxism by its constant talk of idealism.
- Marxism used the words of Christianity (which does give a base) by talking about the dignity of man.
- *People’s presuppositions rest upon what they consider to be the truth of what exists. And people tend to act ultimately with remarkable consistency to their presuppositions – their world view.*
- In the U.S. many other practical problems developed as man’s desire to be autonomous from God’s revelation grew. And increasingly it reached its natural conclusion. Sociologically, law was no longer the base by which one could be ruled rather than arbitrary judgments.
- Without a sufficient base, modern science will become sociological science, and so civil law is moving toward sociological law.
- In modern society, there are no absolutes. All is relative. The only absolute allowed is the absolute insistence that there is no absolute.
- In the days of the Enlightenment (Rousseau), they attempted to make nature the base for law... principles of natural law that were discoverable by reason. But this failed. Nature is not a sufficient base for morals or law, because nature is both cruel and noncruel.
- Man has failed to build only from himself autonomously and to find a solid basis in nature for law, and we are left today with “experience.”
- And now, with no absolutes, the Constitution can be made to say what the courts of the present want it to say – based on the court’s decision as to what the court feels is sociologically helpful at the moment. Once the door has been opened, anything can

become law and the arbitrary judgments of man are king. The courts not only interpret the laws, but also make law. Now, arbitrary judgments concerning current sociological good rule.

- As arbitrary absolutes characterize communistic rule, there is a drift in this direction. This means that tremendous changes of direction can be made, and the majority of the people tend to accept them without question.
- In 1973, Roe vs. Wade, the Supreme Court decided that all women can have an abortion, without question or discussion. The fetus has no protection under law, because the word health (of the mother) has been given a very wide meaning. This ruling held that the unborn child is not a person within the meaning and protection of the term “person” in the 14th amendment. So all unborn children are stripped of all constitutional protection for their lives, liberty, and property. This is a totally arbitrary absolute. It is medically arbitrary. We can see this by how society accepts the destruction of the fetus by abortion, yet can question whether or not it is ethical to do in vitro fertilization. It is also arbitrary legally. In the 13th and 14th amendments, the purpose was to prevent any court from ever again defining the concept of a person (after the Dred Scott case especially) and therefore exclude and class of human beings from the protection of the Constitution and the safeguards it established for the fundamental rights of human beings (whether slaves, women, black, children, etc.).
- With abortion, this arbitrary absolute by law is accepted by most, even though it was bred with relativity (and no absolutes). This law was decided based on what they believed to be sociologically helpful. And we are now left with sociological law without any certainty of limitation. What is next?
- By the arbitrary ruling of the Supreme Court, the unborn baby is not counted as a person. How odd after the past cry against the cruel viewing of the black slaves as a non-person. And now millions upon millions of babies of all genders and skin colors are declared non-persons by law.
- As the Christian base and consensus dies, there are not many sociological alternatives. **Hedonism** is one option. Hedonism is where every man does his own thing. But this leads to chaos. Another option is the absoluteness of the 51% vote. In the dates of Christian culture, an individual could stand with the Bible and judge and warn society, regardless of the majority vote, because there was an absolute by which to judge (an absolute for morals and law). But this is no longer a social force in our culture. And so if a majority votes for something, then it will be law.
- Sexual right and wrong depend now on only what most people are doing sexually at a given moment of history.
- So... if there are no absolutes... and we don't like the chaos of hedonism or the absoluteness of the 51% vote, there is only one alternative left – one man or an elite, giving authoritative arbitrary absolutes.
- If there are no absolutes by which to judge society, then society is absolute. The Christian consensus originally gave us form and freedom.
- The lack of a rooted moral belief system is the deepest challenge to society's survival.
- Humanism has led to its natural conclusion. Da Vinci so long ago realized that starting only from man, mathematics leads us only to particulars – and particulars lead only to mechanics. Humanism has no way to find the universal in the areas of meaning and values.
- We have seen man destroy the base which had given man the possibility of freedoms without chaos. Humanists have been determined to beat to death the knowledge of God. The death of values has come with the death of that knowledge of God. The other result of

the loss of meaning and values is that the elite will exist. Society hates chaos. Some group or some person will fill the vacuum. An elite will offer arbitrary absolutes, and who will stand in its way?

- Will the silent majority help? The silent majority is divided into a minority- Christians who do have a basis for values; and a majority – who are left with their two poor values of personal peace and affluence.
- Most of the silent majority will sustain the loss of liberties without raising their voices as long as their own life-styles aren't threatened.
- And since personal peace and affluence are the only values that count for the majority, politicians know that they must promise these things to get elected.
- 5 attributes marked the end of the Roman Empire: love of show and luxury (affluence), a widening gap between the very rich and very poor, an obsession with sex, freakishness in the arts masquerading as originality and pretending to be creativity, and an increased desire to live off the state. Seems like we are back in Rome.

Chapter 12 – Manipulation and the New Elite

- We must consider the coming of a manipulative authoritarian government to fill the vacuum left by the loss of Christian principles.
- Methods and theories of manipulation: psychological techniques, techniques associated with biological science, and influence of the media.
- Psychological methods of manipulation:
 - o Sociological determinism involving conditioning/behaviorism:
 - o B.F. Skinner - People can be explained by how their environment has conditioned them, and since society plays an especially important role in that environment, society can and should use positive stimuli to bring about the society it wants.
 - o He believed utopia was a totally conditioned society. But if you manipulate everyone to control all the details of society, man dies.
 - o The Christian position is that conditioning does not explain what people are. Christianity insists that each individual person exists as a being created in the image of God and has dignity.
 - o With **determinism**, what is considered right is arbitrary.
 - o People have opened themselves to being treated as machines.
 - o Those who hold behavioristic concepts are often in positions of influence. They often control education down to the lowest grades.
- Biological methods:
 - o Francis Crick was a huge influence in the area of biological manipulation. He thinks that man can be essentially reduced to the chemical and physical properties that make up DNA. So, he basically believes we could reduce man to an electrochemical machine. This leads to the idea that man can and should be manipulated and even controlled.
 - o Crick brought forth a faith system based on the prestige of science. He believes natural selection is generated by chance in an impersonal universe. To him, man has a genetic code and an environment that influences us. That's all people are.
 - o Crick believes that the future is in our own hands and we can do what we want. And with technology, we can make life easier for humans and make changes. We are tinkering with the system. He also states that some people should decide that some people should have more children and some should have fewer.

- Crick then talks about education. He says that if we learn something in school, we are forced to learn it in a more regular way. We absorb it at a more impressionable period and do exercises on what we learn. He wants to bring the biological nature of man and the acceptability of human engineering down into the education of lower grades even.
 - According to what Crick believes, we are simply the sum of the impersonal + time + chance; nothing more than energy particles (cells, random genetic coding, etc.). And with this- we can disregard human life. We can kill through abortion and even introduce euthanasia for the old. Abortion is already here, and the door is now open for euthanasia.
 - Crick put a strong emphasis on genetic engineering with a group of people who should decide who should be the parents of the next generation. He thinks modern medicine is a menace since it keeps the weak alive so that they can breed a less-than-best next generation.
 - Genetic engineering can lead to dangerous places – a baby grown entirely outside of the body (in vitro) or cloning... then ethical problems of keep bodies alive in order to harvest organs...
 - Without the absolute line which Christianity gives for the distinctiveness of people, even things which can be good in themselves lead to humanness being completely lost.
 - Infertility and artificial insemination... selecting donors and genetically determining what children to create... are there moral issues here?
 - By teaching people from all sides that they are just machines, their resistance to manipulation is weakened. Man has no boundary left for what he *should* do and is only left with what he *can* do. So, moral “oughts” are only what is sociologically accepted at the moment. Will today’s unthinkable still be unthinkable in 10 years?
 - The Christian view gives a basis for people being unique, as made in the image of God, but this has been largely thrown away.
 - People have been taught that truth as objective truth doesn’t exist. All morals and laws are seen as relative. Slowly, people gradually accept the idea of manipulation, and open themselves gradually to accept the practice of the varying forms of manipulation.
 - On the basis of nature, there is no way to derive the *ought* from the *is*. The *is*, is what is naturally there. And what *is* gives no clue to what ought to be, so we must choose our values arbitrarily. Once people accept this mentality, it is much easier to impose arbitrary absolutes.
 - Some think politicians should take anti-aggression pills. And some say public officials should have psychological testing every year. But who does this testing?
 - Three questions rise in this discussion about social manipulation:
 - Who will control the controllers?
 - What will happen now that people have no boundary condition indicating what they *should* do in contrast to what they *can* do?
 - If mankind is only what modern people say it is, why does man’s biological continuation have value?
- Influence of the media:
- TV manipulates viewers just by its normal way of operating. Many people assume that when they have seen something on TV, they have seen it with their own eyes. But TV has been edited. The viewer doesn’t see the event, they see an edited form

- of the event. It is not the actual event which is seen, but an edited symbol or edited image of the event. An illusion of objectivity and truth is built up.
- Those filming and editing have a subjective viewpoint.
 - When we see a political figure on TV, we see the image someone has decided we should see. (We aren't seeing the person as he necessarily is.)
 - When an elite provides arbitrary absolutes, the mass media can be a vehicle for manipulation. And most of those who are in prominent positions of influence and who decide what is news have the modern, humanist world view. And their world view is the grid which determines their presentation.
 - Not only do the newsmakers make certain things news, but the color they put on the news is picked up as well.
 - Just like we now have sociological science and sociological law, we now also have sociological news. Objectivity, the old ideal of journalism, is lost.
- Any authoritarian government has almost endless means of manipulation.
 - Subliminal influences are a possibility.
 - The liberal dilemma: how can one be against injustice yet remain rational enough to combat the authoritarian forms of government that replace injustice with tyranny of a different order?
 - Instead of thinking of an overnight change, with all of the available manipulation techniques, we have to consider the subtle trend by leadership of the country toward greater control and manipulation of the individual.
 - Unfortunately, many who talk of civil liberties are also committed to the concept of the state's responsibility to solve all problems.
 - The Christian consensus that gave us freedom is increasingly forgotten, and a manipulating authoritarianism will fill the vacuum.
 - When the freedoms that came from biblical Christianity are separated from the Christian base, they become a force of destruction leading to chaos.
 - "When freedom destroys order, the yearning for order will destroy freedom."
 - Left or right makes no difference. They are only two roads to the same end. There is no difference between an authoritarian government from the right or left, the results are the same. An elite, authoritarianism will gradually force form on society so that it will not go on to chaos. And most people will accept it from the desire for personal peace and affluence, or from apathy.

Chapter 13 – The Alternatives

- Overwhelming pressures are being brought on people who have no absolutes (and only have values of personal peace and affluence). These pressures are progressively preparing modern people to accept a manipulative, authoritarian government.
- Pressures on us now:
 - Economic breakdown
 - Modern society's inability to find a solution to the problem of inflation without causing economic recession opens the door wide for economic breakdown. History indicates that at a certain point of economic breakdown people stop being concerned with individual liberties and are ready to accept regimentation.

- War or the serious threat of war
 - Will the western countries be able to stand against the totalitarian (communist) nations now that the Christian base of the Western freedoms is largely gone?
- Chaos of violence
 - Political violence/terrorism has become one of the phenomena of the age.
 - People give up liberties when faced with the threat of terrorism.
- Radical redistribution of wealth of the world
 - A lowering of prosperity and affluence followed by a redistribution of power in the world... which welcomes a manipulating authoritarian government
- Growing shortage of food and other natural resources in the world
 - As the Christian consensus dies, we are left with *utilitarianism*.
 - A growing food shortage will constitute an increasing pressure to cause people to drift along with growing authoritarianism that promises solutions. As insecurity grows, greed (with the goals of personal peace and affluence) also grows.
- Freedom without chaos cannot be separated from its roots (the Christian base).
- As pressures increase, people will not stand.
- Now people believe that what is right changes with the times and with changing situations.
- The world view of people will determine the private morals and form of society.
- As the Christian base fades away, freedom will disintegrate. The system cannot go on divorced from its founding roots.
- That attempt to be autonomous – independent from God and from the Bible – affects the political leaders, university professors, and common people. Most leaders think in terms of synthesis instead of fixed standards and absolutes. **Synthesis:** people see no fixed, final right or wrong, but only a mixture.
- **Pragmatism:** doing what seems to work without regard for fixed principles of right or wrong is largely in control now. People deal with problems in a practical approach, without any ideals or principles.
- Expediency at any price to maintain personal peace and affluence is the accepted norm. Absolute principles have little or no meaning in the place where the decline of western thought has come.
- Without a base for right and wrong, but only a concept of synthesis, pragmatism, and utilitarianism, what will not be given up for the sake of immediate peace and affluence?
- As the above-mentioned things (economic recession, war, violence/terrorism, limited food and resources) come upon people who only have values of personal peace and affluence, they will be crushed.
- There are only two alternatives:
 - Imposed order
 - Society affirming the base which gives freedom without chaos- God's revelation in the Bible
- The biblical message is truth, and it demands a commitment to truth.
- Accepting Christ as Lord and living under God's revelation gives morals, values, and meaning, including meaning for people. It gives truth. Truth that gives unity to all of knowledge and all of life.
- Christians do not need to be a majority in order for this influence in society to occur.
- Paul said that the Greek and Roman world view weren't enough to answer the questions posed by the existence of the universe or by the uniqueness of man. And they deserved

judgment because they knew they didn't have an adequate answer to questions raised by the universe or existence of man. They refused and suppressed the true answer.

- Romans 1:18-20: The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness,¹⁹ since what may be known about God is plain to them, because God has made it plain to them. ²⁰ For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.
- God exists. He has not been silent. He has spoken to people in the Bible and through Christ. This truth was the basis for a return to biblical Christianity in the Reformation.
- Form and freedom came in culture and society that was built on biblical Christianity.
- This freedom did not lead to chaos. This can give hope for the future. It is either this, or an imposed order.
- People function on the basis of their worldview more consistently than they even realize.
- The problem is having and acting upon the right world view. The worldview of Christianity gives men and women the truth.

Special Note

- The hallmark of the present generation of humanistic thinking is the acceptance of the dichotomy, the separation of optimism about meaning and values from the area of reason.
- As Christians we are not only to know the right world view that tells us the truth of what is, but consciously to act upon that world view to influence society.
- The danger to the rise of authoritarian government is that Christians will be still as long as their own religious activities, evangelism, and lifestyles are not disturbed.
- We are not excused from speaking just because society no longer rests on Christian thinking. Christians can influence society even when they aren't the majority.
- If we as Christians do not speak out as authoritarian governments grow, eventually we and our children will be the enemy of society and the state. No truly authoritarian government can tolerate those who have a real absolute by which to judge its arbitrary absolutes, and who speak out and act upon that absolute.
- To make no decision in regard to the growth of authoritarian government is already a decision for it.
- Ezekiel 33:10: Our offenses and sins weigh us down, and we are wasting away because of them. How then can we live?