

TRUTH IS FALLEN IN THE STREET

Examining the Pedagogy
of Christian Teachers
in Public Schools

JAY JUSINO

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ISBN-10: 1720684367

ISBN-13: 978-1720684367

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Preface

Warning:

“When there are many words, transgression is unavoidable.”

Proverbs 10:19

While perhaps shorter than most, this work contains many words. It is therefore a guarantee, by reason of the Scripture, that it contains error. This work is written with the aim of helping others “take every thought captive” and, thus, making those thoughts “obedient to Christ” (2 Cor. 10:5), specifically in the discipline of modern public education. Yet the sword cuts both ways. The writer too must take every thought captive (Rom. 2:1)!

One problem with writing a book or publishing a paper is that one can’t ever really take back or retract what has been written and distributed. If an error is found, it is true that a reprinting can be done, but even if a reprinting is done, the original would still exist in print in the mind of some reader who will never become

aware that a reprint has been made. Therefore, as an author, though my conscience is clear on the position of this text, I acknowledge that this fact in no way makes me innocent, nor does it make this text free of error! It is the Lord who judges me (1 Cor. 4:4). It is incumbent upon the reader, then, to examine what is written within this position in order to avoid any untruth or evil inadvertently contained herein. Thus, as I, the author, openly acknowledge the weakness inherent in this work, I nevertheless appeal to the reader to consider the biblical merit contained in these pages and consider whether it may in fact be used of God to increase the reader's understanding of this important topic.

It is my prayer that God Himself will minimize all errors within this work in their effect and also open the mind of those seeking wisdom to whatever is consistent with true wisdom written within the pages of this text. So let me begin by echoing the words of Agur, son of Jakeh, from Proverbs 30:2: *"Surely, I am more stupid than any man, and I do not have the understanding of man."*

Also, let the reader follow Paul's advice from 1 Thessalonians 5:21-22: *"Examine everything carefully. Hold on to the good, avoid every form of evil."*

Jay Jusino

Introduction

"To Him who answers before listening, that is his folly and his shame."

Proverbs 18:13

A priori fallacy – *a* = "without," *priori* = "prior"; without prior examination or analysis.¹

Reading the book of Proverbs can be tough for a variety of reasons, but one of them for me is certainly because it is often so quick to point out my error in any given matter, especially in matters of practical concern. No one likes to be shown to be in error. It goes against the natural inclination to elevate self. I have often found as I am going through a struggle, or perhaps just wrestling with some issue of concern, that a verse or two will jump out at me in a way that I had never considered prior to that very moment. It is easy to read over individual verses so quickly, especial-

¹ *Merriam-Webster Online*, s.v. "A priori," accessed March 30, 2017, <http://www.merriam-webster.com/dictionary/a%20priori>.

ly familiar ones, that our time spent in reading them becomes somewhat mechanical. I'd like to challenge the reader here to consider the opening reference (above) as one such verse. What I mean is that the import of Proverbs 18:13 may be something you have just read right through before without really apprehending the significance of what it is saying. I bring this up because the central thesis presented in this book is one that requires *listening* to (i.e., hearing out) before a decision, rather than making the decision before (prior to) the thesis has been fully heard. If the reader doesn't make a proper application of Proverbs 18:13, this work will fail to achieve its objective.

When children are brought up in a particular cultural paradigm, they are thrust into a mold before their individual cognitive capabilities and moral capacities even exist. They do not have enough information and experience to examine whether or not that mold is one they would actually choose were they 1) given the choice and 2) in possession of the biblically moral discernment necessary to make that choice. Lacking these two elements during the formative years, as adults they tend to exist and function within that paradigm, and it becomes, for better or for worse, normal. Indeed, some molds our culture and upbringing shape us into are better, but some are not. The well-worn adage, "Does a fish know he's wet?" comes to mind here. Proverbs 18:13 challenges the fish to consider whether or not being wet is the only option available.

I will submit to you that what will be shared in these pages, if you do not take the challenge of Proverbs 18:13 (and then 18:17, highlighted shortly) seriously, may easily be perceived as an attack by an enemy on a paradigm that you may have held for a long time. Now when people are attacked, they naturally tend to defend themselves. The point of this work is not to attack individuals, but rather false and misleading arguments (cf. 2 Cor. 10:4-5) and in so doing, present a second and, I trust, a better option. In such a way, and with this introduction, my hope here is to aid readers in their investigation of this work to avoid the natural tendency to defend their paradigm (and, thus, themselves) in a reflexive manner until the argument presented is well formed and put forward. With this accomplished, the readers are enabled to avoid “answering before listening” and so maintain the option of at least a second choice.

Now, when I use the term paradigm, I’m not speaking of a worldview. In this work, I will consider a worldview as being larger than a paradigm, and, thus, various individual paradigms may fit into a pre-existing worldview. Just because a paradigm may hold a place in a pre-existing worldview does not mean that it is necessarily consistent with that person’s overarching worldview. When a paradigm conflicts with an overarching worldview, a distinct inconsistency becomes apparent. I will call it

“worldview inconsistency.”² For example, when an atheist celebrates Thanksgiving, a worldview inconsistency exists. The paradigm of being thankful is a *non sequitur* (it does not follow) to the idea that God does not exist. To whom would one be thankful? Why would thankfulness be appropriate or good? When an evolutionist advocates a particular moral code, a worldview inconsistency exists. In this example, there is a *paradigm* of morality that has found a place within a larger *worldview* of random chance which equates to lawlessness—a place where morality has no meaning. Exacting a moral code (a.k.a. law) from lawlessness is inconsistent. Likewise, when Christians hold to a pro-choice position on abortion, they have a paradigm of choice nested within a larger worldview of morality that does not offer a choice on this issue. A worldview inconsistency exists.

What this work intends to do in part is to challenge a long-held cultural paradigm within what I will broadly call the Christian subculture (i.e., a larger worldview of biblical Christianity). A preceding premise or presupposition to the thesis presented here is that there has been a substantial degree of worldview inconsistency which has been practiced within the Christian subculture in multiple areas. This circumstance is propagated by false doctrine that has crept into the Church (Jude v. 4). This work will fo-

² E. Daniel Schneider, *Education from the Biblical Worldview* (Lexington, KY: Nehemiah Institute), 11.

cus on just one of these cultural paradigms in the area of education, though it will necessarily bring up other paradigms as well, because education necessarily impacts multiple paradigms.

The reader's role in this is first to listen. If you have read this far and are still listening, it is a good indication that you are motivated to take Proverbs 18:13 seriously as it pertains to the subject at hand.

A closely related verse to Proverbs 18:13 is Proverbs 18:17, "The first to present his case seems just; till another comes forward and examines him." This principle is easily recognizable as foundational to our legal system in the United States. This system insists on the cross-examination process by which a judge and jury may be much more confident of arriving at the truth of a matter than if they avoided the practice. Cross-examination is a critical component in seeking the truth of a matter. If your particular view on a given issue is in fact true, there is no real threat in being cross-examined. The truth will always survive cross-examination. As the proverb says, "The righteous are as bold as a lion" (Prov. 28:1). As followers of Christ, we ought to be willing to receive correction (Prov. 9:9) on any issue we hold if it is shown to be inconsistent and/or untrue, and we ought not to be afraid of the cross-examination process itself. In other words, if we are really interested in the truth, seeking it as if for hidden treasure (Prov. 2:4), then we ought to welcome cross-examination at every turn.

Those who fear cross-examination, and we all do at times, often become guilty of the *a priori* fallacy defined at the beginning of this introduction. Former Harvard geneticist Richard Lewontin provides a textbook case of an *a priori* commitment. The following quote demonstrates his transparency concerning his *a priori* assumptions as it relates to whether or not science may point to the existence of God. He states:

We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism.

It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated.

ated. Moreover, that materialism is an absolute, for we cannot allow a Divine Foot in the door.³

This oft-quoted example serves to make the point that it is unwise and clearly folly to stand one's academic or philosophic ground without so much as making an honest investigation of specific claims to the contrary. This merely serves as an example of how *not* to handle this text. Lewontin commits the folly of Proverbs 18:13 and neglects the council of Proverbs 18:17. First, he decides ahead of time what evidence will be admitted being "forced by [an] *a priori* adherence to material causes" and then he refuses to be cross-examined even after admitting the obvious fallacy of verse 13, admitting that he "cannot allow a Divine Foot in the door." It appears to be human nature to disregard the principle of verse 17 after committing the folly of verse 13.

As stated, the reader's role is to listen to the argument and evaluate its claims using the lens and filter of God's Word. He must see if it is, in fact, an accurate view. Many other biblical texts admonish us to practice this discipline of listening and then examining what is stated. For example, 1 Thessalonians 5:21-22 tells us to "Examine everything carefully. Hold on to the good, abstain from that which is evil." In Acts 17:11 we read that Paul commends the Bereans for searching the Scriptures daily to see if what

³ Richard Lewontin, "Billions and Billions of Demons," review of *The Demon-Haunted World: Science as a Candle in the Dark*, by Carl Sagan, *The New York Review* 31, January 9, 1997, accessed March 31, 2017, <http://creation.com/amazing-admission-lewontin-quote>.

he (Paul) said was true. James 1:19 admonishes us to be quick to listen and also to be slow to anger.

As the thesis of this work is thus positioned, stated, and defended in the following chapters, please consider the preceding appeal and hear the argument through. Allow your paradigm to be cross-examined. Consider the Scripture used in proper context and see if the argument is relevant. Then, seek the Lord as to how you should respond if you believe what is presented here to be valid and sound.

Chapter 1

Truth is Fallen in the Street

Historical Analogy

The title of this book is derived from the words of the prophet Isaiah. Specifically, they come in his rebuke and condemnation of Israel in Isaiah 59:14: “Justice is turned back, and righteousness stands far away; for truth has stumbled [is fallen, KJV] in the street, and uprightness cannot enter.” The idea presented to Israel there and then is a concept or principle very applicable to us here and now, “For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures, we might have hope” (Rom. 15:4). Though the U.S. is not Israel, nevertheless, God is still God and we, like the Israelites, are mere humans. God’s nature has not changed, nor has human nature.

The title asserts that which is already obvious to so many in this country. The truth *has* fallen in the street. The NASB says, “Truth has stumbled in the street.” The ESV phrases it, “. . . truth has stumbled in the public square.” The English translation of the Hebrew word for “fallen” or “stumbled” is *Kashal*. According to Bible scholar Spiros Zodhiates, Th. D., this word means to totter, to fail, to stumble, to become weak, to be overthrown, to be felled.⁴ The phrase “in the street,” as the ESV translates, refers to the public square, the arena of public discourse and notably in context, in the arena of law and justice. Verses 9 and 14 inform us that justice is “far from us” and “turned back.” Righteousness cannot enter and truth is lacking. At this time in Israel’s history, circumstances were to such an extent that “the one who turn[ed] aside” or “depart[ed] from evil” actually made himself a target who could fall prey to the majority who did not practice righteousness. This same thing can be seen happening today in the United States. Christians are increasingly becoming the targets of legal action for the “crime” of turning aside from evil in order to maintain righteousness.

As stated, ancient Israel serves as a lesson for us today. In our nation too, truth has fallen in the street. Abortion exceeds 1 million per year in the US (over 50 million legal since the inception of

⁴ Dr. Spiros Zodhiates, Th.D., ed., *The Hebrew—Greek Key Word Study Bible: NASB*, (Chattanooga, TN: The Lockman Foundation, 1977), 1737.

Roe v. Wade). Homosexuality is advanced by government through legislation and in education. Evolution has triumphed within academia to the point that even so-called “Christian” educational institutions teach its tenants. How has this come about? Is there any hope for truth to triumph in the streets here yet again? The assertion here is that there is hope. The opening verse of Isaiah 59 states, “Behold, the LORD’S hand is not so short that it cannot save; nor is His ear so dull that it cannot hear.” Yet this salvation can only come through the Redeemer, “A Redeemer will come to Zion” (Isa. 59:20).

While it is true that the time of the fourth beast will come and “will devour the whole earth and tread it down and crush it” (Dan. 7:23), and the “the man of lawlessness is revealed . . . displaying himself as being God” (2 Thes. 2:3-4), nevertheless, a time of reprieve may yet come through repentance and contrition. For,

At one moment I might speak concerning a nation
or concerning a kingdom to uproot, to pull down,
or to destroy it; if that nation against which I have
spoken turns from its evil, I will relent concerning
the calamity I planned to bring on it (Jeremiah
18:7).

And also,

“The Lord is not slow about His promise, as some
count slowness, but is patient toward you, not

wishing for any to perish but for all to come to repentance” (2 Peter 3:9).

God may yet relent that more men may come to repentance. God is gracious and compassionate, abounding in lovingkindness and rich in mercy. He pled with Israel through the prophet Jeremiah, “‘Return . . .’ declares the LORD; ‘I will not look upon you in anger. For I am gracious,’ declares the LORD” (Jer. 3:12). Even to wicked king Ahab, God relented from bringing immediate calamity. He said to Elijah, “Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days” (1 Kings 21:29).

What happened? How did Israel’s situation come about?

The broader context of Isaiah 59 gives a picture of *why* truth had fallen in Israel. In verse 13, the answer was clear enough to Israel, and so it is clear enough today, “And we know our iniquities: transgressing and denying the Lord, and turning away from our God.” Many books have been written about such related topics as the destruction of the family, the rise of Communism in the West, the infiltration of pantheism and the massive impact of the doctrine of evolution.⁵ These are all important studies, the substance of which intricately overlaps the content of this work. All these

⁵ Many ministries emphasize them as well, some favorites of the author being: Answers in Genesis, Institute for Creation Research, Creation Ministries International, Summit Ministries, the Berean Call, Worldview Weekend, and Media Talk 101.

evils notwithstanding, the matter boils down to “denying the Lord” and “turning away from our God” when we choose to follow the word and doctrines of men rather than the words of the One who has made men.

A human body is a whole, yet made up of trillions of individual cells. As the number of individual cells that become diseased, damaged, or otherwise compromised increases to a sufficiently large number and takes on a critical mass, the whole body becomes affected and will die if the situation is not corrected. Likewise, a culture (the whole body) is a function of the epistemological, and thus religious, health of its individual members. What the culture believes to be the origin of truth (epistemology) is a fundamental issue. As has been said many times (Van Til, et al.), culture is religion externalized. What people in a culture believe to be true (which comprises their religious beliefs) dictates what the culture looks like on a day-to-day and place-to-place basis. As the number of individuals who forsake the Lord increases to a critical mass, the culture as a whole is in danger of collapse as truth falls in the street.

The Problem – Focused and then Applied to Culture

The problem, then, rests upon the fact that *individual* people reject the Lord but also on the fact that this individual rejection is happening on a massive scale across the population. Many within the

Christian subculture recognizing the individual nature of the problem have said that we ought not to try to change *the culture*, but rather seek to turn *the individual* sinner to the Lord. Others seeing this massive shift within the culture have focused on approaches more broadly designed to engage and challenge the culture at large, influencing legislation on moral (i.e., biblical) issues. Arguments within the Christian world have persisted over the individual vs. culture debate for some time. These arguments often tend to be closely connected to one's systematic theology, including eschatological viewpoints, which vary widely. Yet, in the argument over reaching the individual vs. reaching the culture, the either/or fallacy is obvious: a false dichotomy exists. Are not *both* appropriate? Is this third option realistic? Jesus *did* affect the culture of the entire world, but He did so by concentrating on individuals who then would be sent out into the culture to focus on other individuals. In other words, it is not wrong to seek to change the culture for Christ, nor is it wrong to use broadly designed approaches which challenge the culture at large and influence legislation (e.g., Esther 8:7-13, 10:3). But we recognize that if we neglect the individual in the process, our efforts will in the end be unsuccessful.⁶ The two approaches ought to work in tandem

⁶ As E. Ray Moore very insightfully said in *IndoctriNation: Public Education and the Decline of Christianity in America* (see footnote 61), "Christians realize that we are losing our civilization, so they're out there trying to get people elected to office, when they've neglected their own sons and daughters sitting in their homes and in their churches. And I believe the Lord is not going to bless any of these efforts until we first turn back to our own children."

and as complementary to one another, letting no area be unaffected by Christ and His followers. As believers, we need to do all that we can do, according to the gifts given us (Rom. 12:6). This includes *both* methods.

How to Reach Individuals

Given the importance of the individual, then, each person must ask again how best to reach individuals within a culture for Jesus Christ. Does the Bible speak to this issue? The assertion by this author is that it does. By design and by order of creation, the primary mode of reaching individual people to turn them to God is for parents to pass down the faith to their children. Deuteronomy 6:4-9 makes clear the primary methodology of this process:

Hear, O Israel: The LORD our God, the LORD *is* one! *You shall love* the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. *You shall teach* them diligently to your children, and shall talk of them when you sit in your house, when you walk by the

Col. Moore is not condemning efforts to change the culture, but has insightfully highlighted an unfortunate but common contradiction. In our efforts to change the culture, we must not neglect the individual, a necessary precursor to sustaining positive cultural change. Again, both are important, but neglecting the former while trying to gain the latter is folly. It is ultimately the parents' role to pass on the knowledge of God to their children. Unfortunately, this is not being done even in our "Christian" homes. A huge reason is that public education and its accomplice, the peer culture, have usurped the parent as the primary influencer of children.

way, when you lie down, and when you rise up. *You shall bind* them as a sign on your hand, and they shall be as frontlets between your eyes. *You shall write* them on the doorposts of your house and on your gates (emphasis added).

Similarly, Psalm 78:5-8:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, *That **they** should make them known to their children*; That the generation to come might know them, the children *who* would be born, *That **they** may arise and declare them to their children*, That they may set their hope in God, and not forget the works of God, But keep His commandments (emphasis added).

Further, Ephesians 6:4, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” These passages clearly explain that *parents* have been given the charge to pass down that which God has revealed to them to their children.

This does not at all mean that no other mode exists by which the faith can be passed on, nor does it minimize evangelism to strangers and foreign mission work. This fact will be discussed later. Further, not all believers have children of their own. Despite

this, let us at least recognize that the Word of God establishes a principle here. Namely, that it is the responsibility of the older generation to make the younger one aware of who the Lord is and what He has done, such that the younger generation might follow Him. Perhaps no better account in Scripture demonstrates this principle more vividly than in the days of the death of Joshua. Judges chapter 2 verses 7-10 reads:

So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel. Now Joshua the son of Nun, the servant of the LORD, died *when he was* one hundred and ten years old. And they buried him within the border of his inheritance at Timnath Heres, in the mountains of Ephraim, on the north side of Mount Gaash. When all that generation had been gathered to their fathers, *another generation arose after them who did not know the LORD nor the work which He had done for Israel. Then the children of Israel did evil in the sight of the LORD, and served the Baals; and they forsook the LORD God of their fathers* (emphasis added).

It is clear that the older generation did not pass down the knowledge of the works of the Lord to the younger generation as

they were clearly and solemnly instructed to do just previous to this:

At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, when all Israel comes to appear before the Lord your God at the place which He will choose, you shall read this law in front of all Israel in their hearing. Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the Lord your God, and be careful to observe all the words of this law. *Their children, who have not known, will hear and learn to fear the Lord your God*, as long as you live on the land which you are about to cross the Jordan to possess (Deut. 31:10-13, emphasis added).

Because they did not follow this sober and clear instruction, the new generation did not know the LORD nor the work which He had done.⁷ Therefore, they “did evil in the sight of the Lord.” While the younger generation is culpable for its own rebellion, the older generation bears a significant measure of responsibility (Ezk. 33). These passages serve to raise the main concern of this

⁷ Clearly, other significant factors are involved.

discourse, specifically the education and training of the next generation.

Training Up the Next Generation: A Key Concept

Imparting knowledge is key to training up the next generation. Two aspects of knowledge become very relevant here. The first is the knowledge of the Lord (a spiritual type of knowledge) and the second is a physical type of knowledge of things like facts and formulas and physical truths, etc. The position asserted here is that these two aspects of knowledge, namely physical knowledge and the spiritual knowledge of God, are intricately and of necessity related. In fact, they are inseparable. As such, any attempts to separate the two will be counterproductive at best and at worst . . . well . . . deadly! This understanding is instrumental for teachers. Notice the following example given in the book of Hosea.

The Lord speaks through the prophet Hosea, “My people are destroyed for lack of knowledge” (Hosea 4:6). Germane to the immediate context, and also an intensely sobering text to all who would call themselves teachers (especially parents), are the last lines of this verse. God Himself declares, “Because you have forgotten the law of your God [i.e., rejected knowledge] I also will forget your children.” In other words, those who reject knowledge reject God, and in doing so invite God to abandon their own children.

In looking at the word choice here and also the context, clearly physical knowledge and the knowledge of God are related. The Hebrew word for “knowledge” here is *da’ath* and is translated as “knowledge, insight, intelligence, understanding, wisdom, cunning. It is knowledge gained through the senses. The Latin Vulgate uses *scientia* to translate this idea.”⁸ Though context is important, “it is a general term for knowledge.”⁹ This seems straightforwardly to indicate a physical knowledge, or at least to include that physical aspect within the larger context.

Notice, then, that the larger context of Hosea 4:6 clearly references a rejection of God and the abandonment of the knowledge of God. Verse one states, “There is no . . . knowledge of God in the land.” In the end of verse six, the rejection of knowledge (Latin *scientia*) is equated to the forgetting of “the law of your God.” Verse 10 indicates that the people had “stopped giving heed to the LORD.”

Parenthetically, though it is clear that the modern U.S. is not Israel, it is hard to miss the resemblance of ancient Israel to our modern U.S. culture. There is “no faithfulness or kindness.” “There is swearing, deception, murder, stealing, and adultery,” and this sounds a lot like us today. But important to the point here is that even “the land mourns” . . . “along with the beasts of the

⁸ Zodhiates, *The Hebrew—Greek Key Word Study Bible*, 1720.

⁹ Ibid.

field and the birds of the sky" (v. 3). The principle exists that, as man sins in his heart (spiritually), the sin works itself out *physically*, so that as a result of sin, even the physical earth and its creatures are affected (cf. Gen. 3, Rom. 8:19-22).

People exist here on earth not merely as physical beings nor merely as spiritual entities. We exist as *both* simultaneously and in an interrelated fashion. The spiritual affects the physical, and the physical affects the spiritual. They mutually affect one another. In fact, the physical reality exists as an indicator to men that a deeper spiritual reality logically and necessarily exists. It can be summed up as saying that the natural or physical precedes or points to the spiritual. Jesus makes this progression logically for Nicodemus in John 3:12 by saying, "If I told you earthly [Gk. *epigeios* – terrestrial – i.e., physical]¹⁰ things and you do not believe, how shall you believe heavenly [e.g., spiritual – unseen, nonphysical] things?" Romans 1 indicts all men by connecting the physical creation itself with God's divine attributes, "That which is known about God is evident within them . . . His invisible [i.e., spiritual] attributes . . . have been clearly seen, being understood from what has been made [i.e., the physical creation] . . ." (v. 19-20). No doubt this refers at least in part to Psalm 19:1, "The heavens declare the glory of God, the skies proclaim the work of His hands" (NIV).

¹⁰ Ibid, 1833.

The Bible refers to this same overall concept often as *shadows*, *copies*, and *types*. Hebrews 8:5 reveals that Moses was to “see to it” that he erect the tabernacle exactly “according to the pattern” that was shown him as it was a “copy” or shadow of the heavenly things (cf. Heb. 10:1). The reality of types is evident in Paul’s explanation to the Corinthians in the fundamental elements of the resurrection. He states, “If there is a natural body, there is also a spiritual body” (1 Cor. 15:44). And, “. . . the spiritual is not first, but the natural; then the spiritual” (v. 46). “And just as we have borne the image of the earthly, we shall also bear the image of the heavenly” (v. 49). Likewise, Jesus compared Himself to bread (Jn. 6:35), water (Jn. 4:10, 14), a good shepherd (Jn. 10:11), and a gate (Jn. 10:9). God compares himself to shade (Ps. 121:5), His word as a light or lamp (Ps. 119:105), and also to a consuming fire (Deut. 4:24, Heb. 12:29).

These images of physical realities represent God, who is Spirit, to us, because we do not see spiritual things but physical things on a regular basis. God uses what we know observationally to help us reason to what we can’t know observationally, but need to know spiritually. Similarly, the concepts of law and love¹¹ initially appear to men as opposite ideas. In reality, they are inseparable,

¹¹ Jesus, who is love (1 Jn. 4:8, Jn. 10:30), is the fulfillment of the law (Matt. 5:17) – there is no contradiction. God, who is love (1 Jn. 4:8), is also holy and righteous (Ps. 145:17) and full of order (Ps. 119). Sin is lawlessness (1 Jn. 3:4). The concepts of love and law, therefore, are integrally related but distinct aspects of God’s nature; hence, no contradiction exists (Ja. 1:17).

one reality necessitating the existence of the other.¹² So also, the physical world and the spiritual world are intrinsically and very practically related. Physical knowledge and the spiritual knowledge of God are not only related, but logically and practically inseparable. They are like two sides of the same coin.

Notice further the relationship between the two in 1 Timothy 6:20-21 as Paul exhorts Timothy, “O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called knowledge—which some have professed and thus gone astray from the faith.”

Again, the Latin Vulgate translates the word “knowledge” as “*scientia*.”¹³ This is not an effort to elevate the Vulgate, but to demonstrate the relationship between the Greek word and the concept we understand today as “science.” Science deals with physical reality. Notice, then, how this scientific/physical type “knowledge” that “some have professed” is directly linked by the word “*thus*” to a turning aside or a going astray from the faith. This is clearly a spiritual result. A profession of supposed physical knowledge results in the obvious spiritual consequence of turning away from the faith. “Professing to be wise [in a physical sense] they became fools [in the spiritual sense]” (Rom. 1:22). Psalm 14:1

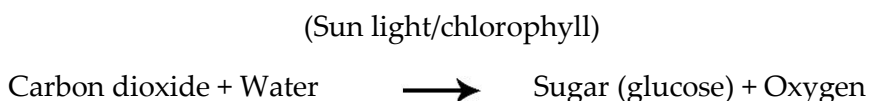
¹² The law (the 10 Commandments) teaches us how to love! To avoid idols, not misuse His name, etc. is to show love to God. To avoid adultery, not steal, not covet, etc. is to show love to our fellow man.

¹³ “Parallel Bible – results for 1 Timothy 6:20-21,” *Bible Study Tools*, accessed March 31, 2017, <http://www.biblestudytools.com/parallel-bible/passages/?q=1-timothy+6:20-21&t=vul&t2=niv>.

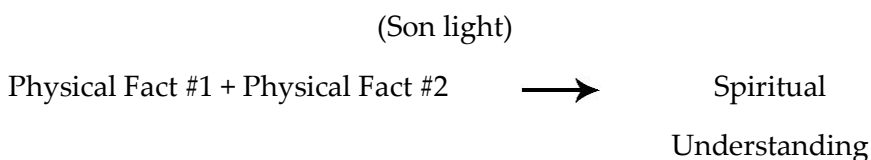
and 53:1 define a short version of just what a fool is: “The fool has said in his heart, there is no God.”

Physical Reveals Spiritual: The Arrow Points to the Right

As it becomes clear that spiritual and physical realities cannot be divorced from one another, one naturally must inquire about the nature of the relationship that exists between them and if a direction or purpose to the relationship exists. In chemistry, a chemical equation is written to demonstrate the relationship between the reactants (on the left) and the products (on the right) of an arrow.



So, in a reaction that goes from left to right, the products are favored. Just as carbon dioxide and water are combined in the presence of sunlight and chlorophyll (the process of photosynthesis) to produce sugar (glucose) and oxygen, useful products, so too the physical aspects of our creation combine in the presence of the Word of God to produce spiritual understanding.



To the atheist and to anyone else who rejects the God of truth and the truth of God—the very foundation of knowledge —any cohesive connection of related ideas can only be defined fundamentally as a social convention of mere pragmatic and temporal significance. The end of this thinking is succinctly stated by Jesus Himself (Matt. 16:26) when He said, “What does it profit a man if he gains the whole world [total *physical* attainment] and forfeits his soul [total *spiritual* loss]?” In this one simple question, Jesus establishes that the spiritual, and thus the eternal, supersedes the physical in relative importance. In Philippians 3, Paul put it this way: “whatever things were gain to me, those things I have counted as loss for the sake of Christ” (Phil. 3:7). This in no way denies the physical, nor abandons the physical to irrelevance. The resurrection itself will be a physical one. Physical truth or reality provides a tool or an avenue through which we perceive and progress toward spiritual truth and reality.

The principle at work is that, in the mind of man, the natural comes first and points to the spiritual (1 Cor. 15:39-49, Jn. 3:12 et al.). Without the spiritual as an end goal and a framework through which we exist and function, the physical world with its facts and parts is but a passing mist, a vapor that appears but is soon gone (James 4:14), without purpose, without meaning, without any sequential ending point (Eccl. 1). To be clear, the physical world is not irrelevant . . . *period* (this position is NOT advocating any form

of gnosticism), but just irrelevant *when disconnected* from the spiritual reality that exists *in fact*, the ramifications of which we will experience forever. The physical world is the starting point for man. The goal is spiritual. This is why the statement in Hebrews 11, “All these died in faith [of the spiritual reward to come],¹⁴ without receiving the promises [physically in the here and now]... For those who say such things make it clear that they are seeking a country of their own . . . a better country, that is a heavenly one” (Heb. 11:13, 14, 16).

The physical and spiritual are joined in our present state, separated at death, and will be reunited for the eternal state, whether that be with the Lord or in eternal torment. There is a spiritual climax to which this physical world is linked through cause and effect. These worlds are *not* mutually exclusive.

The Key Concept Applied

Thus, an intricate relationship exists between the physical and the spiritual, between scientific/physical knowledge and the knowledge of God. Recognizing this relationship is a critical step to understanding just why “Truth [Has] Fallen in the Street” in our time and place.

¹⁴ To be sure, the spiritual reward to come includes a resurrection of the body (1 Cor. 15:20, et al.), a physical reality. However, the point being made here is that that future physical resurrection to life is contingent upon spiritual truth and reality. The reality of the spiritual world (i.e., God, who is Spirit) establishes and directs the entrance into the future physical one (“And I saw a new heaven and a new earth . . .” Rev. 21:1).

As we identify and properly define this relationship, one point becomes clear: if we are to pass down the fear of the Lord to the next generation, it is folly to disconnect the two. If we want to avoid the error the Israelites made whose children “did not know the Lord nor yet the work which He had done” (Judges 2:10), then we must not separate the creation, which is physical, from the Creator who is spiritual (Jn. 4:24).

The conclusions thus far reached are not without their opponents and, thus, some further treatment of the subject is warranted. Next, we will look at this same relationship further by examining where knowledge originates (epistemology) and where it leads (morality).

The Role of the Teacher

Before moving to the next chapter, however, it may be prudent to delineate and clarify just what a teacher *ought*, by definition,¹⁵ to do. If we were to ask the average person or even the average teacher what a teacher actually does, or is supposed to do, we would no doubt obtain a variety of responses. Some would be

¹⁵ This job may be difficult, as the anti-God philosophy of deconstructionism, widely embraced by Western academia, has greatly marred the ability of readers brought up in the Western educational system to draw from any written word its actual, intended, meaning and/or definition. Deconstructionism, the brainchild of Jacques Derrida (1930 – 2004), essentially taught that readers “deconstruct” a text and then reconstruct their own meaning from it based upon their subjective experience. “By allowing the reader to invent new meanings, the text is freed from the tyranny of the author’s single intended meaning.” David A. Noebel, *Understanding the Times: The Collision of Today’s Competing Worldviews* (Manitou Springs, CO: Summit Press, 2006), 120.

humorous, some serious, some more accurate than others. In reasoning through the answer to this question, initially the answer seems rather obvious and uneventful. Teachers teach. Etymology online¹⁶ reports, “The usual sense of Old English *tæcan*,” the word for teach, “was ‘show, declare, warn, persuade.’” This begs the questions: Show what? Declare what? Warn of what? Persuade of what? Advancing any particular set of principles or precepts can be called a “teaching.” From this idea we get the word “doctrine” [from the Latin, *doctrina*—teaching, body of teaching].¹⁷ So the object of a teaching can be called a doctrine. Common sense (*sequitur*, logical thinking) and experience inform us that doctrines can be either true or false. The Bible warns us to avoid false teachers and false teachings (doctrines) over and over.¹⁸ This, as well as the initial question of what *ought* a teacher to do, directly implies and actually necessitates a moral component to teaching. As the next chapter will attempt to show, this moral component has everything to do with knowledge. So, what *ought* a teacher do? A teacher ought to impart knowledge. Yes, all teachers teach, but not all impart knowledge.¹⁹

¹⁶ Etymology Dictionary Online, s.v. “Teach,” accessed March 30, 2017, http://www.etymonline.com/index.php?allowed_in_frame=0&search=teach&searchmode=none.

¹⁷ Etymology Dictionary Online, s.v. “Doctrine,” accessed March 30, 2017, http://www.etymonline.com/index.php?term=doctrine&allowed_in_frame=0.

¹⁸ Romans 16:17, Colossians 2:8, Ephesians 5:6, 1 Timothy 6:20, 1 Timothy 3:2-5, Jude v. 20, et al.

¹⁹ At least not in the truest sense of the word (see chapter 2 for an explanation of this), or to the same degree (i.e., even false teachers teach some truth, but mixed with error, making

Knowledge, Epistemology, and Morality

One common objection, really a misconception, among many academics and also among those in the education world in general, is that mathematics and God are somehow mutually exclusive and opposed to one another. Even many Christians do not see the connection between the two in an academic setting. To put it into a question, “In the teaching of mathematics, what relevance does God have?” It seems to many, if not most, as if no real connection exists. Many handle mathematics as if it can be taught apart from God without consequence. After all, don’t facts like $1 + 1 = 2$ remain the same no matter whether God is acknowledged or not?

Before moving on, let’s establish that mathematics itself is not a physical entity. Math is conceptual and/or cognitive in nature; however, the application of mathematics works itself out in the physical world. Hence, it shall be discussed in light of this fact.²⁰ One further point is that, since science is mathematical in nature and since so many see science and God as opposing ideas or entities,²¹ a disconnection of mathematics and the God of the Bible

the whole thing corrupt [Eccl. 10:1]. Rat poison only contains only a tiny quantity of toxic material).

²⁰ The fact of mathematics being non-physical is a powerful argument against the materialistic/naturalistic worldview. If all that exists is matter (nature, or the natural state of matter), then cognitive and a-material concepts, especially governing concepts like mathematics, ought not to exist, but they do. This nullifies strict naturalistic materialism on logical grounds.

²¹ As a science and Bible teacher myself, I often experience, when I tell others what I do for a living, a crinkled brow and confusion at using these two words together in the same sentence. “How do you do that?” they say incredulously. Once I responded by asking back, “If

underlies the disconnection between science and the God of the Bible. While not the focus of this work, it should be mentioned here that some of the most powerful arguments against evolution, the “scientific”²² idol of our time, are mathematical in nature.²³

A real life account of the cultural mindset being described by this example of mathematics can be seen in the following quote of Peter Cain, L. L. B. (Hon), B. Math (Hon), Dip. Ed., in the forward he wrote for the book, *Mathematics: Is God Silent?* by James Nickel.

Having taken my seat in the witness box I had little idea about what was to come next. I had been called to appear in the Family court of the Australian Capital Territory to answer some “questions” about the curriculum of the Christian school of which I was the Principal and main secondary teacher. There had been an unfortunate family separation and the non-Christian father did not want his child in the school chosen by the mother, a Christian. More unfortunately, the father’s lawyer was about to begin what was to be a forty-five mi-

I tell you, are you willing to listen to my answer?” The young man in this situation responded, “No.”

²² Falsely so called (1 Tim. 6:20) (i.e., it is called science or scientific, but it is not. See other warnings: Col. 2:8; Eph. 5:6; 2 Tim. 4:3ff; etc.).

²³ E.g., all one needs to do is to investigate the statistical likelihood of random protein assembly or the mathematics involved with the cosmological constant and the inflation period of the big bang to appreciate the great faith necessary to believe in evolution. It is far less difficult to believe in an Engineer as being behind the universe and life than random processes. Mathematics militates against the rationality of evolution.

nute “grilling” in an attempt to highlight any deficiencies in our school.

As the father’s advocate moved me from one area of the school’s curriculum and administration to another, the magistrate interrupted. He had been scanning our documents during this examination, but now stopped it and asked me, “What does faith have to do with mathematics?”²⁴

Before answering this question, it would be instructive for us to delve further into an understanding of what knowledge is, where it comes from, and where, if anyplace, it leads to. As we do, let the idea sink in that many Christians would not be able to answer that question, “What does faith [in the God of the Bible] have to do with mathematics?” Would you be able to? Also, the inability to answer this question unfortunately spills over into other disciplines. After all, what about English? What relevance is faith in God to diagraming sentences? The less we see the connection between God and the basic knowledge of any academic discipline, the more perilous our situation as a culture becomes. Facts disconnected from God have no objective nor enduring purpose. A culture void of real purpose is a culture doomed to destruction.

E. Daniel Schneider, in his work, *Education from the Biblical Worldview*, writes:

²⁴ James Nickel, *Mathematics: Is God Silent* (Vallecito, CA: Ross House Books, 2001), xviii.

It is a big mistake to think of the academic or intellectual realm as having little or no effect on everyday life. This has been a serious shortcoming of the twentieth century church. For over 150 years we have abdicated our responsibility to speak truth in the intellectual and academic realm. This is a relatively new trend in the history of Christianity. Historically, Christianity has been the leading influence in intellectual and academic affairs. When Christians fail to speak truth against errors . . . we are allowing these lies to advance and infect our culture.²⁵

Epistemology and the Need for a Standard

Epistemology is the study of the nature of knowledge, where it comes from, and how we can be certain that what we think we know is real and not just a subjective feeling or mental construct.²⁶ A typical dictionary definition of knowledge or “know” involves perceiving or understanding that which is in conformity with

²⁵ E. Daniel Schneider, *Education from the Biblical Worldview* (Lexington, KY: Nehemiah Institute), 8.

²⁶ The Eastern concept of illusion in Hinduism comes to mind here. One reason science developed in the West and not the East is due to the distinct and strong influence of Christianity and the Bible on the thinkers and pioneers of science, not the least of which was Sir Isaac Newton. The concept of certainty, truth, beginnings, and endings is foundational to Biblical Christianity and to science. Without the Bible, these concepts may exist in practice, but are not founded on anything. Hence, in the East, time and life are cyclical, not linear. Reincarnation, karma, and the idea of all being a grand illusion are, in part, products of this circumstance.

truth. Even if the word “truth” is not present within the definition itself, one cannot escape words like *certainty*, *correct*, *conformity to reality*, etc. Implicit within these words is the necessary idea of truth. Without objective, independent truth, these words become meaningless and irrelevant. Etymology online traces the origin of the English word “knowledge” as far back as the early 12th century to “*cnawlece* — acknowledgment of a superior, honor, worship.”²⁷

A mere cursory look into this word, “knowledge,” quickly reveals the connection the words *know* and *knowledge* have with God. The words *truth*, *superior*, *honor*, and *worship* betray this connection. If nothing is certain (i.e., true), then nothing can be known. It follows, then, that if anything is to be known for certain, it must be known in relationship to an unchanging reality or entity. There must be a standard, and a standard, by definition, does not change. Scripture (Mal. 3:6, Heb. 13:8, *et al.*) reveals this unchanging entity to be the God of the Bible. If anything is to be known for certain then, it must be in relationship to the one and only eternal God, the Creator of heaven and earth, the One who is, who was, and who is to come (Rev. 1:8).²⁸

²⁷ *Etymology Dictionary Online*, s.v. “Knowledge,” accessed March 30, 2017, http://www.etymonline.com/index.php?term=knowledge&allowed_in_frame=0.

²⁸ In their book, *Dismantling the Big Bang: God’s Universe Rediscovered*, Alex Williams and John Hartnett, Ph. D. write about “The One Particle Universe.” Essentially, this caption demonstrates the need for a standard by having the reader imagine a one-particle universe. Nothing can be known about that particle (e.g., its size, its motion [rotation, speed, etc.], its temperature, etc.) until another particle enters the universe. This as a reference, facts can be discerned and measured, time arises automatically, and knowledge becomes possible. This

This relationship solves the epistemological dilemma that mankind has wrestled with throughout history. Though men have wrestled with this predicament for ages, the answer has likewise been available for ages. It is not as if this work has claim to some new or previously secret or hidden information (Eccl. 1:9). Knowledge begins with and, thus, proceeds from God. We apprehend knowledge *accurately* and *most beneficially* then with a right and appropriate acknowledgment of Him. God, by definition, is omniscient, or “all knowing.” God is also the Creator. Furthermore, man is made in God’s image. Hence, man can know things, and it is at least possible for man to really know that he knows them. This is a privilege that animals do not possess.²⁹

Proverbs 2:6 says, “For the Lord gives wisdom; from His mouth come knowledge and understanding.” Proverbs 1:7 says that the fear of the Lord is the *beginning* of knowledge. Without acknowledgment of God, no one even gets to first base in regards to knowledge. This does not mean an atheist can’t know anything. Remember, they are made in God’s image also. Yet, his possession of a mere command over facts and information neglects the origin and purpose of these facts and, therefore, the ultimate meaning of these facts vanishes from him. One could therefore argue that knowledge without God does not constitute full, complete, or *real*

is a highly recommended resource. Alex Williams and John Hartnett, Ph.D., *Dismantling the Big Bang: God’s Universe Rediscovered* (Green Forest, AR: Master Books, 2005), 225.

²⁹ Animals can know some things, but this “knowing” is extremely limited.

knowledge. The point is that the facts of which he claims to have possession cannot themselves be validated as facts without an unchanging standard.³⁰ Since no unchanging standard exists apart from the eternal God, nothing can be known for sure apart from Him. Random chance (a.k.a. the evolutionary “creator”) provides no basis for knowledge, and, thus, knowledge cannot be defined as knowledge within this construct. The atheist can use knowledge, but he can’t legitimately call it that by his own shifting “standard,” a shifting standard being no real standard at all. It is oxymoronic.

Standard and Purpose

Interestingly, and importantly, the word “science” means “knowledge” or “to know.”³¹ Science uses math as a foundational tool, yet all scientific inquiry and investigation using numbers requires units in connection to those numbers in order for the numbers to have any meaning. Those units connect the experimental test group to a standard. Without that standard, the measurements are worthless. As an example, “Scientists have defined a standard temperature and pressure (STP) to be used when measuring gasses.” This is because “reporting a volume without speci-

³⁰ They (the facts) may be assented to, used, and even taught by the atheist, but only inconsistently and incompletely and, thus, ultimately in vain.

³¹ *Etymology Dictionary Online*, s.v. “Science,” accessed March 30, 2017, http://www.etymonline.com/index.php?allowed_in_frame=0&search=Science.

fying these conditions is meaningless.”³² Likewise, without God (Eccl. 12:13), *everything* is meaningless (Eccl. 1:2 NIV). Or take the science teacher who writes the number 3 on the board for example. When the students come in and see the 3, it means nothing to them worthy of action in and of itself. Now if the teacher attached the suffix “min.” to the number, immediately a time standard is perceived. The students at least now *know* that something is related to 3 minutes . . . but what? Ah! There still needs to be a purpose. Three minutes . . . to heat the water in the beaker? . . . to expose the bacteria to radiation? . . . to let the experiment run? . . . until lunch? . . . before a quiz starts? . . . to get quiet and start work? *Fundamental to knowing anything* in science is the need for a standard in order to make numbers meaningful. Secondly, but importantly, measurements are taken in an experiment which has a purpose, a goal, a reason for being conducted. Experiments are not done without purpose.

As seen then, basic science 101 demonstrates an inherent need for a standard, an unchanging entity in order to use as a reference point and a measure of accuracy, and a purpose directly related to that standard. Even science, therefore, the perceived or supposed antithesis of the Bible, demonstrates, as a shadow and type, the spiritual reality that the Bible declares in Colossians 2:3 regarding

³² Brad R. Batdorf and Lynne Woodhull, *Chemistry: Teacher's Edition* (Greenville: BJU Press, 2009), 249.

Christ, “in whom are hidden all the treasures of wisdom and knowledge.”

In light of this, it is useful to note that in the entire *physical* universe, there is nothing that is 100 percent stationary, stable, and forever firm.³³ Only God can fill this role; therefore, in a physical universe that was created by Spirit (Jn. 4:24, Gen. 1:1-2, Jn. 1:1), was created for Spirit (Rom. 11:36; Col. 1:16), is upheld by Spirit (Col. 1:17),³⁴ and will be destroyed by Spirit (2 Pet. 3:10-11), it becomes clear that the only stable entity that one can point to is God, who is Spirit (Jn. 4:24), in all His fullness (Father, Son, and Holy Spirit). “By faith we understand that the worlds were prepared by the Word of God, so that what is seen was not made out of things which are visible” (Heb. 11:3). “I the Lord do not change” (Mal. 3:10). “Jesus Christ the same yesterday, today, and forever” (Heb. 13:8). God provides not only the standard, but also the reason and purpose by which knowledge may be known and applied.

In the end, knowledge could be categorized in a couple of different ways. First there is the regular type of knowledge, the type humans are capable of because we are made in God’s image

³³ All atoms always move. All molecules exhibit Brownian motion. The earth turns and revolves. The solar system rotates around the galactic center. The galaxy moves through space.

³⁴ The two Colossians references refer to Christ Himself, who “became flesh.” Nevertheless, He exerted His creative work in His pre-incarnate state. Further, though Jesus Christ exists today in a real resurrected body, He nevertheless works in conjunction with the Father and the Holy Spirit, who, exist and manifest as spiritual beings.

whether we acknowledge God or not. The second type could be called *real* knowledge (cf. Phil. 1:9 in the NASB) or true knowledge (cf. Col. 3:10 NASB). This type of knowledge is deeper and more complete or full than a mere understanding of facts, figures, and forms. This type of stratification of definition is notable in verses like John 6:55 where Jesus states that His body is *true* (*real* – NIV) food, and His blood is *true* drink. Similarly, to the woman at the well, what Jesus offered her was *living* water (Jn. 4:14), to quench the real thirst the woman had, which was a spiritual one. James talks similarly about wisdom, calling the real wisdom, “wisdom from above” (James 3:17). This real, or more true (or accurate) wisdom, is elsewhere contrasted with earthly wisdom. I.e., that which is professed among men as “wisdom” is actually “foolishness in God’s sight” (1 Cor. 3:19), as “professing to be wise they became fools” (Rom. 1:22). The further one moves toward the deeper spiritual reality that actually exists, the more *real* things become.

For the sake of the remainder of this work then, the word “knowledge” will be used and assumed to be understood as being synonymous with the phrase “real” or “true knowledge”- i.e., the concept of knowledge being standard-based, purposeful in nature, and thus connected to God.³⁵

³⁵ It should be noted that the entirety of this argument is evidential in nature, using the evidence from observation in everyday life about knowledge of physical things to reason logically toward the conclusion of an ultimate standard and purpose.

The Inseparable Nature of Morality and Knowledge

As such, knowledge, or *real* knowledge, must be closely connected with morality. God in His nature *is* true and *is* righteous (i.e., right). Morality, the concept of having a right way as opposed to a wrong one, is inextricably linked to knowledge and, thus, to God. Proverbs 1:7 states that it is the fear of the LORD that is the beginning of knowledge. In other words, to live a morally good and productive life, fearing God is step one.

As noted earlier, the Scripture teaches that God is spirit (Jn. 4:24), and the same Scripture teaches that God made the physical world (Gen. 1, Col. 1:16). Because God is spirit and exists as a moral standard, then He must, because He also created the physical world, exist at the same time as a physical standard. And if, as was noted earlier,³⁶ the arrow points to the right, then the physical world exists in space and time to highlight, to underscore, and to foreshadow, the morality of the spiritual world. The physical world and the spiritual world share the same common standard, namely, God Himself. This means that all physical entities will not only bear the marks of God Himself,³⁷ but also that they have a spiritually significant purpose. This purpose is to demonstrate care for those created in God's image such that they, men, might

³⁶ See p. 34ff.

³⁷ The Scripture is full of examples of this reality. Some notable examples are Psalm 19:1-5, Romans 1:18ff, Job 12:7-10, and, not the least of which, Psalm 119. Here, in every verse of the whole psalm (the longest in the Bible), reference is made to God's laws, decrees, statutes, commands, word(s), precepts, ordinances, etc.

praise Him. In so doing, God will be in relationship with them. This relationship must exist in righteousness and, thus, morality. Hence, morality is tied to the physical creation.³⁸

What good is it to teach a child about the material physics of a substance (say, gold) without teaching him that it is wrong to take possession of that same substance when it does not belong to him? Or that it is good to use that same substance if it is possessed, in service of others, to the glory of God? The fact that spiritual entities (beings) inhabit physical bodies demands a moral interface between the two worlds. Hence, the physical world has everything to do with morality, which has everything to do with God, the standard of morality. Disconnecting the two is to separate God from His purpose (Rom. 11:36).

Morality and the Acknowledgment of God

This section will begin with a brief look at Luke 7:29-30.

“I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he.” When all the people and the tax collectors heard this, they

³⁸ When two cars collide, the law of non-contradiction governs the fact that each car, being physical, cannot occupy the same space at the same time. As the collision proceeds, deformation occurs in response to the law(s) at work. Now, take two people, individuals with personal choices, who desire to occupy the same space at the same time. Provided the event does not occur in a car traveling at high speeds (as above), each individual is faced with a choice and/or decision that must be made as to how to handle the impossibility of jointly occupying that space. Enter—morality! Each must decide either to seek for self or to acquiesce in deference to the other.

acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.

Here, the first step in separating the justified from the unjustified (cf. Luke 18:9-14) in God's economy becomes apparent. Specifically, it is an acknowledgement of God's rightness (justice/righteousness) as opposed to one's own rightness (righteousness).³⁹ Like the Publican of Luke 18 who admitted his own spiritual bankruptcy before, and, thus, in comparison to, God, and in so doing "went to his house justified" (v. 14), here, in Luke 7, the "tax-gatherers . . . acknowledged God's justice" (i.e, they "justified God" NKJV—*Dikaioo*—to bring out the fact that a person is righteous).⁴⁰ In other words, they said to God, "You are right. I am wrong." Contrast that with the Pharisees in the next verse who "rejected God's purpose for themselves." True repentance includes acknowledgment of God as a major (if not *the* major) initial component. For ". . . he who comes to God must believe that He is [i.e., that He exists—NIV, ESV] (Heb. 11:6)."

³⁹ Hebrews 11:6 provides a clear and concise statement to this end. It states, ". . . because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him." Step one is acknowledgement of God (cf., Hosea 6:3, 6:6, et al.).

⁴⁰ *Blue Letter Bible*, s.v. "Lexicon :: Strong's G1344 – dikaioo," accessed March 30, 2017, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G1344&t=NKJV>.

Acknowledgment of God is the first step of repentance.⁴¹ While simple in form, for prideful man, this is exceedingly difficult. This is because part of recognizing God's existence is a simultaneous admittance that He is right (righteous) as compared to oneself. Righteousness is part of the very definition of God. It is one of His attributes, part of His nature. It is who He is. If God were not righteous then He would not be God. For this reason, in order to save face among men, those who reject God must *claim* to be atheists. Romans 1 teaches that men know God (v. 21) because His attributes (including His righteousness) are "clearly seen" (v. 20) in the things that are made. There are, therefore, no *actual* atheists, just those that profess to be. Denial of God is actually, then, a rejection of His righteousness. Acknowledging God's existence simultaneously requires acknowledging His righteousness and hence we see the origin and existence of morality.⁴²

⁴¹ The second step is actually following Him. This requires a volitional choice and includes a man's desire. Revelation 22:17 says it this way: "Let the one who wishes take . . ." One must first desire in order to decide to take.

⁴² The important and unavoidable connection between acknowledgement of God and morality can be seen in the following quote from evolutionary propagandist Aldous Huxley in his *Confession of a Professed Atheist*. He writes, "I had motives for not wanting the world to have meaning; consequently assumed it had none, and was able without difficulty to find satisfying reasons for the assumption . . . The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics, he is also concerned to prove there is no valid reason why he personally should not do as he wants to do . . . For myself, as no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to morality because it interfered with our sexual freedom." Aldous Huxley, "Confessions of a Professed Atheist," *Report: Perspective on the News*, Vol. 3, June 1966, 19, quoted in Henry M. Morris *Christian Education for the Real World*, (Green Forest, AR: Master Books, 2002), 218.

If a man denies God's righteousness, the only really consistent thing to do is also to deny His existence. The two positions are mutually complimentary. Hence, at its root, atheism (by this I mean persistent, sustained atheism) is not a matter of evidence, but a matter of preference. Men prefer sin (unrighteousness—see footnote 37).⁴³

This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed (John 3:19-20).

Therefore, atheism persists. Germane to the thesis of this work, what has been concluded here is that God, knowledge,⁴⁴ and morality are inseparable.

Completing the Loop: Acknowledgement of God— a Fundamental of Christian Pedagogy

One of the deepest human needs any individual has is that he be recognized (i.e., acknowledged) in the midst of his peers. This is one reason peer pressure is so effective at affecting the behavior

⁴³ This is not at all to say that evidence is irrelevant, nor that man is predetermined to reject evidence! After all, Jesus Himself encouraged others (Jn. 10:36-38; Jn. 14:11) to look at the evidence (i.e., His works) and to believe because of it. However, not all were swayed by the miraculous evidence. For these, an unwilling heart (not God's sovereign decree) prevented them from caring about the evidence (Mark 3:1-6).

⁴⁴ Including physical facts, formulas, and information.

of children (and, yes, adults too). Imagine a new student coming into a classroom that no one, not even the teacher, acknowledged or recognized. Allow your mind to go with the analogy a bit as it is extreme to make the point. He enters and no one looks at him. No one responds to his “Hello” or, “Hi, my name is Sam.” When the teacher asks a question that no one knows the answer to except Sam, as he raises his hand, the teacher responds by saying, “Since none of you know the answer, we’ll move on.” This is a total lack of any recognition that Sam is in the room. How would Sam feel? How would you feel? How does God feel when we do not acknowledge Him?

We are made in God’s image. This need to be acknowledged is part of that image. Yet, our sin has corrupted this image in us. Our desire to be acknowledged is not pure and holy, but vain and proud. So, when we don’t get acknowledged, we may lash out with inappropriate behavior. We, in and of ourselves, don’t have the right to demand acknowledgement. But God does. He *is* the Creator. This is the very first attribute that defines God in all of Scripture. In the beginning *God created . . .*” Acknowledgement of this fact is basic, fundamental, and instrumental to everything else. This is why evolution, the modern Western idol, is so effective at producing wickedness. It replaces this first attribute and fact of God as Creator with itself,⁴⁵ effectively removing any and

⁴⁵ Or time and chance, if you will.

all the rest of God's attributes, including His righteousness (and, thus, morality) with it. It is not wrong or prideful for God to desire to be acknowledged because He *is* great. He *did* create everything. He *deserves* acclaim. When a professional athlete prances arrogantly around after scoring for his team, we recognize that as pride. This is because all his talent and ability came to him as a gift of God, not from the athlete himself. The athlete does not possess the source nor sustenance of his skill and success. He cannot legitimately claim to be the source of his own success. But God can. The athlete may have contributed to the success, but he cannot himself claim responsibility for the natural talent nor the mechanisms that sustain his body. This is God's domain.

Thus, to fail to acknowledge God is to deny Him practically. Jesus said, "Whoever acknowledges [confesses] me before others, I will also acknowledge before my Father in heaven. But whoever disowns [denies] me before others, I will disown before my Father in heaven" (Matt. 10:32-33).

To deny God in the process of the ascertaining and acquisition of knowledge, the very purpose a teacher and school set out to accomplish, is to completely misplace everything from the very start. If the fear of the Lord is the beginning of knowledge, then it must follow that the fear of the Lord is also the beginning of wisdom and also of understanding, and this is just what the Scripture teaches (Prov. 9:10). Wisdom has been said to be the purposeful

and hence moral application and use of knowledge. Understanding allows one to use the factual material well. (Note the moral implication in the word “well.”)⁴⁶ As stated previously, facts (that is, specific points of knowledge) exist for a purpose. They exist to be strung together to achieve an end goal: that God’s purposes might be fulfilled, for “all things were created by Him and *for Him*,” (Col. 1:16) and “from Him and through Him and *to Him are all things*” (Rom. 11:36). Separating the physical creation from morality is vanity (Eccl. 1, 12:12).

So, nothing can be known for certain (or completely or fully, i.e., really known) without God, the only unchanging eternal standard. God can’t be known (acknowledged) apart from His attributes, in this context specifically, His righteousness. Morality finds its origin in the righteousness of God. Morality applied to knowledge of facts, combined with a view to God’s purpose, are necessary precursors of wisdom. Therefore, the teacher who teaches without connection to God obscures these fundamental aspects of education. Romans 1 (see vv. 28–32) clearly teaches that when God is not acknowledged, man becomes “worthy of death.”

Now, it is true that not all will embrace the foundation of knowledge, namely the God of creation, yet how can the follower

⁴⁶ See *The Backwards Brain Bicycle—Smarter Every Day* 133. One point made in this presentation is that knowledge does not equate to understanding. Remember, atheists can know things, but they can’t know that they know it for sure because they have no standard, and they can’t ultimately use this knowledge for any enduring and worthy purpose outside of God. “The Backwards Brain Bicycle - Smarter Every Day 133,” last modified April 24, 2015, *YouTube*, accessed March 31, 2017, <https://www.youtube.com/watch?v=MFzDaBzBIL0>.

of Christ teach his discipline in any other manner except in *correct* relationship to the Creator and Sustainer? Fundamentally, if a teacher teaches any discipline minus the Creator, then he is teaching it incompletely, without foundational knowledge and without a view to God's intended purpose for the content of that discipline.

Pythagoras—an Historical Example of Knowledge

Disconnected from God

Continuing with mathematics as a representative academic discipline, let's look at Pythagoras as a case in point.⁴⁷ We may begin by asking the question, "Has man created math or has he merely discovered it?"⁴⁸ If he has discovered it, then there must be an origin, base-point, or some deeper reality from which it exists and flows. This is obvious and intuitive.⁴⁹

⁴⁷ Interestingly, the hard sciences (biology, chemistry, and physics) are fundamentally based on mathematics. In its essence, mathematics is, if it were itself stripped of its numbers, fundamentally logic. Logic finds its origin in the attributes and nature of God. Logic is immaterial, invariant, and universal, three key attributes of God. This is not to say that logic is God, or that God is logic. Rather, logic is consistent with who God is (see Prov. 2). For more on this concept, see Dr. Jason Lisle, *The Ultimate Proof of Creation* (Green Forest, AR: Master Books, 2009).

⁴⁸ Dr. Jason Lisle, "God & Natural Law," *Answers in Genesis* (2006), accessed March 31, 2017, <https://answersingenesis.org/is-god-real/god-natural-law/>.

⁴⁹ Let's go back to the $1 + 1 = 2$ idea. Many have criticized individual Christians, claiming that they are only Christian because Christianity is what they were taught when they were young. One might pose the same thesis to the atheist in regards to mathematics. Why does he believe that one plus one equals two? We might assert that he only believes this because it is what he was taught from childhood. The astute atheist will easily respond that, though it is accurate that he first believed that one plus one equaled two due to his early education as a child, yet he continues to believe it today because it is, in fact, a true statement. The argument is the same for Christians. While brought up to believe in the truth of God's

Now, Pythagoras recognized the above concepts easily. He recognized that man did not create math and also that math was/is consistent with reality.⁵⁰ Yet, Pythagoras did not acknowledge the actual Creator of math and, thus, failed to connect the physical truth with the spiritual truth.⁵¹ He failed to connect the facts of math which govern the physical world to the moral base from which it not only sprang, but also to which it points and moves toward. The result of this was the failure of Pythagoras to worship the true God, the Creator of numbers and math. As James Nickel writes in his book, *Mathematics: Is God Silent?*: “In fact, he and his followers worshiped number as the full intelligibility and the generating source of all things.”⁵² Nickel observes that, “He attracted students to him and eventually formed a mystical mathematical cult in Crotona, a wealthy Greek seaport in southern Italy. There, a closely-knit brotherhood, bound by secret rites and observances, furthered the study and worship of number.”⁵³

Word initially through parental instruction, they choose to remain Christians because they have examined what they have been taught and have found that it is, in fact, true.

⁵⁰ This is essentially the correspondence theory of reality.

⁵¹ Math itself is not physical, but metaphysical or cognitive in nature. (By the way, this refutes a purely naturalistic explanation for physical matter. This is because the physical/natural world is mathematical in every detail, yet mathematics is not itself physically made up of atoms. It is conceptual and, thus, outside the definition of naturalism). Math, however, becomes obvious and functional within the physical context of creation. So, we tend to think of math in this context, i.e., as part of the physical world.

⁵² Nickel, *Mathematics: Is God Silent?*, xviii, 22.

⁵³ Ibid, 22.

This cult, called Pathagoreanism, is not irrelevant to our day. Nickel writes, “This brotherhood has ever since served as a model for secret societies in Western civilization.”⁵⁴ This relationship between number worship and secret societies manifested itself historically throughout the West in the form of Rosicrucianism and Freemasonry which survive and thrive to this day, even having a substantial impact on the founding and history of this nation.⁵⁵

The main point in all this is that the knowledge of the physical world which is mathematical in nature, when disconnected from God and, thus, from morality, ultimately ends in futility. While the knowledge of the Pythagorean Theorem has been greatly beneficial to both engineer and laymen alike, whether atheist, Christian, or otherwise, it is incomplete being disconnected from the character and person of the Creator. Cities have been built in the application of the Pythagorean Theorem, but if those cities be full of lost men who will spend their eternal existence apart from God, one might ask whether the theorem has any lasting, eternal value. Was it worth the trouble of “knowing” it in the first place? Paul mentions this concept in his prayer for the Philippians (1:9-11) as he asks God to fill them with “*real* [i.e., full, or complete] knowledge and all discernment,” ultimately for “the glory and praise of God” (emphasis added).

⁵⁴ Ibid., 22n37

⁵⁵ “Pythagoras,” copyright 2008, *The Basics of Philosophy*, accessed March 31, 2017 http://www.philosophybasics.com/philosophers_pythagoras.html.

If we fail to grasp the spiritual and, thus, moral truth to which the physical/natural truth points, that physical/natural truth is empty, being only temporarily beneficial (again, Matt. 16:26). Facts that are disconnected from the fear of the LORD and, hence, the morality of God and the application for which He intended these facts, eventually lead *away* from truth. *This necessarily eventuates a deterioration of knowledge in the physical realm.* Obvious evidence for this exists when studying the “primitive” cultures of today. The well-known Moody Science Video, *Empty Cities*, does an excellent job of cataloguing and highlighting this fact. Modern “primitives” are not, in fact, primitive at all, primitive implying a low state of evolutionary advancement upward. Rather, they are, in fact, “decadents” of once-great cultures of the past. When cultures which are physically and highly advanced (using facts and physical/natural truth) persist in a rejection of God and thus a rejection of morality, all of their “knowledge” comes to nothing—literally. “Because you have rejected knowledge . . . since you have forgotten the law of your God, I also will forget your children” (Hos. 4:6).

It may, therefore, be legitimately asked whether facts themselves, as facts alone, are consistent with the definition of knowledge at all. A fact is a fact regardless of who perceives it. Facts themselves are not personal, yet they exist *because* of something, literally, “by cause” (i.e., they have an origin). Further, they

exist *for* something (i.e., for a purpose). Facts, therefore, reveal a Creator (the something is really someone). As with all created things, creations serve some purpose. Man does not create things for nothing. We should not expect God to do so.

Finally, facts exist because of Him and for Him. They demonstrate the reality of, and preeminence of,⁵⁶ almighty God and thus our need for Him. These are not new thoughts, nor are they gleaned from pure reason. The Scripture clearly and *much more succinctly* communicates that, “. . . in Him we live and move and exist . . .” (Acts 17:26) and, “. . . from Him and to Him and through Him are [exist] all things [physical, metaphysical, and spiritual]” (Rom. 11:36). “Things,” and the physical and metaphysical interrelationships that exist among them (physical, spiritual, moral), are purposefully set for the conclusion in the mind of man of the existence of, and the purpose of, an eternal being—specifically, the God of the Bible. “For since the creation of the world His eternal attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made so that men are without excuse” (Rom. 1:20, NIV) and “The heavens declare the glory of God. . .” (Ps. 19:1, NIV).

⁵⁶ Col. 1:18 says, “so that in everything He might have the supremacy” (NIV – 1984 translation).

One Last Example

With these conclusions in mind and before we transition to the extended relevance all of this has to Christian teachers in public schools, let us use one more example of the necessity of connecting the physical/natural reality with the spiritual cause and purpose (the spiritual reality), but this time from the field of biological science.

Because evolution is only an idea (a mental construct, and not reality), it, therefore, has no real relevance in the world from a positive, practical perspective (i.e., it does not spawn new creations in technology and scientific advancement). Because of this lack of relevance, it is important to recognize that it is therefore rather a hindrance to the world in real and pragmatic ways, not just in philosophic ways. In his article, "Darwin's Sacred Imposter: Natural Selection's Idolatrous Trap," Dr. Randy J. Guliuzza, P.E., M.D., writes:

Relevance is one objective indicator of reality, which explains why evolution itself must be promoted by its purveyors as the unifying fact of biology and, therefore, vital to the economic status of future generations. Conversely, critics of evolution advance the fact that *usefully relevant creations cannot be tied directly to the application of evolution*, but,

rather, that *evolutionary thinking hinders research*—especially in medicine (emphasis added).⁵⁷

Dr. Guliuzza accurately points out that, because of the falsity of evolution, attempts to tie “usefully relevant creations” to it “hinders research—especially in medicine.”⁵⁸ Evolutionists want to tie all of the observable biological facts to evolution, a false mental construct (an idol, if you will). One might object that, despite this practice, evolutionists nevertheless function in a day-to-day fashion as scientists quite well. Yet Guliuzza insightfully discerns that, overall and in the end, this false connection between fact (real living/existing things) and fiction (evolution) actually slows the progress of real world applications like the advancement of medicine. The same is true with mathematics.

When the facts of math, those relationships found in real world objects and living organisms, are disconnected from the reality of their origin (God) and then falsely and illogically connect-

⁵⁷ Guliuzza, Randy J., P.E., M.D., “Darwin’s Sacred Imposter: Natural Selection’s Idolatrous Trap,” last modified 2011, *Institute for Creation Research*, accessed March 31, 2017, <http://www.icr.org/article/darwins-sacred-imposter-natural-selections/>.

⁵⁸ Dr. David Menton comments on this same phenomenon in his lecture presentation, *The Hearing Ear*. In a portion concerning the eye, he notes that evolutionists (notably, Richard Dawkins) claim that the light sensing cells are in backwards, evidencing the impossibility of them being designed, calling such a design “scandalous” and “absurd.” This conclusion, however, prevents them from seeking the answer to the question of why a super-intelligent engineer would design an eye this way. This presupposition hinders research and leads men away from that which is good. Dr. David Menton, “The Hearing Ear with Dr. David Menton – Origins,” last modified March 29, 2011, *YouTube*, accessed March 31, 2017, <https://www.youtube.com/watch?v=u2O4u9ZpcM4>.

ed to random processes (naturalistic origins), it hinders the advancement of the discipline and its relevance to culture.⁵⁹

Just think of what those scientists who long looked for the Higgs boson (i.e., the “God Particle”) using the Large Hadron Collider (LHC) at the European Organization for Nuclear Research (CERN) in Switzerland could have done if they were about the business of connecting the facts of matter to the God of the Bible. If they were looking to uncover the engineering principles God used to create and sustain all matter with the goal of advancing God’s glory on earth through the wise stewardship and application of the dominion mandate (Gen. 1:27) rather than looking to reveal His substitute (hence the mocking title “God Particle”) in creation, just think of what they might accomplish. The sheer time alone wasted on such vain pursuits as idol worship is immense. Idolatry and its justification do not merely distract, but rather direct many (if not most) of the smartest minds on earth. It is a clear

⁵⁹ Bill Nye, in the much-publicized debate with Answers in Genesis founder, Ken Ham, attempted to portray belief in the Bible as problematic for maintaining an advanced industrial and technological society. Rather than the advancement and industrialization of the West being hindered by men holding to biblical principles, these principles have shaped the very core of Western society. Bill Nye and his position (and the evolutionary position itself) is 100 percent opposite of reality. When things are 100 percent opposite of reality, it is an indication of satanic influence. The prophet Isaiah warned of this by saying, “Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter!” (Isa. 5:20). Common Satanic symbols and words are those that are inverted, written or spoken backwards, etc. Richard Wurmbrand, in his book *Marx & Satan*, writes of Karl Marx’ little-known drama called *Oulanem*, which he says, is “‘Characteristically’ an inversion of a holy name. It is an anagram of Emmanuel, a Biblical name of Jesus which means in Hebrew ‘God with us.’ Such inversions of names are considered effective in black magic.” Richard Wurmbrand, *Marx & Satan* (Bartlesville, OK: Living Sacrifice Book Company, 2009), 14.

example of the practical hindrance and the ultimate futility of such baseless and goalless endeavors. For men pursue many things under the sun, but without God, “all is vanity and striving after the wind” (Eccl. 1:14). Yet, “The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person” (Eccl. 12:13). (NKJV: “For this is man’s all.” NIV: “For this is the whole duty of man.”) Without God, everything is useless. But with God, purpose and importance abound.

In the end, “What does faith have to do with mathematics?” Well, in reality, everything! One might rhetorically ask, “What doesn’t have to do with faith and mathematics?” Again, by faith, we understand that the world (the physical creation governed by mathematical laws proceeding out of the nature of the God of order and reason [Ps. 119]) was formed at God’s command so that what is seen was not made out of what was visible (Heb. 11:3).

Chapter 2

Examining the Pedagogy of Christian Teachers in Public Schools

Introduction to Part II

The implications of these conclusions have great import for the Christian who presumes to be a teacher. Teaching is a weighty responsibility. James 3:1 states, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.” These are sobering words for teachers. Arguably the context of this text is dealing with the teaching of the Word of God, yet consider Matthew 5:18, “But if anyone causes [e.g., by their teaching] one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.” Teaching is serious business. The question must be

asked if it is possible to “cause one of these little ones . . . to sin” by a *lack* of teaching, or by teaching a subject outside of a proper biblical context. The position submitted here is that, if teachers are to impart real, lasting knowledge to the next generation, and this is what a teacher *ought* to do, then it must be done in connection to the God of the Bible.⁶⁰ This position is articulated here not due to any predisposition toward presuppositional apologetics.⁶¹ Quite to the contrary, it is where the evidence leads. While it may be true that teaching involves apologetics, the position here is not based primarily on apologetics methods, but on a simple straightforward treatment of the facts. If God is the omniscient Creator, then knowledge about science and the universe should be taught this way. If Jesus Christ is the center figure of all history, then to leave Him out as such is to teach history inaccurately. Neutrality on Christ is not an option for the teacher who is a Christian. This is not due to apologetics methods, but rather due to the responsi-

⁶⁰ The movie *Time Changer* essentially deals with the same topic. Rich Christiano, “Time Changer,” (Nashville: Five & Two Pictures, 2002), DVD.

⁶¹ Though this author rejects the basic tenants of Calvinism and reformed theology from which presuppositional apologetics was derived, nevertheless this type of apologetics offers some sound arguments. Germane to this work, it should be noted that children, especially young ones, will believe essentially anything they are taught. To presuppose the existence of God (as Genesis 1:1 does) in one’s teaching to a young child is by far the best approach. More and more evidential approaches would be needed as the age of the student increases. Either way, both presuppositional and classical/evidential apologetics approaches can be used in teaching. As Paul writes in Col. 4:6, “Let your conversation be always full of grace, seasoned with salt, *so that you may know how to answer everyone*” (NIV, emphasis mine). Different people and circumstances require different methods. Arguing *for* the Bible and *from* the Bible *both* have their place and time (Eccl. 3:1).

bility of a teacher to teach the facts as they really are. Missing data for the student leads to critical deficiencies.

So, for the Christian teacher, basic knowledge ought to be taught in the fear of the Lord, i.e., with God at the center, because this is the way things really are. Additionally, Proverbs 9:10 states, "The fear of the LORD is the beginning of wisdom and the knowledge of the Holy One is understanding." An even further aspect of "the fear of the LORD" is to recognize that "the fear of the LORD is to hate evil" (Prov. 8:13). All these texts indicate that, while it is one thing to discern a fact as a fact and thus to gain "knowledge," it is quite another thing to apprehend the proper time and use of that fact and to grasp the relevance that that fact has to a greater and more important spiritual reality. Proverbs in general is teaching us that real knowledge, real wisdom, real understanding, etc., are connected to the God of the Bible. Charles Boyle, great experimental chemist and pioneer of modern science, co-founder of the Royal Society in England,⁶² and author of Boyles' Law, once stated: "For I, that had much rather have men not philosophers than not Christians, should be better content to see you ignore the mysteries of nature, than deny the author of it."⁶³ Here, Boyle rightly places the application of the facts as more

⁶² "Robert Boyle: Chemistry and Gas Dynamics," *Institute for Creation Research*, accessed March 31, 2017, <http://www.icr.org/fb/Boyle/>.

⁶³ "Better To Ignore Nature Than Deny Its Author - David Rives," last modified October 17, 2013, *You Tube*, accessed March 31, 2017, <https://www.youtube.com/watch?v=MAvwXBYHXtU>.

important than the facts themselves. The point made by this author, and supported by Boyles' stated desire, is that if the facts of nature do not bring one to the point of practical obedience to the Law of God, the maker of those facts of nature, then the purpose of those facts has been missed. Because God's "invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made [the facts of nature]," men are "without excuse" (Rom. 1:20). Without excuse for what? They have no excuse to reject God and to live however they desire. "For even though they knew God, they did not honor Him as God or give thanks" (v. 21). A truly wise man will see and then honor God as the logical result of his observations. If we as a culture teach our children *merely* to apprehend information for temporal use according to personal gain and pleasure, and in so doing disregard the application of wisdom and understanding, then this culture will reap what it sows, the fruit of shallow and weak "Christianity" such as the Lord rebuked in Revelation 3:16.

While it is true that a teacher can't force someone to believe the truth of the Bible, nor the connection of a given subject matter to the same (nor in fact should he if he could), and while it is true that full freedom of thought exists for the student to believe or disbelieve what is taught, nevertheless the responsibility (James 3:1) of the Christian teacher is to present things in accordance with

the truth and connected to the truth.⁶⁴ For example, a common misconception in the realm of science is that the best a Christian teacher can do in a public setting is to teach several different “theories” or present several different viewpoints and let students choose for themselves which is correct.⁶⁵ While this is indeed a cut above a one-sided presentation of evolution, for example, it is asserted here that this is, nevertheless, insufficient.^{66, 67}

Closely connected to the above misconception is the idea that such teaching (i.e., presenting a body of material in one light) is tantamount to *indoctrination*. This word carries a very negative cultural connotation, but in reality, *all* teaching is indoctrination. According to the Webster’s dictionary,⁶⁸ doctrine is “teaching, instruction, dogma.” Anyone who instructs or teaches from a particular philosophic viewpoint is instructing into that particular viewpoint or doctrine. As such, indoctrination is unavoidable.

The view that exists which advocates that teachers (and parents, for that matter) should take a hands-off approach to teaching from a particular viewpoint in order to avoid indoctrination is itself a form of indoctrination. Any attempt by a teacher (or parent) to avoid indoctrinating those under their charge merely allows

⁶⁴ This is fundamental! All students have a right to hear the truth from their teachers.

⁶⁵ Dr. Morris advocates this in the section entitled “The Two-Model Approach” in *Christian Education for the Real World* (Green Forest, AR: Master Books, 2002), 231-236.

⁶⁶ See Chapter 2, Question/Objective #9.

⁶⁷ This is not to say that the principles of evolution should never be taught, but they should be taught as being incorrect and contrary to good science and also to the truth of the Bible.

⁶⁸ *Merriam-Webster Online*, s.v. “Doctrine,” accessed March 30, 2017, <http://www.merriam-webster.com/dictionary/doctrine>.

someone else the opportunity to indoctrinate their student or child for them into something different. Some teaching (doctrine) will be absorbed by the child to fill the vacancy left by the one who dared not indoctrinate. By never taking a stand on doctrine, teachers essentially initiate the child into the doctrines of skepticism, pragmatism, and agnosticism, not to mention several other possible “isms,” each in and of itself a systematic form of doctrine. Again, indoctrination is unavoidable.

What really matters when dealing with indoctrination is not whether a child is indoctrinated into a dogma or not, but rather, does the dogma and doctrine that has been taught conform to, or is it in accordance with, the truth? Indoctrination into truth is what we, as believing parents (and, purported here, teachers), are commanded to do in regards to educating the next generation! (Eph. 6:4; Deut. 6:4-9; Ps. 78:1-10; et al.).⁶⁹ Further, it is what any form of teaching aims to do. Truth is the key question. If a child is indoctrinated into falsehood, it is called brainwashing. If he is indoctrinated into the truth, he is blessed. So, the question is not whether or not a child is indoctrinated. Clearly all are. Rather, the key question is, what is the substance of the doctrine instilled? Is it in accordance with truth or not?

⁶⁹ The question of whose children is the key one here. Does Ephesians 6:4 limit the teaching to only one's own child? What about when training up another person's child?

Christian Teachers in Public Settings

It is foundational to gaining real and eternally useful knowledge to connect any and every academic discipline that is taught directly and overtly to the God of creation, the very source of knowledge, and thus to impart to the student an education that is presented in “the fear of the Lord.” This is the conclusion asserted in Chapter 1. This conclusion carries with it important and unavoidable implications for how Christian teachers teach regardless of their setting, whether that setting be the private Christian school, homeschool, or in the public school environment or some other setting not listed. Being that the private Christian school and the Christian homeschool settings exist in large part to *insure that children are taught* in the fear of the Lord, they will not be considered further here. Rather, the next section of this work will focus on the implications for the Christian who teaches in the public school setting, given general agreement that the conclusions arrived at in Chapter 1 are principally true. It is asserted here that the most responsible and best approach (pedagogy) for the teacher who is a Christian is to teach it like it is. Knowledge should be taught with a foundation and a purpose. If the foundation is the omniscient God of the universe, and the purpose is to do His will and thus carry out His purposes, then the setting of instruction

should not matter. The pedagogical approach should be consistent for Christians.⁷⁰

Naturally flowing from the conclusions and line of reasoning advanced in Chapter 1, certain questions, many in the form of objections, logically arise as to the art and science of teaching, or rather, to a Christian teacher's pedagogy in a public setting. In the hope of articulating a biblically rational response to these questions and objections, Chapter 2 is thus presented in a Q&A format, posing the question and/or objection and then providing a response as is patterned for us in Proverbs 18:17, an important text highlighted in the introduction of this work.

While attention has been given to the logical order of these questions/objections, different people will no doubt arrive at these questions in their mind in a different order than presented here. For quick reference allowing for individualized processing of information, see the list of questions provided in the table of contents (p. v-vi). However, given that a hierarchal order is presented here in progression of thought, some answers (especially toward the latter portion of the list) may presuppose that a previous question has already been answered in the preceding questions/objections. Please, make a note of this.

⁷⁰ This does not mean that there is no room for unique style and presentation from each individual teacher as God leads and as they use their varied gifts and abilities. Clearly, variability is by God's design. Nevertheless, teaching a body of knowledge as having its foundation and purpose in God is fundamental.

Questions (or Objections) and Answers

Question/Objection #1:

To do what you are suggesting, wouldn't I need to use the Bible? And aren't Christians to obey the governing authorities and thus refrain from using the Bible and Jesus' name in the public school?

Answer:

For questions or concerns raised regarding presuppositional vs. classical/evidential apologetics, please refer back to footnote 61.

Christians ought to be the best citizens in whatever country they reside. "Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation" (1 Pet. 2:12). This is in keeping with the basic tenants of Romans 13:1-6, 1 Peter 2:13-15, et al. Nevertheless, the Bible lays out clear conditions and guidelines for appropriate (i.e., biblical) and thus lawful civil disobedience.

Key to understanding this complicated issue is the context of the commands to obey the governing authorities found in these listed texts. In 1 Peter, the purpose of the authority established by God is for the administration of good, not evil. This principle is established also in Romans 13:

For rulers are not a cause of fear for good behavior,
but for evil. Do you want to have no fear of author-

ity? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil (Rom. 13:3-4).

It is God alone who *is* good and thus establishes in His being the standard of goodness for all, including governments. If a government rejects God, the very foundation and purpose of its establishment, it does not therefore become a law unto itself. Clearly by design and in context, government is *God's* servant. When it rejects God, it ceases to function within its divine mandate. While the position of this paper is not, therefore, advocating open rebellion against any ungodly government, the above facts being established, it is advanced that if government was established by God for the administration of good, not evil, then any individual who openly acknowledges God within the civic realm could not possibly be, in any way, acting contrary to God and His established order within society. The principle is plain: if the government rejects God in removing Him from the public arena of discourse, then followers of God should not, for the sake of God (i.e., in obeying Rom. 13), follow in like manner. What is happening today goes something like this: for the sake of honoring God through obedi-

ence to Romans 13, we forsake Him by abandoning His Word and His name in public. This is contradictory.

It is expected that godless men of government would reject God. What is troubling is how quickly those that claim to follow God comply with that rejection. They do not stand up and reject the abandonment. Consequently, truth has fallen in the street, in the arena of the public discourse of education.

Note how Peter and John responded to the command “not to speak or teach at all in the Name of Jesus” in Acts 4:18. They concisely replied to this command by saying, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard.” They would not obey the authorities on this issue. This is why the authorities had to put them in jail. On more than one occasion, even jail did not stop them as they preached there also (Acts 16:22-33), using even that as an opportunity to teach (Phil. 1:12-14). Notice the clarity in Paul’s words to the Philippians from this passage regarding his imprisonment:

Now I want you to know, brethren, that my circumstances [his being in prison] have turned out for the greater progress of the gospel, so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard [a government-authorized, funded, and ad-

ministered institution] and to everyone else, and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear (Phil. 1:12-14).

When Peter and John were released from jail in Acts 4, instead of repenting of their failure to obey the governing authorities (Rom. 13:1-6), they prayed together, "And now, Lord, take note of their threats, and grant that Your bondservants may speak Your word with all confidence" (v. 29). Then after the place was shaken and they were all filled with the Holy Spirit, they "began to speak the word of God with boldness" (Acts 4:18-19, 29, 31). Later, when the apostles were standing before the Council after a subsequent imprisonment, they were reminded that they had been given "strict orders not to continue teaching in this name," yet, despite this, they had "filled Jerusalem with [their] teaching." "But Peter and the apostles answered and said, 'We must obey God rather than men'" (Acts 5:29).

This attitude is far removed from the common practice today of Christians within the public arena of discourse, and ideas of remaining silent out of "respect for the law and the governing authorities" citing Romans 13 as their justification. The apostles did not obey their authorities and, further, they prayed for boldness that they might not be afraid to do so in the future.

The appeal to Romans 13 as justification for not teaching in Jesus' name in public schools can be, whether fully apprehended by its advocates or not, an unintentionally misplaced reaction to a sincere fear. Fear of persecution, fear of being mocked, fear of losing one's job (and thus their source of income), fear of one's message and testimony being rejected due to an over-direct approach within a pagan culture, etc. It is quite possible that many teachers would not necessarily be prone to fear in any of these areas themselves but have simply grown up within a time when the Romans 13 appeal has just been accepted as the Christian "pat-answer" to this issue, and have never examined it themselves from an objective and biblical approach (Prov. 18:17, Acts 17:11, et al.).

On one hand, the concise principle of "We must obey God rather than men" seems to be understood by American Christians who will eagerly support Bible smuggling into North Korea or other Eastern and/or Communist countries. Brother Andrew, in his famous book *God's Smuggler*, tells of his many exploits of "illegally" smuggling Bibles past many a border patrol. Instead of being rebuked for not obeying the governing authorities in such circumstances by the Church at large, Brother Andrew is praised for his boldness, the type of boldness the apostles had in Acts 4 and 5—a refreshing type of boldness. Some Christians never blink nor question if Brother Andrew was violating the mandate of Romans 13 to obey the governing authorities. This is because they know

well the account of Daniel who rejected the king's decree and was thrown into the lion's den. They have not forgotten Hananiah, Azariah, and Mishael who endured the wrath of the king in the fiery furnace for their defiance of the king. They recognize that Moses' parents and the midwives defied Pharaoh to the glory of God. They remember that Esther approached her husband and king illegally under threat of execution. Other examples could be given.

Despite the recollection of these hallowed incidents, the same principle of obeying God, not men, seems to elude those within the educational context. In asking if a Christian can or ought to speak in Christ's name in America in a public school or "on the job" under a secular employer, many are often quick to point out that such action is illegal and, as such, ought to be refrained from in order to be good citizens and good witnesses for Christ, obeying those over us as commanded in the Scriptures. "Somehow"⁷¹ American Christians have been conditioned to think that we will win over the multitudes for Christ with good citizenship *alone* and that we are somehow exempt from any circumstances which would require us to take an overt, out-of-the-closet, and bold stand for God. 1 Peter 2:12 makes it clear that good citizenship is an appropriate and very useful tool to win people for Christ. Yet, when that citizenship requires us *practically* and *effectively* to leave

⁷¹ In large part because most of us have been public schooled ourselves.

out (and thus practically deny) our Lord, who alone is good, in the process, that citizenship ceases to be good, being as such disconnected from God. Teachers do not need to use a Bible verse to start every sentence, but they must somehow connect the facts of their subject with the God who made these facts in the first place.

The lament across this land from the Christian right is that “God has been thrown out of public schools.” Perhaps He was never “in them” in the first place. This case is well made by Colin Gunn and Joaquin Fernandez in their exceptional documentary, *IndoctriNation: Public Schools and the Decline of Christianity in America* (as well as in multiple other fine works⁷² and as taught in many solid Christian institutions of higher learning).⁷³ That timely and valid point of consideration notwithstanding, His word and His name are disallowed within the public school setting, and we (Christians) let it happen. Further, we continue to allow it, seemingly without a fight and without recourse. Make no mistake, we do complain about it, but are we, as a corporate group, fighting for it? No doubt there are some individuals within the system who are, but as a group, are we fighting this battle or have we given up the ground? The book of Jude admonishes, “Contend earnestly” for the faith (Jude. v. 3) which has been entrusted to us.

⁷² E.g., Israel Wayne, “Education: Does God have an opinion?” (Green Forest, AZ: Master Books, 2017), Charlotte Thomson Iserbyt, *The Deliberate Dumbing Down of America* (Ravenna, OH: Conscience Press), etc.

⁷³ Scott Eash, Joaquin Fernandez, and Colin Gunn, “IndoctriNation: Public Schools and the Decline of Christianity in America” (Waco, TX: Gunn Productions, 2011), DVD.

It is time for many more individual Christians to do this needed work. There may be no better place to begin than in the world of public academia.

Curtis Bowers, in his excellent exposé of the communist social agenda in America today, *Agenda: Grinding America Down*,⁷⁴ makes an excellent point. He skillfully identifies the philosophies and practices that have served to undermine the way of life in the U.S., but then he clearly points out that the secular left is not winning the culture war because they are out-producing us by raising their own offspring to think like them. No. They are in fact aborting their own babies and ought to thus be declining in this war by sheer birth rate. However, instead of losing the culture war due to birth rate, they are winning by stealing the minds of our children right out from under our noses.

How could this happen? Dr. Erwin Lutzer is pastor of Moody Church in Chicago and author of *When a Nation Forgets God* and *Hitler's Cross*, among many others. In an interview for the *Indoc-triNation* documentary, he insightfully points out that, "they are stealing our children, but because they are leaving the body of the child with us, we don't even know it's happening."⁷⁵ He claims that the theft of our children goes mostly unnoticed. He is speaking of an intellectual and spiritual theft, not a physical one. Yet

⁷⁴ Curtis Bowers, "Agenda: Grinding America Down" (Washington, IA: Copybook Heading Productions, 2010), DVD, 45 min.

⁷⁵ Eash, Fernandez, and Gunn, "Indoc-triNation," DVD.

this theft of the mind has a very real and observable physical result. Our unwillingness to confess the truth in the arena of public education is ultimately a rejection of knowledge and results, not so strangely, in the loss of our own children. (Remember Hosea 4:6, "Because you have forgotten the law of your God [i.e., rejected knowledge] . . . I also will forget your children.")

Remember that it was *God's people* who had rejected knowledge and rejected Him in Hosea 4. It was *God's people* who rejected Him in declaring that they wanted a king for themselves like the other nations (1 Sam. 8:7-8, 19-20) around them. It was *God's people* who rejected Him under evil king after evil king throughout the reign of the Northern Kingdom and also under many evil kings of Judah. God's own people have rejected Him over and over throughout history. With all of this history to instruct us (Rom. 15:4), it is not too much for us to consider that perhaps we, *God's people* today, are in the process of doing the same thing as believers in Christ that the Jews of old had done to Yahweh. The Scripture tells us that judgment begins with the house of the Lord (1 Peter 4:17). Romans 11:20-21 warns not to be conceited but rather to be afraid (cf. Luke 12:5), "for if God did not spare the natural branches, neither will He spare you." Again, Dr. Erwin Lutzer says:

It is popular to blame the Supreme Court, the humanists, and radical feminists for our country's

eroding standards of decency and growing disrespect for human life. But the responsibility might more properly be laid at the feet of those who know the living God but have failed to influence society . . . If we were few in number, we might evade the blame, but there are tens of thousands of evangelical congregations and several million born-again believers in America. *Yet we continue to lose crucial battles.* Perhaps the church doesn't suffer for the sins of the world as much as the world suffers for the sins of the church (emphasis added).⁷⁶

If we would see truth again rise in the street, in the arena of public discourse in America, truth needs to be spoken *within* the public realm including, and perhaps most importantly, in public educational institutions. (See Question/Objection #12 to answer what would happen if teachers did this.) We as Christians (the author included) need to become bold and teach facts in accordance with a standard (God Himself) which allows them to be called facts in the first place.

The conclusion is that followers of Christ must follow Him rather than the governing authorities when it comes to using His name and His word in the public realm, including, and especially in, the public school classroom.

⁷⁶ Erwin Lutzer, personal communication, February 28, 2006.

An important caution is in order so that one not miss the sense of this plea to “contend earnestly” for the faith. Let it be clear, as far as it depends on this author (Rom. 12:18), that neither this author nor this work advocates an Islamic-type militantism, because the battle is *for* men, not *against* them. Paul teaches in 2 Corinthians 10:3-6 that our weapons are not “of the flesh” and that we are not destroying *people*, but false and anti-God *ideas* (a.k.a. “speculations” or “strongholds”). This text, among others (e.g., Eph. 6), reminds us that the battle is spiritual in nature, though importantly, and an often missed point, it is played out on a physical battlefield on earth. The teacher’s tongue and the students’ ears are part of that physical earth. Our goal is to win the heart and mind, and thus the whole man, not to destroy them in this battle. Timothy puts it this way, “But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (1 Tim. 1:5).

We do not use guns and tanks, but arguments from the Word of God, the sword of the Spirit, with a loving heart, advancing and rationally defending our faith (1 Peter 3:15). A sword is an *offensive* as well as defensive weapon, but if we put the sword away, we are unable to advance against the enemy (false ideas) and also unable to defend our own position. Hence, ground is given up and casualties are sustained.

At the risk of being misquoted or quoted out of context, this position is clearly fundamentalist (i.e., it has a *foundation* in God’s

Word) and radical (*rooted* in truth), but not militant in the sense of physically hurting anyone. If any physical pain is to be experienced as a result of this work, it is for the Christian in persecution from others unwilling to allow the Word of God to be advanced in public. But this is neither new nor unexpected. Further, we are told that when we suffer in this way, we are blessed (1 Pet. 3:14, Matt. 5:10-12, et al.). Paul experienced many imprisonments,⁷⁷ “was beaten times without number,” five times received “thirty-nine lashes” from the Jews, was beaten with rods three times, was stoned once, and was sought out in order that he might be seized (2 Cor. 11:23-25, 32-33). We need to be at the least *willing* to be fired from our jobs for being *unwilling* to remain silent on the person and work of Jesus Christ. We must believe that God will yet provide for us and protect us if we are eager and zealous to do what is good and right (Matt. 6:33 1 Pet. 3:13). Our zeal, however, needs to be in accordance with wisdom and knowledge (Rom. 10:2, Prov. 19:2).

Question/Objection #2:

Are you suggesting that Christian teachers exit the public school?

⁷⁷ Paul also personally started more riots than perhaps anyone else in Scripture. The very one who penned the words of Romans 12:18, “So far as it depends on you, be at peace with all men” (because of Jesus’ teaching in Matthew 10:34 and Luke 12:51 that truth, by nature, is divisive), was not only involved in civil chaos, but oftentimes started it (see Acts 16:22, 17:2-5, 18:11-17, 19:23-20:1, 21:27-32, 22:21-24, 23:6-10, and Chapter 2, Question/Objection #5).

Answer:

There are two answers to this question: yes and no. A seemingly contradictory answer, of course, requires explanation.

If knowledge begins with and proceeds out from God, and thus is of necessity linked to Him, and if our teaching and/or evangelism is to be in His name, for His name's sake, and from His Word, then those who teach in public schools but fail to acknowledge the name of Jesus Christ and who fail to base their subject matter on the Word of God, though well intentioned, actually work to destroy a cohesive biblical worldview in the culture and thus unwittingly embed the false notion within the minds of their students that people can live "good" lives without God.⁷⁸ By remaining silent on Christ according to the directive of the government, gifted Christian teachers within the public system are unwittingly serving to *spearhead* the sacred/secular dichotomy within the youth of our culture.

The word "spearhead" is intentional, because it is assumed that secular teachers will not mention Christ's name in connection to their teaching. Such is natural. But when those who are known to be Christians fail to do so, their silence sends a clear and loud statement to students under them. Namely, that Christians live two lives—one in the "church world" and one in the "real world," the one where people live most of the time. When Christian teach-

⁷⁸ For more on this topic, see Chapter 3: Disconnecting Morality from God.

ers present a body of content disconnected from, and sometimes contrary to, their own core beliefs, the implicit message is either 1) the teacher's beliefs must be false or 2) the teacher's beliefs do not relate in any substantive way to academic and thus practical aspects of life. With the Christian teacher who remains silent then, there exists a contradiction that the secular teacher does not present. This contradiction is often a fatal one, allowing the student the inner freedom to disconnect spiritual beliefs from the academic, practical world (a.k.a. the sacred/secular split).

At this point, logic would have it that a Christian teacher really has no business in the public school. If they do a disservice to students by remaining silent, and the position asserted here is that they do, then the answer to Question/Objection #2 is . . . Yes, they should exit the public school!

Yet, and importantly, if an individual believes God has called them to teach in a public school, who can say otherwise? The issue is between God and the individual; as Paul says, "To his own master he stands or falls, and stand he will, for the Lord is able to make him stand" (Rom. 14:4). A central point, nevertheless, in this work, is that this calling, if it is legitimate, does not absolve the individual teacher from his responsibility to teach his content accurately and fundamentally in direct connection to the God of the Bible. This is by definition, not by command. This point cannot be overstated. This position does not purport to command anything.

Rather, it seeks to reveal afresh and to demonstrate the biblical and logical implications of the role of a teacher. As advanced in Chapter 1, knowledge is, in reality, only discernible as such in relationship to a standard and also attached to the morality of that standard. Teaching knowledge, the very thing the teacher *ought* to do⁷⁹ and is also hired to do, cannot be done otherwise, because knowledge starts with the omniscient (all knowing) Creator. God is the starting point. For the Christian teacher, this is step one.

Immediately the issue of Christian liberty arises. While “all things are lawful [permissible] for me,” Paul writes, “not all things are profitable” (1 Cor. 6:12). Though the Christian teacher may possess the liberty in Christ to handle his classroom teaching as he pleases, whether connecting his content to the Bible and God or not, the strong encouragement of this work is to persuade (again, not a command) the teacher that it is inconsistent and thus not profitable to teach *any* body of knowledge disconnected from the God who is responsible for it in the first place. It must be remembered that teachers *will* “incur a stricter judgment,” being more acutely accountable than others, for how they have used not only their gift/talent of teaching (James. 3:1), but also the Word of God within that context (2 Tim. 2:15). Matthew asked what it would matter if a student, through a man’s teaching, gained the whole world yet forfeited his soul (Matt. 16:26). Though we have liberty

⁷⁹ Colossians 4:4

in Christ (2 Cor. 3:17), we are reminded over and over and in different contexts that this freedom is to be used cautiously, and in accordance with wisdom (1 Cor. 8:9, Gal. 5:13, 1 Pet. 2:16, et al.) and for edification. In other words, Christian freedom is not license for sloppiness nor lukewarmness.

Again, Gunn and Fernandez' documentary, *IndoctriNation: Public School and the Decline of Christianity in America* is recommended here as a "must see" for any teachers wishing to cross-examine (Prov. 18:17) their own thinking (as well as the assertions of others—including this author) and for any teacher wishing to "examine everything carefully" (1 Thes. 5:21-22) in the manner of a good Berean (Acts 17:11) on this topic in general.

As noted earlier (Question/Objection #1), *IndoctriNation* makes the case that the public education system was never a good thing from the very start. Its stated purposes and distinctive methods, as well as its pioneering men and visionaries (e.g., Karl Marx, Horace Mann, John Dewey), were from the onset anti-family and anti-God. A significant reason Christianity was associated with this system at all is that the system developed in a predominately Christian culture. Without addressing the reasons Christians of earlier times adopted compulsory state education,⁸⁰ suffice it to

⁸⁰ Mistakes these Christians made included succumbing to deception, specifically, Horace Mann's propaganda, fear of the threat of Catholicism, not holding fast to the Word of God, compromise (especially with the infiltration of Unitarian influences), lack of foresight of the consequences of adopting a state-run system, among others. Dr. Joel McDurmon, "Freedom in Education: How it was Lost," last revised May 13, 2016, *The American Vision*, ac-

say, teachers within the system in those days, in many geographical locations throughout the country, were in fact and practice, Christian men and women. As such, the Bible *was* used and taught *within* this system.

True to its roots, however, this system persisted in its advance toward a godless “utopian” society because of its structure, philosophical underpinnings, and the teachings of its successive visionaries (beyond Marx, Mann, and Dewey). Their vision for society has essentially now reached fruition.⁸¹ God is now gone and their social engineering is very nearly complete.

So, to the many who have not seen or otherwise been aware⁸² of the historical context of our modern public school system, and who have not studied the foundational vision and men in their true colors, it seems as if God was once in the public schools but now is not. Thus, while one Christian could make the case, as Gunn does, that the system is fundamentally godless and should be abandoned, at the same time, another Christian could make the case that, according to the dictates of his own conscience, back in the “good old days” God *was*, in fact, part of the curriculum. Further, they would submit that He did indeed exist within the sys-

cessed March 31, 2017, <https://americanvision.org/4674/freedom-in-education-how-it-was-lost/>.

⁸¹ Satan’s plan for man’s unification with him against God, that he attempted at Babel, is the real source of their vision, evidenced in part by the relentless progress their vision has made through many years and many men, most of whom never got together and sat down to set forth a conspiratorial course of action.

⁸² Likely because of our own public schooling.

tem in Spirit through those true and God-fearing people who were present, despite whatever lack of understanding existed as to whether or not they should have been there in the first place. So then, to the Christian teacher who has this (or a similar) view and/or understanding of things, the answer to the original question (#2) would be, No. We should not exit the public school system – there is too much at stake.

Some Christians who teach, therefore, will be motivated with the *first* historical perspective and understanding and may so opt to exit the public school system, believing it to be corrupt at its core. Other Christians who teach will be motivated with the *second* historical perspective, believing that the system once incorporated God but has now rejected Him. These Christians may thus be motivated to “take back” the system. What is one to do? Which way is right?

This author clearly favors the first scenario, yet the pedagogic ramifications asserted here will fit either paradigm. Many, including some associated with *IndoctriNation*, insist that it is not possible to reform something that was not good to begin with. While logically true, the matter of personal conscience and knowledge of history must be factored into the equation (Rom. 14:4, 1 Cor. 4:3ff, et al.).⁸³ Christians are not all in agreement on these matters. The

⁸³ With this reasoning, the Reformation itself is invalid, as the “church” of Rome can hold no more claim to purity from its inception than can the public school system. Therefore, those “separatists” who are quick to criticize their brothers and sisters in Christ who choose

goal of this work is not necessarily to pit one historical paradigm (or Christian teacher) against the other, though one is clearly favored here and readers are challenged to investigate this on their own. This work *is* meant to challenge believers who embrace either perspective to apply the Christian basics (asserted in Chapter 1) of connecting all academic content directly to God in order to give true knowledge to their students, and therefore, to modify their teaching methods to accommodate this biblically logical paradigm – whatever the cost. So, whether choosing to abandon the ship or to take it back, facts should (if real knowledge is to be imparted), in all cases, be taught in connection to the God who *made* them to be facts in the first place, who also continues to *uphold* them as facts, and who further has a *purpose* for those facts.⁸⁴

A quick note for the sake of unity within the body is important concerning those who choose to abandon the ship (the “separatists”), believing it to be corrupt and worldly (as consistent with the approach taken by Gunn/Fernandez, et al. in *IndoctriNation*⁸⁵ and in keeping with the Scripture in 2 Corinthians 6:17, et al.,

to remain in the public school system ought to consider this fact and the revelation of hypocrisy implicit within it! I.e., to reform the Roman Catholic Church is, by this logic, impossible. Furthermore, reformers never really separate as they always hold some vestiges of the corrupted system they are trying to change. E.g., reformed theology today holds to many Catholic ideologies (like infant baptism, Augustinianism, etc.), and is thus contradictory. True separatist thinkers, and those considering such ideology, might explore the idea of identifying themselves not as “protestant,” but rather as “a Christian,” or, simply, a person who follows and holds to the Bible to the best of their ability (see 1 Cor. 1:11ff).

⁸⁴ The implications of what would happen if this actually did happen en mass across this country are dealt with specifically in Question/Objection #12.

⁸⁵ Eash, Fernandez, and Gunn, “IndoctriNation,” DVD.

“‘Therefore, come out from their midst and be separate,’ says the Lord”). Many claim that those who abandon ship in regards to public education are abandoning the world we are supposed to remain “in” but not be “of” (consistent with Paul’s clarification to the Corinthians in 1 Corinthians 5:9-10: “I wrote to you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world . . . for then you would have to go out of the world”). While abuses have no doubt occurred over the years and in various groups and sects in regards to both perspectives being addressed here (to leave or remain),⁸⁶ neither side ought to use the abuses of some as a straw-man argument against the other to negate the clear teaching of Scripture on the matter. “Abuse is no excuse for disuse.”⁸⁷ Because *both* of these concepts are in the Scripture, God’s infallible Word, there must be a way to understand them as not antagonistically set against one another, for a kingdom divided against itself will fall.

The issue is resolved by noting the words of Jesus in Matthew 5. In verse 14, Jesus states, “You are the light of the world. A city set on a hill cannot be hidden.” The second sentence clarifies the apparent contradiction in these two texts cited above (2 Cor. 6:17 and 1 Cor. 5:9-10). First, a city that is set on a hill (reflecting the light of Christ) *is separate* from all others, making it visible to the

⁸⁶ Martin Luther struggled with this, as did the Separatists and Puritans. It is an old battle in principle.

⁸⁷ Nels Nelson, personal communication, July 3, 2015.

rest who are not on the hill. But an important *purpose* of being on the hill, or separate (as seen from verse 16) in the first place, is to draw others who are in the world into this city also (Jn. 12:32). Hence, this city which is *in the world* (1 Cor. 5:9-10) to be a witness to it, is *not of the world*, or like the world, as it is set apart in space and height and thus separate from it (2 Cor. 6:17).

Thus, the separatist mindset, rightly understood, ought not to be an elitist nor isolationist mindset. A sparkling jewel, pure and bright, acts like a magnet. Separatism does indeed exist for the sake of maintaining *holiness*. The city's elevation "on a hill," and its reflecting the light of Christ, who alone is holy, illustrates this in a distinctly *evangelistic* sense. Many who understand the evangelical nature of the separatist mindset, and how to apply it practically and in a biblical fashion, are often attacked by their brothers and sisters in Christ as being elitists, isolationists, and especially legalists. As noted, while some abuses have occurred in this regard, and despite the temptation to diverge at this point, attacking the separatist mindset as elitist or isolationist is a straw-man and does nothing to clarify the issue rightly. The separation and holiness, or the distinctiveness in appearance and practice, begins the dialogue with the world and allows the world to see the fruit of the Christian way of life.

So, separation from the world is a clear biblical doctrine. Remaining in the world to witness to it is just as clear. But remaining

in the world does not imply doing things in the same manner and with the same methods that the world does. Additionally, witnessing to the world is far more than merely being a good citizen.

In summary of Question/Objection #2, while favoring the separatist position as just discussed in regards to whether or not a Christian teacher should remain in the public school, the position advanced here allows each individual to determine God's calling in their lives. Yet the position asserted here is that the content taught should be connected to its source and its destiny, namely, to the God of the Bible, if it is to be called real or true knowledge and if it is to be eternally useful to students in accordance with God's purpose.⁸⁸

Question/Objection #3:

Are you saying that a teacher has to preach every day in every class if he teaches in a public school? This is unreasonable!

Answer:

No. How teachers choose to implement the connection will be dependent upon multiple factors, one of which is personality and how God leads at any given moment in any given class. The point of this book, however, is to convince the teacher that making the connection, substantively, and not as a mere passing thought, real-

⁸⁸ Mark 8:36

ly ought to be done as a matter of following the clear teaching of Scripture as it speaks to the matter principally through many texts. The point is not that a teacher must read from the Bible every day to his class, nor is it that he should present the gospel at the beginning or end of every lesson. Discernment is necessary. Practical issues arise, yet it is important that the teacher *clearly* and *unashamedly* present the content in its proper context, placing the burden of wrestling with the implications of that context squarely upon the student. It is asserted here that failing to teach content in a right connection to God is a compromise position for the *Christian* teacher.

Teachers ought to expect resistance from such instruction. So the one who chooses to stay in the public school and teach his students in this manner may end up quite quickly in the same position as the teacher who chooses to leave the public realm for a private school, remembering that “all who desire to live godly in Christ Jesus will be persecuted” (2 Tim. 3:12), and,

Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you (Matt. 5:11-12).

Difficult as it may be,⁸⁹ the Bible always favors persecution over compromise.

Question/Objection #4:

Aren't we supposed to be salt and light in the world? How can Christian teachers be salt if we leave the public school and so are not present? 1 Corinthians 5 says that it is impossible to dissociate with "the world" unless we die and leave this world. What you are advocating is extreme.

Answer:

The Bible speaks frequently of men living in darkness (e.g., Isa. 9:2). The analogy is an easy one. In physical darkness we stumble and grope about because we do not see the obstacles and dangers in the path hindering us and preventing us from making any substantive progress in the task we set out to do. The same is true in spiritual matters. We do not need anything more than we need light. Light is fundamental, and, spiritually speaking, it is the thing we need first.

So, what is the light? Psalm 119:105 indicates God's Word is light: "Your word is a lamp to my feet and a light to my path." Psalm 119:130 states, "The unfolding of Your words gives light." John 1:4, speaking of the Word [Logos], says, "In Him was life, and the life was the light of men" that "shines in the darkness."

⁸⁹ For the author included!

The way darkness is dispelled is through the Word of God, which John equates with the Lord Jesus Christ. Christ, the Word made flesh, “enlightens [gives light to] every man” (Jn. 1:9). Jesus said, “I am the light of the world; he who follows me shall not walk in darkness, but shall have the light of life” (Jn. 8:12). Of critical importance is the fact that the Word of God is equated with the person and name of Jesus Christ and that it is He who gives *light* to *every* man, and actually *is* light.

From an evangelistic viewpoint, we understand that, “Faith comes by hearing and hearing by the word of Christ” (Rom. 10:17). So, bringing someone into fellowship with Christ (salvation) has as a fundamental starting point these essentials: the Word of God and the name of Jesus Christ.⁹⁰ Through the Word of God the gospel is somehow heard (apprehended, mentally processed [i.e., deaf people can come to Christ too]) and is additionally and properly associated with the person and name of Jesus Christ. It is important to note that especially these two components are eliminated in government schools. It is these two, the two essentials, that the Christian teacher must give up when entering into “battle” with the enemy for the hearts and minds of public school students. Surely we must do good works and, in so

⁹⁰ Again, this point does not necessitate, nor does it negate, either presuppositional or classical/evidential apologetics. Younger school children will do best with a presuppositional approach, notwithstanding its historical Calvinistic backdrop. Older kids will tend more toward evidentialism. Both approaches can be used and even intermixed according to the need and status of the listening students.

doing, point others toward Christ (Matt. 5:16, cf. 1 Peter 2:12, et al.), but this is only a *part* of the model. Note the preceding words to Matthew 5:16 (in verses 14-15). Jesus said:

You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven (Matt. 5:14-16, NKJV).

Hiding the name of Jesus within the context of teaching knowledge can hardly be considered a city set on a hill. Abandoning the Word of God during instruction cannot be equated to placing one's light on a lamp stand, but rather categorically and systematically placing it under a basket. It thus gives light to no one. Philippians 2:15 encourages Christians to "appear as lights as [they] hold fast the word of life." The light cannot be separated from the Word—"and the Word was with God, and the Word was God" (Jn. 1:1).

Christians who teach in a public setting who, in fact, assent to the demands of the government in giving up the use of the Word of God and also the name of Christ in their teaching, thus teach their disciplines as Christians *apart from* the truth, especially foundational truth. As noted with Pythagoras in Chapter 1, teaching

apart from God fundamentally disconnects the physical reality of creation from the spiritual reality that formed it (Gen. 1, 2:1), sustains it (Col. 1:17), and to whom it derives its ultimate purpose (Rom. 11:36). To leave Christ out of an educational discipline is effectually and practically denying Christ as Creator and Lord over all. For the Christian teacher, this denial is a case of the salt “losing its saltiness” (Matt. 5:13) rather than the teacher being “salt and light,” which, to their credit, is the heart’s desire of many, if not most, Christian teachers who teach in the public setting.

In Matthew 10:32, Jesus says, “Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven.” “Confess” here is the Greek word *homologeo*.⁹¹ It means to confess publicly. *Homo* means like, together, or same, while *logeo* has as its root *logos*, meaning “word” as in John 1:1. “Confess” means to be identified with the word (i.e., being of a same mind *publicly*, with speech that can be heard). Conversely then, Jesus says, “But whoever shall deny Me before men, I will also deny him before My Father who is in heaven” (Matthew 10:33). “Shall deny” here is the Greek word *arneomai*,⁹² which means essentially “to refuse, to refuse to recognize, to reject or to

⁹¹ *Blue Letter Bible*, s.v. “Lexicon :: Strong’s G3670 – homologeo,” accessed March 30, 2017, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3670&t=NIV>.

⁹² *Blue Letter Bible*, s.v. “Lexicon :: Strong’s G720 – arneomai,” accessed March 30, 2017, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G720&t=NIV>.

give up.” This is precisely what Christians who teach in public schools do if they comply with the government mandate. They *give up* using the Word of God in their speech and thus their teaching. They *give up* naming the name of Christ, *refusing to connect Him* to the creation that they ardently teach about, in order to be “salt and light” to their students. This is contradictory.

1 Corinthians 14:8 asks rhetorically, “For if the trumpet produces an indistinct [unclear] sound, who will prepare himself for battle?” Though the context is tongues here, it is the battle principle that Paul refers to and that is applicable to this situation. Christian teachers within the public square who give up speaking or referring to the name of Jesus Christ, and who give up using His Word within the public context, are producing an indistinct sound. In terms of the content that they teach, and in terms of the starting assumptions from which their content is taught, there is no difference between the Christian teacher and their secular counterparts. The student will not be able to distinguish the salt and light in this context. Many, if not most, of these Christian teachers within the public system mean well and have a heart for the lost, but it is their approach and methods, i.e., their pedagogy, that is in question. The substance of this work is in large part an appeal to them to reexamine this most important aspect of their teaching to see if it stands the scrutiny of Scripture. Methods do, in fact, matter a great deal. This conclusion is gleaned via direct

instruction from Scripture and through examples found in Scripture also.

When teachers present any discipline disconnected from Christ, they have completely bypassed the foundation of all knowledge (Gen. 1:1, Col. 2:3, Prov. 1:7, etc.), the very thing they seek to impart. The prophet Hosea states clearly that it is for lack of knowledge that God's people (in context, the Jews) die. Though well intentioned, these teachers are building on sand. In doing so, they not only immediately teach their students in a second-rate fashion, they also unwittingly serve to legitimize and thus galvanize the sacred/secular dichotomy they are supposedly out to destroy. "Salt and light" becomes plain and dim. It is backwards.

To again reference *Mathematics: Is God Silent?*, James Nickel accurately writes:

Psalm 36:9 states that "in Your light we see light."

It is God and the revelation of light (understanding) from His Word that gives us our bearings in life. The Bible states that the fear of the Lord is the beginning of both wisdom and knowledge (see Proverbs 1:7, 9:10). The Hebrew word for beginning means "substructure or foundation." There can be no true knowledge about anything unless the Lord God of Scripture is first honored and respected. Our proximate knowledge of things,

whether a priori or a posteriori, must first recognize God as the ultimate source of this knowledge. Any enlightenment that refuses to “give thanksgiving to God” is thereby pseudo-knowledge or the knowledge of fools (Romans 1:21-22). You cannot understand any aspect of life rightly unless you understand it in a biblical Christian way.^{93, 94}

Question/Objection #5:

Won't this type of thing stir people up? Doesn't Romans 12:18 tell us to live at peace with all men?

Answer:

A note of caution is in order here as we must not neglect the text of Scripture that admonishes us to lead quiet lives (1 Thes. 4:11), living at peace with all men (Rom. 12:18). As always, context is important. First, in Romans 12:18, Paul qualifies his instruction to live at peace with all men by stipulating, “as far as it depends upon you.” Further, the same Paul that admonishes us to live qui-

⁹³ Nickel, *Mathematics: Is God Silent?*, xviii, 9.

⁹⁴ It should be pointed out regarding the use of Proverbs 1:7 in defense of the relationship of knowledge to God, that Proverbs is wisdom literature, and, as such, its statements are not all necessarily intended to be absolute in nature. Yet, as pointed out earlier, given that God is the Creator and is also omniscient (knowing all things), knowledge begins (and ends) with Him. Thus, though Proverbs 1:7 may not be the best stand-alone text for arriving at the conclusions James Nickel puts forth in this quote, it is nevertheless consistent with other definitive texts and doctrinal teachings on the nature of God as his relationship to knowledge.

et lives and live among men peaceably is the same Paul whose teaching directly set the stage for multiple riots and put multiple uproars into motion (Acts 16:22, 17:2-5, 18:11-17, 19:23-20:1, 21:27-32, 22:21-24, 23:6-10). This happened so regularly, one might conclude that this was normal for Paul. This book does not claim to mandate rioting in every public school due to Christian teachers witnessing for Christ, yet this kind of thing is almost unheard of. To their credit, we hear of public disturbances occurring from time to time due to students speaking out in order to maintain their Christian distinctiveness at school, but not nearly so often, if ever, with teachers. Further, if students are aware of the Christian faith of their teachers, they learn that this faith is a faith that is to be kept quiet in the public sector. This is not the legacy our Lord desires us to leave.

In Colossians (1:28), Paul writes, “we proclaim Him, admonishing every man and teaching every man with all wisdom⁹⁵ that we may present every man complete in Christ.” He reports to the Thessalonians (1 Thes. 2:4) how he and his companions “had the boldness in our God to speak . . . the gospel of God amid much opposition...not as pleasing men, but God...”

While there seems to be no direct apples-to-apples correlation between a biblical character (in example) and a modern day Chris-

⁹⁵ Note that the fear of the Lord is the beginning of wisdom (Prov. 9:10). Also, see Paul’s treatment of wisdom in 1 Corinthians 1:18ff.

tian teacher in a public school, some points and examples can still be drawn. Even though Paul was not going to get fired from his job by preaching the gospel to every man, he nevertheless did eventually lose his freedom and suffered much physical harm due to aggressive opposition. Opposition did not cause Paul to be quiet, though it often did cause him the need to move on to a new, more fruitful place. Daniel may be the closest to a one-to-one correlation as he was in government service while a devout follower of God. He could have lost his job and high position easily (and almost did) due to his boldness for his God. It is evident that Daniel did not keep quiet regarding the LORD despite his high position in a government hostile to God. In Daniel chapter 6, v. 20, king Darius arrives at the entrance to the lion's den and asks Daniel, "has your God, whom you constantly serve, been able to deliver you from the lions?" Clearly, Daniel's devotion was not hidden from the king and others in the public realm or the king wouldn't have said, "whom you constantly serve." This is consistent with Daniel's earlier relationship with king Nebuchadnezzar and also with the relationship his three companions had with the king as well (Dan. 3). All these men showed devotion to God while in public service to the king, all did cause public unrest and opposition, and all suffered, yet we consider them among the greatest men of faith, as they truly were. Furthermore, God acted on their behalf in powerful ways, despite their suffering.

One important lesson these examples teach is that we should be more concerned about not offending God, but rather pleasing Him, than we are about not offending men (cf. Acts 4:19, 5:29). It is not how men see us that really matters in the end, but how God does. Our desire ought to be to hear God say, “well done good and faithful servant” (Matt. 25:21). Paul goes so far as to say, “If I were still trying to please men, I would not be a bond-servant of Christ” (Gal. 1:10)! Though the context in Gal. 1 is preaching the gospel, the application here is that when it comes to matters of truth, you cannot please both men and Christ. You either please Christ or men.

Question/Objection #6:

But I am not an evangelist! I am not called to evangelism! I am just trying to plant seeds. God will provide others to water them and make them grow.

Answer:

This work is not asking teachers to be evangelists. It is assumed they are gifted as, or are otherwise called to, teaching. This work only calls teachers to teach in accordance with truth and knowledge. Further, the call here is NOT to preach a sermon each time the teacher gets up in front of class. No. Rather, the discipline taught must be, in order to be considered knowledge in the fullest

sense, connected logically and truthfully to its origin (beginning) and purpose (end). Only in this way will the information imparted be really useful to the students. Jesus said, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End" (Rev. 22:13). People don't read books by starting in the middle and then stopping before the end. If they do, the information in the middle, while still remaining information, ceases to be meaningful or useful.

Remember, nonbelievers can still possess knowledge, being made in God's image. Yet knowledge received without reference to God is not particularly valuable knowledge in the end. It would be like teaching biology students all about the biochemistry of an apple, but failing to teach them that apples grow on trees and that they are useful to eat (and tasty too). We have become a people who seem to know an awful lot about how things work, but not much at all about why they work and for what purpose they exist.

Question/Objection #7:

But God uses me now. Why would I change if I've had so much success?

Answer:

No doubt, God uses His people in many varied and important ways. This work does not seek to undermine or criticize the heart nor the work of God's people in the public school arena. This can-

not be overstated (cf. Rom. 14:4). It is God who sees and judges the heart of His servants. The position asserted here is to challenge the teacher to consider whether more should be done. A danger exists of measuring our success by our own success (2 Cor. 10:12). In doing this, discernment can be compromised as a certain level of comfort with methods and results prevents further inquiry into improvement. Complacency can result and self-examination ceases. The fact that God often uses us and our work *in spite of* our errors can cloud vision, and pride in personal success may stunt growth if not guarded against.

A significant part of the Christian life and walk with God is growth and sanctification. The Christian teacher who is in active relationship with the living God of the universe will be growing constantly. Positions and convictions held will always be subject to review as God works in our hearts to mature us and conform us into the image of His Son. This work seeks not to criticize nor to stop what the Christian teacher is doing in the public realm that is already good and producing results for God's kingdom sake; rather, it seeks to add an additional component. Perhaps successes will be increased by incorporating the fundamental principles delineated here.

Question/Objection #8:

Using God's Word is too direct. Students will reject it immediately.

Answer:

First, just because someone will reject God's Word does not negate the use of God's Word in the first place. Noah was a preacher of righteousness (2 Pet. 2:5) to whom, in the end, no one listened. He did not keep quiet even though he knew or felt that no one would listen.

The battle has always been for the mind/heart⁹⁶ as it governs the body. It rules the tongue (Matt. 12:34). Unguided by the Holy Spirit, the heart is a wellspring of “. . . evil thoughts [which become] murders, adulteries, fornications, thefts, false witness, [and] slanders” (Matt. 15:18-19). The mind of a man is a precious spoil. In 2 Corinthians, the weapons in our battle in life are described as able to destroy *speculations* and *fortresses* and every lofty thing raised up against the knowledge of God, all of which are possessions of the mind. Further, the goal in the battle for the mind is that every thought be taken captive and made obedient to Christ (2 Cor. 10:3-5). In public schools, however, Christian teachers go into battle daily *without* their sword (the Word of God). No army marches forward with only their shields in battle. God is the omniscient Creator and “from His mouth come knowledge and understanding” (Prov. 2:6). If teachers are paid to impart knowledge

⁹⁶ Mind/heart will be used synonymously here as per Jesus's quote, in Matt. 22:37, of *heart* in Deut. 6:5.

to children, then what God says *must* factor into the subject matter. This is not evangelism or gospel preaching, it's just the way it is. It is reality – just the facts of the matter. To impart a body of knowledge to students without telling them where that knowledge came from is like quoting an author without citing the source. Credit should be given where credit is due.⁹⁷ Therefore, Christian teachers in public school concede the battle before ever entering the classroom (the battle field) if they enter without the Word of God as their chief tool. We are to put on the *full* armor of God (Eph. 6:11). This armor includes the truth (v. 14), the gospel (v. 15), and the sword of the spirit, which is the Word of God (v. 17). These are offensive weapons. Some may be uncomfortable with applying this Ephesians text to students and teachers in a public school. Yet, are we to assume that the Christian teacher is exempt from this teaching? Or, that this text only applies when a teacher is off duty?

So, just as some sneered at Paul in Athens (and really everywhere he went), importantly, some did not. Some will say, like

⁹⁷ Speaking of giving credit, the idea for this sentence came from Rich Christiano's film "Time Changer" (Five and Two Pictures, 2002), which is a great film and worth watching. In the film, Dr. Norris Anderson argues that to fail to cite the true source for a moral teaching (i.e., to remove Christ's name from moral teachings) is to essentially eliminate both Christ and morality altogether. It is self-defeating. Failing to cite the source for knowledge causes similar issues. E.g., if Christ is not cited as the true source of scientific knowledge, then not only does the ability to know completely disappear, but so does the purpose for knowing in the first place. The purpose of something is always closely associated with the source. When the source is plagiarized (i.e., stolen), the true purpose vanishes.

those in Athens, “we want to hear you again on this subject” (Acts 17:32) and then believe (v. 33).

Question/Objection #9:

Isn't it best to teach neutrally and without bias and let the students make up their own minds on any given matter? For instance, regarding the topic of evolution, I present my students with both sides in class. I can't force them to pick one or the other, but in offering both sides, they can choose which is right.

Answer:

A look at the sciences should help here. The late Henry Morris, co-author of *The Genesis Flood*, in his book, *Christian Education for the Real World*,⁹⁸ advocated “The Two-Model Approach.”⁹⁹ Yet, in a critique of that work, this author has stated:

One problem only tangentially (and insufficiently) treated is the dilemma of the Christian teacher within the public realm of the two-model approach proposed. If, as Morris rightly posits, “there is no dichotomy between secular truth and spiritual truth” (1977, 227), then the two-model approach leaves the Christian teacher within this system ap-

⁹⁸ Morris, *Christian Education for the Real World*.

⁹⁹ Ibid., 231ff.

proaching education in all subjects from a position of neutrality (1977, 266), a position our LORD himself identifies as impossible (Matt. 12:30).¹⁰⁰

While this author has great respect for the late Henry Morris and nothing but admiration for his boldness in defense of the Word of God¹⁰¹ amidst an avalanche of secular dogma, for the Christian teacher, presenting both sides as a neutral third party is an untenable position. Neutrality in such matters is a figment of the imagination. The Christian teacher ought not to be neutral when he clearly knows the truth. Also, to expect an evolutionist or atheist to present the biblical model accurately is unreasonable. While the idea of “neutrality” may appeal to some students and is definitely a cut above the one-sided, evolutionary, long-age dogma currently propagated, the Scripture does not support such a view of presenting both sides in the realm of *paideia*¹⁰² (Eph. 6:4),

¹⁰⁰ Jay Jusino, “Morris Critique,” (Masters Class paper, Pensacola Christian College, 2013), 1.

¹⁰¹ Luke praised the Bereans for examining Paul’s words to see if they were in conformity to truth (Acts 17:11). In Galatians 2:11, Paul “opposed Peter,” a man reputed to be a pillar by Paul himself, “to his face.” The principle here cannot be overstated; namely, to not allow a man’s ideas and actions to be accepted without question, regardless of his ecclesiastical or academic authority. Respected men are still men and need accountability to the Scripture. In this case, Morris, great man that he was, is in need of some modification.

¹⁰² This is the Greek word for “discipline” in Ephesians 6:4 where fathers are instructed to bring their children up in the discipline (*paideia*) and instruction of the Lord. *Blue Letter Bible*, s.v. “Lexicon :: Strong’s G3809 – *paideia*,” accessed March 30, 2017, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3809&t=NIV>. Of this word, Thayer’s Greek Lexicon says: “‘the whole training and education of children’ (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment). It also includes the training and care of the body.” “Greek/Hebrew Definitions,” *Bible Tools*, accessed March 31, 2017, <http://www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G3809/paideia.htm>.

the educating and training of the next generation. Neither do the examples of the early apostolic teachers.

Morris himself states, “Real truth is a part of God’s creation and can be understood *only* in this light” (emphasis added).¹⁰³ Again, Morris writes,

It should be stressed that true education is responsible under God for the transmission of truth—*not the transmission of untruth!* True education is *conservative*,¹⁰⁴ conserving for other peoples and for future generations all that is good and true and winning out all that is false and harmful (emphasis original).¹⁰⁵

Further, and of critical importance, in the section of his book entitled “God’s Mandate and Education,” Morris correctly writes, “*In our Christian schools*, of course, there is no justification for wasting valuable time and resources on anything but truth. . . . It is never necessary to leave students in doubt concerning truth and untruth, or to have them repeat the errors of others in arriving at

¹⁰³ Morris, *Christian Education for the Real World*, 220.

¹⁰⁴ Highly germane to the modern-day push toward an inquiry-based approach to science education, Morris correctly points out that, “In its primary role, education is concerned not with the discovery of truth, but with the transmission of truth already discovered.” An inquiry-based science approach is a huge waste of time and counter-productive to true education. Inquiry is not morally wrong in and of itself, but it is used today as a teaching model (e.g., AP Biology or anything College Board approved) which wastes valuable time and also, and this is important to grasp, is constructivist by design. Students are encouraged to arrive at (construct) their own truth as a result of their inquiry. *Ibid.*, 221.

¹⁰⁵ *Ibid.*

truth.”¹⁰⁶ The author of this work is in full and hearty agreement with Morris on all of the above points. Morris is quoted because he makes the author’s case for him, yet an added modification is in order. Because of the nature of truth and the nature of a standard, and because of the responsibility of the Christian teacher to do what Morris writes, if the italicized words above, “*In our Christian Schools*” were changed to, “*For our Christian teachers,*” then the premise and thesis of this work would be fully justified by Morris’ argument. A Christian teacher ought not “waste valuable time” or “leave students in doubt concerning truth and untruth” or “have them repeat the errors of others in arriving at truth.” This is what the two-model approach does.

Morris, in the chapter entitled “The Christian and the Public School,” posits that, “It is anachronistic for Christians to seek to use the power of the state to compel government schools to teach Christian doctrine.”¹⁰⁷ He adds that “it is not only impossible, but wrong to try *to force* [public schools] to teach theism.”¹⁰⁸ The position advocated by this author does not necessarily conflict with this point. Yet teachers who claim to be Christian are here encouraged to teach the truth *regardless* of where they are teaching or whom they are teaching. Can a bird be prevented from singing? Can a cheetah be prevented from running? So too should it be for

¹⁰⁶ Ibid.

¹⁰⁷ Morris, *Christian Education for the Real World*, 232.

¹⁰⁸ Ibid., 233.

the Christian teacher. Teaching truth, imparting knowledge with a standard and a purpose, should come naturally. It should just flow out of the Christian teacher, unable to be stopped. Preventing a Christian teacher from teaching truth should be like trying to take the green out of a frog or the soaring out of an eagle.¹⁰⁹ For example, a Christian teacher ought not to teach a history class (in any setting) without making Christ the center of that teaching. This is because Christ is, in fact, the center of history. Even our calendar testifies to this. If the teacher proceeds to teach leaving Christ out altogether, or by not centering on Him, then his teaching is deficient in a critical and fatal manner and the student has been done a disservice.

Morris concludes his section on “God’s Mandate and Education” by saying:

There is thus abundant reason to base our entire educational system on the Word of God. The Bible provides absolute truth on every subject with which it deals, principles and justification for discovering new truth about God’s creation, and guidance and blessing in every area of life.¹¹⁰

¹⁰⁹ In certain contexts, teaching only part of the truth or withholding critical aspects of truth is considered lying and/or deception and should be avoided by the Christian.

¹¹⁰ *Ibid.*, 225.

*Public school students have a right to the truth,*¹¹¹ just as Christian school or homeschool students do. Real education for the real world requires teaching truth, connecting facts not only to their foundation (the standard), but to their purpose as well with a view to wisdom and understanding. This truth is found in the Word of God. This is what Christian teachers *ought* to teach.¹¹²

When Paul was standing in the Areopagus (Acts 17:22ff) amidst a thoroughly secular crowd, he boldly and dogmatically, albeit tactfully (as per Romans 12:18), presented only one option. He defined the “unknown god” as “the God who made the world and all things in it,” calling Him “the Lord of heaven and earth.” Then very swiftly he moved his argument to the call for “all men everywhere to repent” while he brought up the fear of judgment in the very next verse (v. 31). Paul’s approach was dogmatic. He just told them the way it really was. The context of his oration was within the public domain and within a general academic setting (notice vv. 18-21). He admitted no “separation of church and state.” Nor is there, and this is important, any fear that he might offend or alienate them by his truly radical teaching.

It should be pointed out, then, that the issue in this book is not about separation of church and state. It is about truth. To the un-

¹¹¹ If students have a right to decide their gender based on their feelings, and not the physical evidence, then surely they have a right to hear the truth.

¹¹² Paul was called to be an evangelist. Therefore, he said, “Woe is me if I do not preach the gospel” (1 Cor. 9:16). If a person is called to be a teacher, one might say, “Woe to them if they don’t teach the truth to their students.” Teaching truth requires not failing to teach the whole truth and to thus avoid leaving out relevant and important facts.

trained eye, a glass of sulfuric acid (deadly if swallowed) and a glass of water look essentially the same. If a student just in from PE class needed a drink, but the government said it was illegal to reveal the origin of liquids on school property, and if that thirsty student was ready to drink the sulfuric acid, speaking up about the origin of that liquid becomes a matter of life and death. The truth brings life; failure to speak the truth brings death. By speaking truth to students, Christians are not violating some mandatory separation principle. Governments may oppose truth, *but truth does not oppose government* as an institution that God has established (Gen. 9:6, Rom. 13:1-5). In the immediate context of Romans 13 (just cited) and the establishment of government and our relationship to it as believers, Paul points out that we all *owe a debt* to others, the continuing debt to “love one another” (Rom. 13:8). This love does no harm to its neighbor (v. 10). Love, then, in fulfillment of the law, speaks the truth. Speaking the truth *is* loving. Withholding truth is unloving. Proverbs 24:11 states, “Deliver those who are being taken away to death, and those who are staggering to slaughter, Oh hold them back.” Without the truth in academia, the student body is staggering to the slaughter. Truth revealed to them by their teachers is a debt that those teachers owe to those students. Sobering to the teacher is verse 12, “If you say, ‘See, we did not know this,’ Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will

He not render to man according to his work?" That said, "Let not many of you become teachers, my brethren, knowing that, as such, we will incur a stricter judgment" (James 3:1).

In the end, truth should be taught by the Christian teacher—period. Not "truth or error, take your pick." If that causes trouble for the teacher, so be it; he is blessed (Matt. 5:11-12). But for the sake of avoiding trouble, or for the sake of avoiding financial instability, or for the sake of maintaining a particular social, academic or political status, it should not be so. The Scripture says, "In *all* your ways, acknowledge Him" (Prov. 3:5, emphasis added). This *includes* teaching. If a teacher truly desires to assist his students to be successful in life, then he ought to teach in accordance with wisdom. After all, "wisdom has the advantage of giving success" (Eccl. 10:10), and "The fear of the Lord is the beginning of wisdom" (Prov. 9:10).¹¹³ It should further be remembered that Christ reigns supreme in everything (Col. 1:18) and is in the business of reconciling "all things" to Himself, both "things on earth" and "things in heaven" (Col. 1:20).

Question/Objection #10:

I am witnessing for Christ just fine without using the Bible or naming the name of Christ in class.

¹¹³ Worldly "wisdom" is foolishness (1 Cor. 3:19)—hollow, empty, and deceptive (Col. 1:8)—and brings God's wrath (Eph. 5:6).

Answer:

The word “witness,” as used in Acts 1:8, is the Greek word *Martus*. *Martus* is used of one who remembers and who thus can “bring to light” or “confirm” something.¹¹⁴ But there is no light apart from Christ, who is the light (Jn. 1:9, et al.). One cannot witness without bringing Christ into the picture.¹¹⁵ Further, the word *Martus* transliterates into the English word “martyr,” the designation of one who has suffered death in consequence of confessing Christ. In our culture, a witness is placed upon the stand to testify (*i.e.*, to provide evidence, proof, or otherwise declare)¹¹⁶ the truth of personal experience on a given matter to the best of his or her knowledge. No Christian teacher can be such a witness in a classroom full of secular students if they leave the name of Jesus and His Word at the door of the school. The witness of the early church landed many Christians in jail and caused others to run for their lives. Paul, upon finally arriving in Rome in Acts 28, solemn-

¹¹⁴ Zodhiates, *The Hebrew—Greek Key Word Study Bible*, 1854.

¹¹⁵ An objection to this statement can be raised due to Peter’s admonition in 1 Peter 3:1 to behave in such a way as to win over “without a word.” However, this objection is not valid in this context. Peter was writing to believing wives in regards to their unbelieving husbands, not in the context of teaching. Teachers use many words and the goal is to communicate truth and pass on knowledge to young, open, and growing minds. The words Peter penned in 1 Peter 3 are 1) given in context of a marriage, not to the public square, 2) given to a wife who is to be submissive, and 3) would apply most often when two non-believers marry and then one of them, in this case the woman, gets saved when her husband does not. Ecclesiastes 2:14 states that “the fool walks in darkness,” and Psalm 14:1 states that a fool is one that says in his heart, “there is no God.” To give up the Word of God in teaching is to teach “in darkness.” It is possible for the Christian, though not a fool, to act foolishly nevertheless. As such, the Christian, like the fool, walks in darkness, albeit not in a premeditated or permanent sense.

¹¹⁶ *Merriam-Webster Online*, s.v. “Witness,” accessed March 30, 2017, <http://www.merriam-webster.com/dictionary/witness>.

ly testified and witnessed about the kingdom of God, and tried to persuade even his captors, using the persecution as an opportunity, concerning Jesus from both the Law and Moses and from the Prophets (i.e., the Word of God). Again, Paul used His name and His word. This is what a witness does and how he testifies. With Paul, being a witness for Christ and the persecution it precipitated actually caused tremendous growth in Christianity as the witnesses spread the teaching in the same manner far and wide. A biblical use of the Word and the concept of testifying and witnessing do not exclude the name of Jesus or the Word of God from the process.

Question/Objection #11:

Isn't this all just legalistic/legalism? Aren't you just trying to force Christian teachers into your vision/mold?

Answer:

This position has not focused on any legalistic approach. Instead of asking, "Is it lawful/legal?," this work has asked, "What is the wise thing to do?"¹¹⁷ It is in this context that the words of this position are presented to the reader. Wisdom is the application of knowledge and understanding in accordance with morality and righteousness, and is only found in the Word of God. The author

¹¹⁷ True wisdom is consistent with the law of God, the love of God, and the truth of God.

does not wish to force the reader into the narrow position of a restricted calling, presuming to know how God has, in fact, called him. Rather, the author attempts to “connect the dots,” so to speak, in order to show the reader, presumably a teacher, what the Scripture really teaches regarding the dissemination of knowledge to the next generation and how that is done wisely and consistently within a biblical model. The reader is left to himself to wrestle with God regarding the individual expression of these truths in his life.

As pointed out several times already, James 3:1 encourages those who teach to consider their calling with sober-mindedness and seriousness. This is not the only place in Scripture we find this principle. In Hebrews 13:17, readers are encouraged to obey their “leaders” (Gk. *hegeomai*—“chief, or principal”)¹¹⁸ as these leaders will be required to “give an account” (Gk. *account* = *Logos*—“a rational, spoken defense of”)¹¹⁹ of how they have led. The context here is not a teacher in a school, yet the principle stated applies to any leader. Teachers are clearly leaders and shepherds to their students. 1 Corinthians 4:2 states as a matter of principle that stewards must be found trustworthy. Teachers are stewards of the minds of their students. Recall Jesus’ words regarding students and teachers in Luke 6:40. He states that when a student is fully

¹¹⁸ Zodhiates, *The Hebrew—Greek Key Word Study Bible*, 1839.

¹¹⁹ *Ibid.*, 1852.

trained, he will be like his teacher. The teacher's goal, though often unnoticed, is to reproduce his or her thinking in the mind of the students he or she teaches. It is imperative, then, if a teacher is to impart knowledge, that the teacher be an accurate and sober-minded leader, training the open minds before him or her to see things as they really are, that is, only in relationship with an unchanging standard (God) for the purpose of honoring and glorifying God.

Question/Objection #12:

What would happen if Christian teachers across the land began to speak His name and cite His Word in their classrooms? Wouldn't that be catastrophic as teachers would get fired and so there would be no Christians left in the schools to stem the tide of evil there?

Answer:

In 1967, Richard Wurmbrand, in his book *Tortured for Christ*, made a startling claim to primarily American Christians, who were supporting their nation during the midst of the cold war with the Soviet state. He wrote:

Men are responsible before God not only for their personal sins, but also for their national sins. The tragedy of all the captive nations is a responsibility on the hearts of American & British Christians.

Americans must know that they have at times unwittingly assisted the Russians in imposing upon us a regime of murder & terror. As a part of the Body of Christ, Americans must atone for this by helping the captive peoples come to the light of Christ.¹²⁰

In similar fashion, well-known Soviet defector, Yuri Bezmenov, former KGB agent, lays a great deal of blame at the feet of the U.S. for propping up the failing Soviet socialist system. In an interview with G. Edward Griffin called *Deception Was My Job*, Bezmenov, when asked what the chances were of the Soviet people overcoming and/or replacing the socialist way of life, responded by saying (quoted verbatim):

Until this Soviet junta is being supported by the Western so-called imperialists, that's multinational companies, establishments, governments, and let's face it, intellectuals, so-called "academia" in the U.S. is famous for supporting the Soviet system. As long as the Soviet junta will keep on receiving credits, money, technology, grain deals, and political recognition from all these traitors of democracy or freedom, there is no hope, there is not much hope,

¹²⁰ Richard Wurmbrand, *Tortured for Christ*, 1967, accessed March 31, 2017, <https://docs.google.com/document/d/1nJSRPNmK5ngxKP0Pb70jzjvLiC-GUxweAIg9jg4-WIo/edit>.

for changes in my country, and the system will not collapse by itself, simply because it's being nourished by so-called American imperialism. This is the greatest paradox in history of mankind when capitalist world supports and actively nourishes its own destroyer, destructor. I'm trying to tell you that it has to be stopped unless you want to end up in gulag system and enjoy all the "advantages" of socialist "equality," working for free, catching fleas on your body, sleeping on planks of plywood in Alaska . . . That's where Americans will belong unless they will wake up of course and force the government to stop aiding Soviet fascism.

Just as the Western Christians "unwittingly assisted the Russians in imposing upon [the Romanians] a regime of murder & terror," and just like the "capitalist world supports and actively nourishes its own destroyer," so too the Christian teacher who remains silent on Christ, and who is concurrently an active part of the public school system, unwittingly¹²¹ assists and nourishes the very system that is bringing about his or her own downfall and the downfall of the nation, and is allowing truth to fall in the streets (Isa. 59:14). This teacher, by failing to acknowledge Jesus

¹²¹ Albeit perhaps with good intentions and a clear conscience. Yet, that does not equate to innocence (1 Cor. 4:4).

Christ as having preeminence in *all things* (Col. 1:18), undermines his own way of life by furthering the cognitive, academic, and thus practical split between the physical world we all see, smell, hear, touch, and taste, and the unseen reality of the Creator of that world (Gen. 1:1, Jn. 1:1, Heb. 11:3), the spiritual reality “who is and who was and who is to come, the Almighty” (Rev. 1:8).

Difficult as it may be to consider, the answer to the question at hand then is clearly implied by the above quotes. The current political climate will not tolerate, by-and-large, the open teaching of Christ and His preeminence in the world of academia.¹²² As such, if Christian teachers in public schools began to speak His name and cite His Word in their classrooms, most school administrations would fire their Christian teachers (and many Christian administrators would be fired as well), and the system would, due to the sheer number of Christians within the system that would suddenly be removed, collapse under its own weight.

There is a time for everything (Eccl. 3:1-8). In Romans 1, because of the persistent sin of man, and because “they did not think it worthwhile to retain the knowledge¹²³ of God” (v. 28, NIV), God finally “gave them over (vv. 24, 26, 28) to a depraved mind, to do

¹²² Note Colossians 1:20: “For God was pleased to have all His fullness dwell in Him, and through Him to reconcile to Himself *all things, whether things on earth or things in heaven*, by making peace through the blood of His cross” (emphasis added). Clearly, academic disciplines fall under the guise of “all things.”

¹²³ Epignōsis—precise and correct knowledge, used in the NT of the knowledge of things ethical and divine. *Blue Letter Bible*, s.v. “Lexicon :: Strong’s G1922 – epignosis,” accessed March 30, 2017, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=g1922>.

what ought not be done (v. 28),” “to sexual impurity,” and to the exchanging of “natural relations for unnatural ones” (vv. 24, 26). Fast-forward to the May 13, 2016 US Department of Justice and Department of Education statement¹²⁴ regarding, “As a condition of receiving Federal funds,” in supposed “compliance with Title IX,” “the school will begin treating the student consistent with the student’s gender identity,” even if that identity “differs from previous representations or records” (i.e., when it differs from reality/truth). It is apparent that God Himself is in the process of giving them [this public school system specifically] over, of finally saying “enough.” Like giving the Jews a king after they persisted in the stubbornness of their hearts in refusing and rejecting God’s rule over them (1 Sam. 8:7), so too, in our time today, it is apparent that God is sending them “a powerful delusion so that they [who have not believed the truth but delighted in wickedness] will believe the lie . . . and so be condemned” (2 Thes. 2:11 NIV). God does this, according to the text, “because they refused to love the truth” (v. 10, NIV). If this is how God is treating the situation, it is not too early for Christians within it to “come out from among them” and “be separate” (2 Cor. 6:17, Rev. 18:4). But, not only should Christians within the public system “have nothing to do with the fruitless deeds of darkness” (Eph. 5:11, NIV), even *prior*

¹²⁴ “Dear Colleague Letter on Transgender Students,” last revised May 13, 2016, *US Department of Justice: Civil Rights Division and US Department of Education: Office for Civil Rights*, accessed March 31, 2017, http://dig.abclocal.go.com/wtvd/docs/doj_colleague-letter.pdf.

to that, Christians within the system ought to be engaged actively (albeit lovingly; remember all of the riots Paul started by sharing the truth) in “[exposing] everything by the light” (v. 13) (in other words, by His Name and His Word, which *is* light [Ps. 119:105]).

Many will point to Daniel as a justification to remain in a wicked governmental system. However, Daniel needs to be placed in proper context. In the text of Daniel, the administrators and satraps under Darius, though they “tried to find grounds for charges against Daniel,” were nevertheless “unable to do so” (Dan. 6:4, NIV). The key of this text, and helpful for the topic at hand, is that Daniel did not forsake His piety and practice of acknowledging the true God amidst the demand to worship idols. For, “Now when Daniel knew that the document was signed, he entered his house . . . and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously” (Dan. 6:10).

The point was made earlier that some Christians may be unaware of the historical context of the development of the public school system and/or otherwise be convicted to stay within the system for evangelistic purposes. Though the position of this book, as stated, favors Christian teachers exiting public schools, nevertheless, Christians within the system ought to, as Daniel clearly did, refuse to remove God from the subject matter being taught. In so doing, they will need to be prepared for the conse-

quences, as Daniel was. But, if they do this, they will be “seek[ing] first His kingdom and His righteousness” and then “all these things [the necessities of life like food, clothes, etc.] will be added to [them].” In other words, let the teacher be faithful, and God will supply all their needs according to His glorious riches in Christ (Phil. 4:19). This does not mean that there will be no suffering for the teacher, for “Through many tribulations we must enter the kingdom of God” (Acts 14:22). Even so, “Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you” (Matt. 5:11-12). As Christians, our attitude should be like that of Daniel’s three companions when they told King Nebuchadnezzar that the God they served was able to deliver them from the fiery furnace. Then they said, “But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up” (Dan. 3:18). They were ready for adverse consequences and “entrust[ed] their souls to a faithful Creator” in a display of proper and respectful civil disobedience “in doing what is right” (1 Peter 4:19).

Unfortunately, the fact that so many students today fall to the humanistic and hedonistic lifestyle is, to at least some degree, a function of Christians not speaking up about, and not sharing, the

truth in the public square. This conclusion is inferred from Jesus' words in Luke 6:40 when He stated, "A pupil" when "fully trained, will be like his teacher." This is a sad legacy of our culture in general, but, specifically of the failure of Christians in the public school, to speak the name of Christ, to use His Word, and to connect the physical world with the greater reality of the spiritual Being, the God of the Bible, who created it (Gen. 1:1), sustains it (Col. 1:17), and will destroy it in the end (2 Peter 3:10).

So, in the end, if Christian teachers were to speak up, they would be fired en mass, the public school system would fail, finally, and the free market, through competition and freedom, would supply a much better product for the American people in the vacuum that would result. Options would include everything from traditional or online homeschool choices to private schools. Christian teachers would actually walk fully in their calling¹²⁵ to teach knowledge and truth, individuals would come to the knowledge of the truth and be saved, culture would begin to live in the fruit of the truth and, Lord willing, even thrive again (Jer. 18:8).

Question/Objection #13:

If I get fired or quit my public school job, I will lose my insurance and income. Public school teaching is a good paying job with benefits. I would be foolish to quit such a job!

¹²⁵ A point that the author's boss, Dr. Rick Johnson, continually and accurately asserts.

Answer:

This is perhaps the easiest question to answer biblically, but probably the hardest to accept emotionally. First, Jesus was very, very clear in the Sermon on the Mount when he said, “But seek *first* His kingdom and His righteousness, and all these things shall be added to you” (Matt 6:33, emphasis added). “All these things” in context were the things of life that we all need: food, drink, and clothing, the basic necessities of life. Solomon wrote, “Trust in the Lord with all your heart and do not lean on your own understanding. In all your ways acknowledge Him and He will make your paths straight” (Prov. 3:5-6). David wrote in Psalm 37:25, “I have been young and now I am old, yet I have not seen the righteous abandoned or his children begging for bread.”¹²⁶ The biggest problem at the heart of this question is a lack of trust in God for provision. It is that simple. “Surely the arm of the Lord is not too short to save, nor His ear too dull to hear” (Isa. 59:1). “If God is for us, who can be against us?” (Rom. 8:31). For “He will fulfill the desire of those who fear Him; He will also hear their cry and will save them (Ps. 145:19). So many other verses could be given to demonstrate the fundamental nature of God as the provider for His people. Yet

¹²⁶ Proverbs and Psalms, being wisdom literature, are not always (in *every* case) to be taken as universally applicable and absolute. Nevertheless, the thrust of the teaching here is to trust God with needed provision. Provision comes from the idea of seeing the video (vision) beforehand (pro). God, being omniscient, has clearly watched the video of the teacher’s life beforehand; hence, He knows what that teacher will need. And because God is also good, therefore we should trust Him.

it is difficult to allow God to do His work and to take our hands off of the wheel.

Second, the Bible states that the fool says in his heart, “There is no God” (Ps. 14:1; 53:1). Unfortunately, Christians often *act* foolishly. In other words, they act like there is no God, even though they in fact do believe in Him. To compromise biblical principles and clear scriptural teachings in order to protect and maintain a good income is to play the part of the fool, one who does not believe God exists and therefore could not possibly be able to save him.¹²⁷

Lastly, as God spoke to the prophet Hosea, He stated (Hos. 13:6ff), “As they had their pasture, they became satisfied, and being satisfied, their heart became proud; therefore they forgot Me.” This serves to warn that there is a danger in being satisfied with material things. The text says that the danger is pride, and the result is that men forget their Maker. In the context here today, for the sake of maintaining the comfortable lifestyle offered by a public school paycheck, teachers have forgotten God. Forgotten not in the sense of not being able to remember Him, but forgetting in the sense of leaving Him behind and out of their teaching, out of their conversations at school, and forgetting that He is their very life (Col. 3:4).

¹²⁷ King David did this when he feigned madness in 1 Samuel 21:13ff.

Jesus revealed a high standard for those who would follow Him. He said:

He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it (Matt. 10:37-39).

If this is the cost of discipleship, then surely a teacher can give up a higher paycheck in the name of doing what is right and good. Paul wrote to Timothy (2 Tim. 6:10), “For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.”

The bottom line with this question is that the Christian teacher needs to trust God to provide, as He promised, while seeking first His kingdom and His righteousness. Trust for provision for doing what is right (by teaching real knowledge) does not mean that no difficulty will ever befall the teacher as a result of acting on their convictions. However, it does insure God’s blessing (Matt. 5:11-12), however He chooses to give it. Stepping out and away from a comfortable and stable paycheck is not presumption when it is done to seek first God’s kingdom and His righteousness (Matt.

6:33). It is time for Christian teachers to step out in faith and either give up, or at least risk, their comfortable paychecks in order to teach in the fear of the Lord.

Chapter 3

Disconnecting Morality from God

Case Examples

Let us begin with the word “good.” Teachers and students alike will often use the rationale that they need to go to school and be educated to get a “good” job. What most students really mean by this is that they seek a job that will give them what they want: material possessions and comforts. To be sure, physical comforts and possessions have their place, and we all need necessities provided by such physical items. Jesus even encouraged His disciples to remember that God the Father knows that we “need all these things” (Matt. 6:32), but He immediately contextualized this reality with a higher one. Something else was to have priority, and that is to “seek first the kingdom of God.” As with knowledge and epistemology which were developed earlier, the very concept of

good is only relevant when in relationship to God. Good cannot be defined except in connection to the God of the Bible, as He alone is good (Matt. 19:17) by His very nature. A job obtained, or for that matter, an education received, can only be truly counted as good as it exists in relationship to God.¹²⁸ Outside of this, anything called “good” is merely pragmatism.¹²⁹ Matthew 6:32 asserts that it is the Gentiles [pagans] who seek after “all these things.” In context “all these things” refers to food, drink, and clothing—the basic necessities of life. Surely, Christian teachers in public institutions desire more for their students than merely to provide for them an opportunity to satisfy the cravings of a pagan world. It is true that the Bible itself advocates work, an honest day’s wage, and it further indicates that the material products of such activity are a blessing from the Lord (Eccl. 2:24). Yet the context of the Great Commission is making disciples in Christ’s name and teaching obedience to all His commands, not getting a “good” job. It

¹²⁸ For Hitler’s Germany, it was “good” to kill Jews, as it was for Haman of the Book of Esther. For Jeffrey Dahmer, the Milwaukee Cannibal, it was “good” to kill young men and eat them. “Good” must have a standard or it becomes simply a matter of personal preference and/or a matter of popular majority.

¹²⁹ Pragmatism is the idea that, if it “works,” use it. Pragmatism is utilitarian in nature. In the proverbial world of “skinning a cat,” pragmatic, utilitarian thinking gets the job done without any moral objection to different methods. Indeed, different methods spur technological and thus economic advances in industry and daily living alike. Yet, in the world of philosophy, pragmatic and utilitarian thinking defines “works” in the context of gaining the most personal and/or physical pleasure, or at minimum, whatever is easiest. Clearly, what is easiest is not always best. (Prov. 14:12 — “There is a way which seems right to a man, but its end is the way of death.”) Philosophic pragmatism, then, leads to humanism and hedonism. *Internet Encyclopedia of Philosophy*, s.v. Pragmatism, accessed March 31, 2017. *Merriam-Webster Online*, s.v. Utilitarianism, accessed March 31, 2017, <http://www.merriam-webster.com/dictionary/utilitarianism>.

may be time to re-evaluate why we teach,¹³⁰ how we teach, and what we teach, in order to be certain we are imparting knowledge as discussed earlier and not merely providing a platform for the outworking of pragmatism at best or hedonism at worst.

In fleshing out the concept of “good” further, it is interesting to note that many public schools today present some sort of values curriculum to their students, whether “values clarification” or an “anti-bullying” campaign or “Character Counts!,” or something else not named here. Carl Sommer, in his book *Schools in Crisis: Training for Success or Failure?* (p. 239-243), does a great job of demonstrating what “morality” and “values” (i.e., “good”) look like apart from the truth of Scripture.

True to the nature of permissive educators, values clarification is another subtle program that further alienates children from their parents and destroys children’s already fragile value system.

Values clarification stresses that teachers should not moralize. “We must not try to indoctrinate youngsters with our values,” says a *Guide Book for the Teaching of Controversial Issues*, prepared by a Bronx school district, “but rather provide them with practice in critical thinking. Our students

¹³⁰ A Christian teacher in a public school may not see himself as an evangelist, yet, if he finds himself totally disconnected from the Great Commission while in public service, a reevaluation may be in order.

should be provided with opportunities to analyze, clarify and work out their own set of values."¹³¹ . . .

As with sex education, children are asked their opinions on premarital sex, lovemaking, contraception, homosexuality, trial marriages, and other sexual issues. *Values Clarification* by Sidney B. Simon, Leland W. Howe, and Howard Kirschenbaum, acclaimed as the most widely known and used book in the field of values education, cites a strategy that "illustrates how difficult it is for any one teacher to say, 'I have the right values for other people's children.'" . . .

Everything the child has been taught is taken apart and clarified: religion, sex, family, parents, feelings, attitudes, problems, etc. Nothing is personal or sacred. Values clarification [along with "critical thinking"] often places children into dilemma situations in which they must make decisions between two wrong choices. Instead of teaching positive morality, it stresses situation ethics. Values clarification also indoctrinates children until they lose their sense of shame over evil and accept

¹³¹ This is pure constructivism, a pedagogical philosophy which teaches that students should "construct" their own truth and/or reality.

degenerate behavior as normal. The pros and cons of drugs, sexual perversions, lying, stealing, euthanasia, and suicide are likely to be discussed while nonjudgmental teachers carefully avoid imposing their values. The immature child is to be autonomous and must determine his own value system. Barbara Morris declares: . . . “It’s up to him to decide, with the help of the pooled ignorance of his peers . . . He has a right to voice in the formation of his own values, even before he is capable of making sound judgments.

“The effect of values clarification is to drive a wedge between parent and child, child and authority, and between child and religious beliefs. It is a powerful vehicle for chaos and alienation.”¹³²

The words themselves, “values clarification” are, of course, a Trojan horse, garnering the assumption by parents that the school will teach their children the biblical values our culture historically elevated. In other words, it sounds “good” as it is supposed to teach “good” things, namely values, to our kids; however, nothing could be further from the truth. In reality, the children are, through a direct assault on their existing moral paradigm, forced

¹³² Carl Sommer, *Schools in Crisis: Training for Success or Failure?* (Houston: Advance Publishing, 2009), accessed March 31, 2017, <http://www.advancepublishing.com/schoolsincrisis/sicth13.pdf>.

to arrive at “their own” values within the social milieu of a pluralistic peer group, not to mention the influence of the extreme left, anti-religious authorities (i.e., some teachers and administrators) within the school who advance a constructivist pedagogy. The main point to be made here is that without a foundation, without a fixed starting point from which to build and base one’s decisions, “values” become invariably relative and thus irrelevant. No God, no values. On the contrary, know God, and know values.

The whole anti-bullying agenda is another Trojan horse which covers the homosexual agenda with a moral sounding name. After all, no one could argue against an anti-bullying movement. The movement is really targeted at Christians who object to the homosexual agenda as it is contrary to God’s Word. Thus, anyone who opposes a homosexual is labeled a bully, categorically a false accusation. Once again, teaching “morality” apart from Christ invariably ends up taking an anti-Christ form. Imagine you are a teacher and you are telling your students to avoid bullying someone. When a smart aleck in the room asks, “Why should I?,” how would you answer apart from citing the Bible? No other reference or citation would qualify. You certainly could not appeal to the science department to obtain some scientifically valid reason why one kid ought not to pick on another. In fact, a consistent application of the science department’s adoption of evolution would actually support the bully’s position, not yours. Ultimately, apart

from the Word of God, there is no legitimate reason that could be given. In other words, it is irrational to suggest anti-bullying without God's Word.

The Character Counts! program seems to be head and shoulders above Values Clarification and was heralded by Republican "conservatives" as such. While having the advantage of opposing an official stance of "values neutral," it is, nevertheless, fatally flawed for the same reasons the Values Clarification and anti-bullying campaigns are. Peggy Ruth Geren of Augusta State University wrote a critique of the Character Counts! curriculum. While she is an apparent friend of the "Values Clarification" model and thus offers no support for a biblical worldview, she nevertheless offers the appropriate criticism of Character Counts!. She serves as an example of how even those who do not support a biblical model recognize that there is a complete absence of any sort of basement rock from which to build the Character Counts! model. Although the thrust of her argument destroys her own position as well, in her work, *A Critique of Character Counts! as a Curriculum Model for Explicit Moral Instruction in Public Schools*, Ms. Geren insightfully states:

A related criticism is that in its heavy reliance on external reinforcement, mostly in the form of social approbation for good deeds, the moral life risks trivialization: it becomes a series of unconnected

acts responding to the word of the week or the citizen of the week. The moral life may become synonymous in the child's mind with obeying rules and vying for the monthly trustworthiness award. A system of character awards may also unintentionally foster self-promotion and a boastful attitude. It must also be noted that a general problem with external reinforcement is the difficulty in sustaining a behavior once the external reinforcement is removed. If a goal is to live the good for its own sake, it is hard to see how a heavy reliance on external social reinforcement promotes this internalization.

While Character Counts! gives lip service to discerning the good, the lessons and school-wide activities proposed do not in any systematic or serious way involve children in developing such a view. A view of the good life and the good society has not been articulated by the program. The good life, it may be inferred, is the exercise of the Six Pillars of Character. But what does that mean?¹³³

¹³³ Peggy Ruth Geren, "A Critique of Character Counts! as a Curriculum Model for Explicit Moral Instruction in Public Schools," *Augusta State University*, accessed March 31, 2017, <http://www2.gsu.edu/~wwwsfd/2001/Geren.PDF>.

Apart from Jesus Christ, morality is trivialized because, as implied, there is no ultimate meaning in the program, no point of reference, no standard, and no reason to press on in obedience. Morality “becomes a series of unconnected acts,” and “sustaining a behavior” becomes difficult if not impossible. Indeed, without Christ, “the good life [is not] articulated by the program.” Character means nothing without Christ. No definition would suffice.

Interestingly, the Character Counts! source documentation was generated by a diverse group of ethicists, educators and youth—service professionals at a conference sponsored by the Josephson Institute in 1992. The core values identified supposedly “transcend cultural, religious, and socioeconomic differences.”¹³⁴

This “diverse group of ethicists” uses moral language to ultimately “transcend cultural, religious, and socioeconomic differences.” This is nothing more than multiculturalism which itself is a Trojan horse in disguise of a pluralistic and relativistic social agenda.¹³⁵ The multiculturalism is merely repackaged into a tighter wrapping.¹³⁶ While this work could go into great detail in regards to exposing the anti-biblical and damaging nature of the public education system evident at all levels, there already exist a

¹³⁴ Ibid.

¹³⁵ See David Kupelain, “Multicultural Madness,” last revised March 7, 2005, *World Net Daily*, accessed March 31, 2017, <http://www.wnd.com/2005/03/29206/#!>.

¹³⁶ Note: by multiculturalism, I mean the left-leaning push for moral relativism, couched in the language and ideology of civil rights, as well as ecumenical and international unity. This is not referencing the Biblical reality that all men stand before God as equal regardless of ethnicity, language, rank, or standing, as articulated clearly in Revelation 5:9.

great many excellent books, DVD documentaries, and other resources devoted to this important topic. The reader is strongly encouraged to make use of the very abbreviated list in the accompanying footnote.¹³⁷ This list, while in no way complete, will provide a good start into this interesting and vitally important topic.

¹³⁷ Charlotte Thomson Iserbyt, *The Deliberate Dumbing Down of America* (Ravenna, OH: Conscience Press, 1999); Scott Eash, Joaquin Fernandez, and Colin Gunn, "IndoctriNation" (Waco, TX: Gunn Productions, DVD, 2011), Israel Wayne, *Education: Does God have an opinion?*, (Green Forest, AR: Master Books Publishing, 2017); John A. Stormer, *None Dare Call it Education* (Florissant, MO: Liberty Bell Press, 1998); Henry M. Morris *Christian Education for the Real World*, (Green Forest, AR: Master Books, 2002); Ben Stein, "Expelled: No Intelligence Allowed" (Premise Media Corporation and Rampant Films, 2008); the works of E. Ray Moore and The Exodus Mandate; et al.

Chapter 4

The Importance of Origins, a Fundamental Standard

Ironically, the final portion of this book will deal with the topic of beginnings; the logical groundwork needed to be laid in Chapter 1 of the book so that the rational case for the importance of a beginning follows easily. There, the case was made that knowledge can only be certain, or *known* to be knowledge, or made complete, when referenced to a standard: something that does not change. This is why, in science (a word in Latin meaning “to know” or “knowledge”), experiments are conducted with many measurements. Each measurement references a standard and is reported with units so others can understand and have ability to evaluate the results and carry on meaningful dialogue about them. This can happen because those others themselves are able to check the data

against the standard, independently verifying the accuracy (truth) of the first experimenter.

In the physical universe, no absolute standard exists, because all things, including the speed of light, are relative to other things.¹³⁸ In stark contrast to this, the Bible speaks of God as being unchanging (Mal. 3:6, Heb. 13:8), eternal (Ex. 3:14, Rev. 1:8), and non-material (Jn. 4:24, Heb. 11:3).¹³⁹ Since the changing, temporal, and material universe was made out of what is unchanging, eternal, and immaterial (and so invisible, cf. Heb. 11:3), then these latter attributes present the preconditions for an *ultimate* standard. Such a standard is ultimate because it provides a stable reference point for both the visible universe and the invisible, spiritual realm. Again, because the invisible created the visible, both invisible things and visible things are known by that same reference point. The Bible shows the reference point, or standard, to be God, expressed to us through His Word, and Christians take this by faith. Yet, because of this direct connection that the physical world has to the invisible one, this faith is not an irrational or blind faith, but, rather, a rational one, fully corresponding to reality.¹⁴⁰ There-

¹³⁸ Einstein's $E = mc^2$ aids in our understanding of this. In an evolving universe, even the speed of light is not guaranteed to remain constant. See Dr. Rupert Sheldrake, "TEDx Lecture REMOVED BY TED," last modified March 14, 2013, *YouTube*, accessed April 7, 2017, <https://www.youtube.com/watch?v=zamrs3nE9ys>, min. 9:50-15:13.

¹³⁹ For a fantastic presentation of the laws of logic and their relationship to God, see Dr. Jason Lisle, "Evolution and Logical Fallacies: Exposing Weaknesses in the Chain of Reasoning" (Petersburg, KY: Answers in Genesis, 2009), DVD.

¹⁴⁰ This is known as the correspondence theory of truth. Simply put, something is considered true if it corresponds to reality. Marian David, "The Correspondence Theory of

fore, the Christian faith has a real and rational connection to the invisible reality, that part of reality which is not seen but is no less (and even more) real, i.e., the substance of faith. Other faith systems do not have this connection. This is important because it shows them to be irrational faiths, i.e., blind.

Now, given the spiritual, non-material nature of God, the ultimate standard, non-material and personal attributes like *holy* and *righteous* and *just* and *faithful* and *good* are, or become, discernible. Most other faith systems cannot logically claim to even be able to define words like holy, righteous, and good. They certainly cannot claim that these concepts even exist in the physical or metaphysical universe and still remain consistent systems.¹⁴¹ Therefore, these other faith systems fall by their own “rules,” i.e., their basic tenants or rules have no foundation.¹⁴² The easiest faith systems, therefore, to destroy (logically, cf. 2 Cor. 10:5) are those that do not claim any ultimate standard. Eastern religions like Hinduism and Buddhism (and pantheism) are easy to identify as irrational and are thus quickly refuted on these grounds. Likewise,

Truth,” last revision May 28, 2015, *Stanford Encyclopedia of Philosophy*, accessed March 31, 2017, <http://plato.stanford.edu/entries/truth-correspondence/>.

¹⁴¹ Judaism and Islam, claiming the Old Testament as at least one of their holy books, could feasibly make the same claim, yet other inconsistencies and contradictions exist in these systems that are as present beyond the scope of this text.

¹⁴² This brings up a critical point. All people are able to point out inconsistencies in the thinking of others. People who attack the Bible do so by attempting to find its supposed inconsistencies, or its supposed contradictions. This fact presupposes that a contradiction is *bad* and consistency (with observed reality) is good. But one cannot even begin to define bad (or good), a *term of measurement*, in any meaningful and useful way unless a standard exists. Thus, any faith system without an ultimate, eternal, unchanging standard fails under its own tenants.

and very important for the substance of this book, Western Darwinism (naturalism, materialism) fails this test thoroughly.

Upon a cursory investigation of the worldview “-isms” just listed above,¹⁴³ one thing that stands out is the lack of a definitive and clearly stated beginning for any of them. Noted secular astrophysicist, Steven Hawking, in his idea of beginnings, states the following regarding a singularity (the supposed beginning of the big bang and the physical universe):

At a singularity, all the laws of physics would have broken down. This means that the state of the universe, after the Big Bang, will not depend on anything that may have happened before, because the deterministic laws that govern the universe will break down in the Big Bang. The universe will evolve from the Big Bang, completely independently of what it was like before. Even the amount of matter in the universe can be different to what it was before the Big Bang, as the Law of Conservation of Matter, will break down at the Big Bang.¹⁴⁴

¹⁴³ The reader is encouraged to check this out for him or herself as per Proverbs 18:17 set forth at the beginning of this book.

¹⁴⁴ Stephen Hawking, “The Beginning of Time,” accessed March 31, 2017, <http://www.hawking.org.uk/the-beginning-of-time.html>.

What Hawking states is the very opposite of what is necessary for knowledge and betrays the sandy and shifting ground¹⁴⁵ upon which dogmatic claims can be made in “science” (“falsely so-called”—1 Tim. 6:20) today. Not only is Hawking’s language stating that “laws that govern the universe will break down” anti-science in very clear terms, it also provides no basis for morality. Hence, the evolutionary ideology is without a foundation for knowledge in either realm, the physical realm or the nonphysical (and moral) realm. Hinduism, Buddhism, and pantheism, likewise being evolutionary and without distinct beginnings, follow suit.

Leading scientists today instinctively know the need for a standard, and they seek it, though apart from any mention of God (Rom. 1:21). As more and more advances are made, the more it is believed in the science community that a single governing or unifying force, or standard, must exist. The Grand Unified Theory (GUT) and the Theory of Everything (TOE) are theoretical models that have been proposed.¹⁴⁶ It is important to note that, apart from the God of the Bible, men “will not find out the work which God has done from the beginning” (Eccl. 3:11), for though “a scoffer

¹⁴⁵ For an amazing look into the depth of this uncertainty to and the complete lack of a standard, one needs only to watch the trailer for “Symmetry,” the CERN dance-opera film which catalogues the spiritual state of the CERN project. Michael Hobb, “SYMMETRY – CERN dance-opera film (official trailer)_hd_STREAM,” accessed March 31, 2017, <https://vimeo.com/179771911>. For information on the cosmic dance of the Hindu god Shiva and his relationship to modern physics, see K. P. Shashidharan, “Cosmic Dance of Shiva,” last revised January 11, 2012, *The Times of India*, accessed March 31, 2017, <http://timesofindia.indiatimes.com/articleshow/10485316.cms>.

¹⁴⁶ K. Lee Lerner, “Grand Unified Theory,” accessed March 31, 2017, <http://science.jrank.org/pages/3095/Grand-Unified-Theory.html>.

seeks wisdom,” nevertheless he “finds none” (Prov. 14:6). This is because his seeking is done outside any acknowledgment of God. Romans 1 categorizes them by saying, “professing to be wise they became fools” (v. 22).

Hawking’s claim about “the laws of physics breaking down” demonstrates the irrational nature of Darwinian naturalism and that this irrationality can be traced to, and exposed by, observing the idea *at its origin*, at its *very beginning*. The search for a Theory of Everything demonstrates that men know instinctively the need for a standard. These two examples (Hawking, GUT/TOE) show, in somewhat of a negative way, the fundamental nature of origins and the need for a standard that a beginning inherently supplies. Next, a positive example will be used to show the same thing by asking, and then answering, the question, “*What is in a name?*”

What is in a Name? The Importance of Origins

A. An Identification

Imagine a child. A child is identified by his name, the name of the father specifically. Several important points become evident from observation of this most elemental human experience. First, a study of names reveals that human identity comes not from within an individual, but from the outside. If a person wants to *know* the *truth* about his own *identity*, he must go outside himself to find it. A child learns his name as various people, relatives, friends,

etc., speak his name to him over and over. With this method, some confidence may exist as to the truth of the name. However, if one wants to know *for certain* what his name is, for example, whether Jon, Johnny, or Jonathan, then he must go to, or reference, his father. This is because the *legal* responsibility for the name on the birth certificate, the legal document specifying that name, belongs to the parents (specifically, the father).¹⁴⁷ Further, in this case, *which* Jon, Johnny, or Jonathan is being referred to is designated by the father's *last* name (e.g., Jon Doe as opposed to Jon Smith). So, not only does the father have the force of law behind his choice of name, but the last name itself and often the first name as well are derived from his own name. In this analogy, the father represents the standard because he is the origin, or originator, of the child, and, once conceived, the identity of the father will not change.¹⁴⁸

B. A Legal Inheritance

Conversely, a child born out of wedlock is considered illegal or illegitimate because the *father, who is the legal name bearer*, is either

¹⁴⁷ It is acknowledged here that not all cultures (nor all times) take the last name of the father. It is so in current times in the U.S. and this appears to have its main roots in the Christian ethic that surrounded the founding and development of the United States of America. For more of why this practice fits with a predominately Christian history, please read on.

¹⁴⁸ Of course, this does not minimize the role or importance of the mother. It should be remembered that all men are born of women as we are reminded of in 1 Corinthians 11:12. It is important to note the role of the man here, especially to be able to keep track of legalities. The verse just mentioned also points out that the woman came originally from the man, hence the standard rests with him. Legal systems are standard based as well, as the next section shows.

not known or is not legally bound to the mother through marriage. Legality is important because it is through this avenue that a legal inheritance is passed down from father to child. Without a legal name, no legal inheritance is required by law. This is why it is critical that the sinner be identified with the Son (Jesus Christ) who is the legal heir of the Father in heaven. Adoption, through rebirth, is required, as men are naturally born illegitimate, separated from the Father due to sin.

C. A Right View of Belonging

From the legal name derived from the father (the origin), a proper (true) and right sense of belonging is obtained. The child belongs to a particular family unit from which he obtains a sense of well-being and physical security, and he gains the emotional bonds that develop from familial relationships.

D. A Right Sense of Value, Purpose, Meaning, and Responsibility

Also obtained from the father (the origin), and closely connected to the sense of belonging, is a real and valuable purpose for one's life. The purpose is directed by the father and serves to define the individual role of the child. Think of a 10-year-old boy in the 18th century as he wakes up on any given day. The tasks of the child would have been largely set by, and would have revolved around, his father's occupation. If his father were a farmer, then certain

chores and activities would need to be accomplished with which the child would assist, like milking the cow, collecting eggs, feeding the livestock, etc. If his father owned a local mercantile, different tasks and responsibilities would be involved as that child contributed to the father's estate. From these tasks connected to the father, the child would perceive purpose, responsibility and accountability; feel value; and derive meaning for his life. He would be considered successful if the father were successful. A good son will be about his Father's business (Luke 2:49). Children that have close, healthy relationships with their fathers (their legal source of origin) do not need to go "find themselves" as many in the culture feel the need to do. They know where they've come from, who they are, and they also know their purpose. The knowledge of one's origin, family, and purpose provide stabilizing forces in a child's life. These natural (God-designed) relationships are so strong, being built into life itself, that even children with difficult fathers, if the family unit remains intact, will often succeed in physical and spiritual realms. This is no reason for a father to be slack in being a good father. Children who have absentee or abusive fathers, and consequently dysfunctional family units, are at higher risk for experiencing real difficulty figuring things out in life for the same reasons. These children are very "at risk."^{149, 150}

¹⁴⁹ Fathers.com reports, "As supported by the data below, children from fatherless homes are more likely to be poor, become involved in drug and alcohol abuse, drop out of school, and suffer from health and emotional problems. Boys are more likely to become involved

E. A Close Personal Fellowship

The feelings of belonging and purpose derived from the name also denote a close personal fellowship. In Revelation 2:17, the risen Lord tells those in the church at Pergamum, “To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, *and a new name* written on the stone which no one knows but he who receives it” (emphasis added). In order to receive this new name, the individual must be an overcomer, requiring volitional submission to the authority of the Lamb of God. Note also that the name is known only between God and the individual; it is a private name, and thus intensely personal. This kind of fellowship builds the highest allegiance. Children (and most adults) love to hear their own name associated with good and special people, how much more to hear it from God, their heavenly Father, as a special, unique designation that no one else even knows.

F. A Sign of Authority

Perhaps most significantly, name giving is also a sign of authority. Therefore, knowing one’s name, and hence, knowing one’s origin, allows a child to understand from whom he should receive com-

in crime, and girls are more likely to become pregnant as teens.” “The Consequences of Fatherhood,” *National Center for Fathering*, accessed March 31, 2017, <http://www.fathers.com/statistics-and-research/the-consequences-of-fatherlessness/>.

¹⁵⁰ The popular movie, *Courageous*, is a great film demonstrating the importance of the role of the father and is highly recommended. Alex & Stephen Kendrick, “Courageous: Honor Begins at Home” (Albany, GA: Tristar Pictures and Sherwood Pictures, 2011), DVD.

mands. Knowledge of one's origin through a name, then, defines a proper jurisdiction (literally "the right to speak")¹⁵¹ that the father exercises over the child. When a parent gives a pet to a child as his or her very own to care for (to exercise authority over), the child is given the right to name the pet. Naming is a sign of authority, because it points to the origin, and thus the standard, by which the governed (in this case an animal) is judged by. God made animals for man to use and enjoy. Adam named them (Gen. 2:19-20) because he was given authority over them (Gen. 1:28) to rule them. Adam named the woman (Gen. 2:23; 3:20) that God gave him as a helper (Gen. 2:18; Eph. 5:23). When kings conquered nations, many of those not killed and put into service were given new names to demonstrate the authority of the new master. This was true of Daniel, Hananiah, Mishael, and Azariah (Dan. 1:6-7).

So far, answering the "What is in a name?" question has served to demonstrate the importance of, and the implications of, a name. The originator (i.e., "creator") of a person is, humanly speaking, his parents; legally, the father. He (with his wife) rightfully gives the name. The rest logically follows. Significantly then, as a point of conclusion, after God created man, God Himself named man in Genesis 1:26. This is significant as this fact shows man his proper authority by revealing his origin. Knowing both

¹⁵¹ *Etymology Dictionary Online*, s.v. "Jurisdiction," accessed March 30, 2017, <http://www.etymonline.com/index.php?term=jurisdiction>.

the fact that God is our heavenly Father, and knowing the written account of this fact (Gen. 1-2), is the chief stabilizing force, spiritually speaking, in any human life, just as it is for a child in his nuclear family. It ought to be no wonder then that the very first words in the Bible state this fact unequivocally, "In the beginning, God created the heavens and the earth." Before expanding on this fact, two more points about the origin of something are germane, yet not associated specifically with a name. They will be covered next.

Two More Points about the Origin of Something

First, once the origin of some action is known, intent becomes apparent and an individual can then justify a good and correct course of action. Imagine that some unknown object comes from behind the class and hits the board. Immediately, all eyes look to see the origin of the object to discern the intent. Who did it come from? Was the action playful? Was it accidental? Was it malicious? Is it dangerous? Is it a continuing threat? These questions are answered by discerning the origin. When a car accident occurs and a first responder notices blood, identifying the source of origin of that blood becomes a very important task in order to discern whom to treat first. When a woman's purse or a man's wallet is found on the ground, seeking the origin (identifying the name)

allows a proper response in returning these items to the rightful owner.

In Judges 12:1-6 the Gileadites, at enmity with the Ephraimites, could determine what course of action to take by identifying the origin of those individuals seeking to cross the fords of the Jordan River opposite Ephraim. If those apprehended could not pronounce the “h” in shibboleth, then they were executed, being found to have originated from Ephraim. If they could, they were released.

If an outfielder drops the fly ball, identifying the hole in the lacing of the glove allows a proper solution for the future. If a team loses a game, the coach seeks the origin of the failure to prevent further loss. Was it a faulty defense? The inability to score? Was the team fatigued? Lazy? Was there poor communication? Was it a combination? etc.

Similarly, identifying the origin of the chief human problems in life, pain, suffering, death, chaos, defeat, etc., is the only way to know what the logical, good, and correct manner is in which to find a remedy.¹⁵² Identifying the origin of pain, suffering, death, etc., brings no small amount of confusion to people. What they believe about the origin of these determines what they do with

¹⁵² The defeat of Israel at Ai (Joshua 7:5-6) resulted from Achan’s sin in taking some articles under the ban in Jericho (Joshua 6:17-19). In order to know how to fix this and prevent the Canaanites from cutting off Israel from the earth (Joshua 7:9), and in order for God to bless their work (v. 12), Joshua needed to find the origin of the sin (v. 13-15). Once identified, Achan was stoned and burned and so “the LORD turned from the fierceness of His anger” (v. 26).

their lives now and, therefore, where they will spend eternity. For example, the Buddhist believes that the origin of suffering is desire, which stems from an illusory world. By accepting the faith claim that all is illusion, and by emptying his mind, the Buddhist can, it is believed, overcome the suffering and enter Nirvana. This is accomplished by Buddhist meditation, among other things, which is an emptying of the mind. This is quite different from Christian meditation which seeks to fill the mind with the truth of God's Word (Ps. 1:2). That Word tells him to repent of sin, the real cause of pain and suffering, and believe in the Lord Jesus Christ for salvation. Only in properly identifying the source or origin can we ever hope to fully understand our difficulties as humans with a view to being overcomers (Rev. 2:11, 2:26, 3:5, 3:21, etc.).¹⁵³

As will be shown more thoroughly below, knowing the origin gives the direction, destination, and the apprehension itself of purpose, flow, and motion toward a climax.¹⁵⁴ Genesis gives the origin not only of man and the creation as a whole, but also the origin of pain, death,¹⁵⁵ and suffering. Knowing the origin of these things allows one to apprehend cognitively the need for repent-

¹⁵³ Identifying the origin of emotional and spiritual pain and suffering is closely analogous to identifying the etiology (original cause) of a disease which causes physical pain and suffering. Until the cause is known, all attempts to fix the suffering are merely temporary and superficial at best. As is normal, the spiritual mirrors the physical (a more accurate way to say this might be that the physical mirrors the spiritual).

¹⁵⁴ As opposed to stagnation and purposelessness.

¹⁵⁵ Death is fundamentally a separation. Physical death is the separation of the non-material spirit from the material (flesh) part of a man. Spiritual death is a separation from fellowship with a holy God.

ance, restoration, healing, and reunification with God. These things, if known, would then be sought by the ones who, after hearing the origin, saw their true state and personal need. The Spirit of God uses these things to draw men to Himself, for “How will they believe in Him whom they have not heard? And how will they hear without a preacher?” (Rom. 10:14). The word “preacher” here is the Greek word, *kerysso* which means “to herald” and carries with it the idea of proclaiming “openly.” It was “used of the *public* proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers.”¹⁵⁶

In context of God drawing men to Himself, John 6:44-45 is instructive: “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, ‘And they shall all be taught of God.’ *Everyone who has heard and learned from the Father, comes to Me*” (emphasis added). This is why such strong opposition exists within the public educational system (and in general) to God’s Word, the book of Genesis, and the name of Jesus Christ. When people hear from God’s Word regarding where they came from, and thus who they are, and what their true state is, they can logically come to Jesus Christ for salvation. Remove God’s revealed Word at the begin-

¹⁵⁶ *Blue Letter Bible* s.v. “Lexicon :: Strong’s G2784 – kerysso,” accessed March 30, 2017, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G2784&t=NASB>.

ning, and the rational need for Jesus disappears from the mind. The parable of the sower (Matt. 13:18ff) presupposes that the seed, the Word of God, actually falls on the soil. If Satan can prevent the sower from throwing the seed in the first place, he is all the more successful. Further, the text says, “When anyone hears the message about the kingdom *and does not understand it*, the evil one comes and snatches away what was sown in their heart” (v. 19). It is impossible to fully understand the end of a story or novel without first hearing the plot being set at the beginning. Likewise, many in our culture hear different clips and snippets of the Word of God, but, without the light of the beginning, have no way to understand what they do hear. Further, for the teacher, bringing understanding is what they *ought* to do, and “the knowledge of the Holy One is understanding” (Prov. 9:10).

Secondly, and an opposite application of the above point, knowing the origin of something good allows for the ability to identify the proper (real/true) recipient of gratitude, service, and honor. When a person receives a gift, identifying the origin of that gift allows for a proper expression of thanksgiving. The person receiving the gift looks for the name on the card attached to the gift, the eye seeks the sender, and warm and grateful communication occurs. Hugs are given, tears may be shed, and a bond of fellowship is strengthened. Without the name on the card, the gift is still a gift and useful to the receiver, but the personal expression of

gratitude and the strengthening of fellowship is lacking. Thanksgiving is a time of responding well to what God has done for us (i.e., having a good response).¹⁵⁷ God and His great name is the object of the response, the overflow of gratitude. The true atheist (were one to exist)¹⁵⁸ has no ability to be truly thankful as there is no first or primary cause to which he can respond.¹⁵⁹ The atheist may be happy in his circumstance but not truly thankful.

The Importance of Genesis: The Starting Point Serves as a Standard; The Original Record Identifies the Standard

It is only appropriate to look at the book of Genesis (the account of the origin of mankind) more closely, to see whether and/or how this applies.

In Genesis, God is identified as the Creator of all things (Gen. 1:1), the supreme originator. As such, He identifies Himself as *THE* standard. Mankind *gets its name* from God (Gen. 1:26) and all that receiving a name implies. We *know* we are man (human, mankind), because our originator, our standard, has told us so. He has

¹⁵⁷ Zodhiates, *The Hebrew—Greek Key Word Study Bible*, 1838.

¹⁵⁸ Romans 1 states that men know God because His attributes are clearly seen, being understood from what has been made so that men are without excuse. As stated elsewhere in this work, hardened atheism is really just a thinly disguised excuse for an amoral life style. Men love sin (darkness) and so avoid the light of truth because their deeds are evil (Jn. 3:19).

¹⁵⁹ A consistent atheist will, in the end, worship (though he would deny it) nature, as he must attribute causality to the natural universe. This is why atheism is politically aligned with radical environmental causes. Hindus, Buddhists, and pantheists align in this same manner as well, and this finds its modern expression of force in Won Buddhism that emanates from personalities and forces acting within and for the United Nations.

told us what our name is, and we *exist*, as in a state of *being*, as He exists. We are “beings,” as in “human beings,” only as in relationship to God who alone *is*; the self-existent One; the great I AM WHO I AM (Ex. 3:14). God is the heavenly Father. God identifies us as “made in Our [God’s] image” (Gen. 1:26), a rich and meaningful truth which cannot be overstated. This is why people greet one another as humans, and animals do not. Implicit in a greeting is an acknowledgement of existence, of being.¹⁶⁰ Our “being” status is able to be inferred because we are rational, a part of being made in God’s image.¹⁶¹ From this, man gets his status. Thus, our *identity* comes from God.

Man has value because of his relationship to his Creator, his originator. Man is not God, but made by God. Men *belong* to Him; man is His. This establishes God as man’s rightful and only true *authority*. Men obtain *purpose* from God, their Father (Gen. 1:28), to rule over God’s creation and to be fruitful, to multiply, and to fill the earth and to subdue it (v. 28). As sons and daughters of God, we have *responsibility* to act in accordance with the purposes of the Father. This is how the Father and the Son can be one yet distinct. A true child will do the works of the father (Jn. 8:39, 44). Jesus

¹⁶⁰ To ignore someone’s presence is the height of insult. It treats the other individual as less than a person. Yet this is precisely what the atheist does by his insistence that God does not exist. The Bible calls this foolishness (Ps. 14:1; 53:1).

¹⁶¹ Being rational is not the only component of being made in God’s image. Angels are rational yet not made in God’s image. However, it seems to be an important component, distinguishing us from animals, and allowing us to communicate with each other and God in meaningful ways.

said, “For I have come down from heaven, not to do My own will, but to do the will of Him who sent Me” (Jn. 6:38; cf. Lk.2:39), for “from Him and through Him and to Him are all things” (Rom. 11:36).

In Genesis 15:6, the *legal inheritance* of sonship is conferred, as God reckons Abraham’s belief as righteousness. This inheritance is passed on to us as well,

For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. . . . For this reason it is by faith that it might be in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also of those who are of the faith of Abraham, who is the father of us all [i.e., Gentiles too, see Rom. 4:3; 4:13; 4:16]” (Rom. 4:13, 16).

Further, because of his faith, a faith that we can and ought to exercise today, Abraham walked as God’s friend (2 Chron. 20:7; Isa. 41:8, Ja. 2:23), denoting a *close personal fellowship*.

From Genesis then, it is established that God is our Father and name giver. With that we obtain our identity, our legal inheritance, our right view of belonging, our sense of value, purpose, meaning, and responsibility. We get a close personal fellowship as

we acknowledge God's rightful authority in our lives and in the affairs of men overall. Genesis (Ch. 3ff) also reveals the knowledge of sin and its effects, the curse, and future judgment (the Flood, Gen. 6:9ff). With the knowledge of the origin of sin, namely, man's rebellion, its effects, the curse with its pain, suffering, loss, death, etc., a proper response of repentance and belief (like Abraham's) can be executed. Also, the proper recipient of gratitude and thanksgiving is shown.

Origins as a Standard Itself

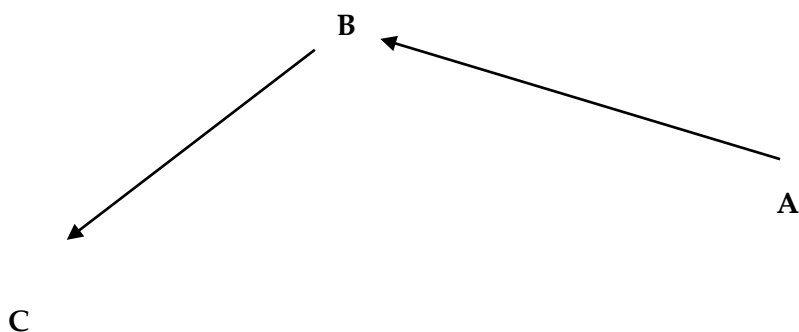
It was mentioned above that, as the supreme originator, God identifies Himself as *THE* Standard. This deserves a closer inspection. As stated, a standard is an unchanging reference point. It allows measurement to occur. In light of this, it is instructive to use a little analogy. The only way it is possible to *know* if you have arrived at your destination is to know where you came from. Look at the diagram below:

B

A

C

Without a starting point, no direction is clearly discernible. With those circumstances, no goal is discernible either. For instance, if a person did not know that he began at point A,¹⁶² and if he realized that he was indeed at point A, he would not be able to know whether or not he had “arrived” anywhere in particular. Similarly, if he was at point B, not knowing the origin, he would not know if this was the goal, the starting point, or the middle (the three aspects of existence¹⁶³). In this diagram, and in reality, knowledge of one’s point of origin imparts purpose. This is because the purpose is set, by right of creation, by the originator. The developer of a game has the right to dictate the rules. The lender (originator) of money has the right to dictate the purposes of the loan and the terms/rules of repayment. The builder of a house has the right to dictate the purposes of each room. Look at the diagram again:



¹⁶² If one did not speak English, it would not be immediately apparent where to start.

¹⁶³ For much more on this concept, see Henry M. Morris, “The Tri-Universe,” *Acts & Facts* 34, 2005, accessed March 31, 2017, <https://www.icr.org/article/2590>.

If A is shown *by the originator* (by creative right) to be the starting point, and the purpose (i.e., the goal) is set *by the originator*, and the rules are established, then the direction becomes immediately discernable as does the quantity of progress. Begin at A (start); go to C (goal/purpose); proceed alphabetically (rules) through B.

With this analogy in mind, it is easy to see how this works out biblically in the schematic below:

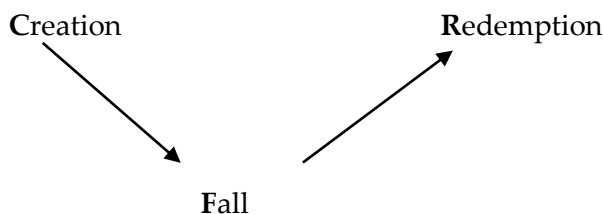
C

R

F

Again, without a starting point, purpose, or rules (the purpose and rules themselves being a function of the originator), it is impossible to tell where one is at in any meaningful or useful way. It is also impossible to know whether or not one has arrived at the destination. Adding the starting point, the Creation event (i.e., the book of Genesis), which includes the record of the Fall of man as well as a promised Redeemer, defines God in proper relationship to man. In doing so, direction (go to **R**edemption), and rules

(move from left to right linearly through time) clears up the confusion.^{164, 165}



A starting point then serves as a standard in-and-of-itself. It provides a reference point, allowing people to discern (to know) where they are, where they were, where they are going, and how far along they have proceeded. The fact of a beginning assumes an originator, a creator. These things are true in all our experience: in games, in books, in movies, in races, in our occupations, in life itself. All have a start, a middle (where progress is discernible in reference to the start, and in reference to the goal which was set by the originator at the beginning), and finally, an end, where true success can be observed and is tangible. Novels are only known to have ended when the plot set at the beginning has been worked out. Even complicated science textbooks start out with the basics (the beginning) and move through to the complicated material in the middle to get to the end goal, the wise manipulation of the

¹⁶⁴ The Creation/Fall/Redemption summary comes from the Bob Jones science curriculum series.

Brad R. Batdorf and Elizabeth A. Lacy, *Biology* (Greenville, SC: BJU Press, 2011), Ch. 1.

¹⁶⁵ This in no way implies that God is the originator of evil by forcing Adam to fall. Time is the key element here. God knew Adam would fall, but foreknowledge never necessitates compulsion.

physical world to the advantage of man and to the glory of God. Races are only won when the contestants reach the goal (the end) after having followed the rules, one of which is having started at the beginning. Life itself is gauged (measured) based upon the date of one's birth, the day a person is brought forth (literally the time of *genesis*—"to be born").¹⁶⁶ The starting point is a standard in and of itself.

In short, origins define us. The concept of origins is an important one which actually sets the course of our life. Henry Morris writes, "In fact, [creation] is the most foundational and important Christian doctrine of all, since all other doctrines are based on it."¹⁶⁷ If we have no origin, there is no direction and thus no destination. Here is our culture and our world in a nutshell.

Implications

Given the importance of a name, its association with its originator, and hence the authority and the purposes of that originator, it is folly to reject that name (i.e., the identity of being man—a human being—made in God's image). However, if people were to *desire*¹⁶⁸ to avoid the purposes and responsibility of their rightful authori-

¹⁶⁶ *Etymology Dictionary Online*, s.v. "Genesis," accessed March 30, 2017, <http://www.etymonline.com/index.php?term=genesis>.

¹⁶⁷ Morris, *Christian Education for the Real World*, 233.

¹⁶⁸ 2 Thessalonians 2:10-12 tells of God sending a strong delusion so that men would believe what is false. This occurs because men "refuse to love the truth" (i.e., they will not). They don't want to. Cain was not an atheist; he knew God. He spoke with God directly. He just *did not want* to follow God.

ty, their Creator, the only real and logical way to accomplish this feat without the constant and unpleasant feelings of the guilt of rebellion, would simply be not to acknowledge the Creator's existence. By doing this, the name He has given can be rejected without the pang of a guilty conscience. Here is the thrust of evolution's argument to make man an animal. It is a rejection of the name and status of "human being," a subsequent reduction to animal status, resulting in a justification of animal-like behavior, which is nothing but a thinly veiled rejection of morality, and a devaluing of human life. The "silver lining" for the evolutionist (whether Western or Eastern) in being reduced to an animal, in addition to the "freedom"¹⁶⁹ from the chains of moral behavior, is that he can take pride in being at the top of the evolutionary phylogenetic tree. In other words, he sees himself as the *most* evolved animal. The words "human being" are thus redefined, not as in reference to the great I AM, but as in reference to the hierarchy of animal classification, ultimately going back to a single-celled bacterium. Being self-aware and rational above other animals of lesser progress, man can then take control of his own evolutionary destiny. In the end, man becomes "god" to himself. This is the

¹⁶⁹ These, like "springs without water," "[promise] . . . freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved" (2 Pet. 2:17, 19). This is the end of the modern evolutionarily presupposed existentialist, hedonist, Hindu, etc., whose absolute freedom overcomes him in his addictions (slavery) to worldly, material substances and pleasures.

thrust of the modern transhumanism movement,¹⁷⁰ the climax of historical evolutionary presuppositions.¹⁷¹

If origins define us, and if the only way out of its implications is to ignore God, our Creator, and if there is an enemy prowling around like a roaring lion seeking someone to devour (1 Peter 5:8), then it should be no small surprise that there is, and has been, an attack on origins. Whether it is through Western evolution, or through Eastern Hinduism, Buddhism, or pantheism, the definition of the true standard for man has been, and is being, erased through the rejection of Genesis and the advancement of alternative models of origins. This has come, in no uncertain terms, through the avenue of the author, the instructor, the lecturer, the teacher. As the teacher goes, so goes the student (Luke 6:40). It is high time to take back education with the truth,¹⁷² starting with

¹⁷⁰ "Transhumanism is a class of philosophies of life that seek the continuation and acceleration of the evolution of intelligent life beyond its currently human form and human limitations by means of science and technology, guided by life-promoting principles and values." Max Moore (1990), quoted in "What is Transhumanism," accessed March 31, 2017, <http://whatistranshumanism.org/>.

¹⁷¹ "While not known as a religion, transhumanism might serve a few of the same functions that people have traditionally sought in religion. It offers a sense of direction and purpose and suggests a vision that humans can achieve something greater than our present condition. Unlike most religious believers, however, transhumanists seek to make their dreams come true in this world, by relying not on supernatural powers or divine intervention but on rational thinking and empiricism, through continued scientific, technological, economic, and human development. Some of the prospects that used to be the exclusive thunder of the religious institutions, such as very long lifespan, unfading bliss, *and godlike intelligence*, are being discussed by transhumanists as hypothetical future engineering achievements" (emphasis added). "How Does Transhumanism Relate to Religion?," accessed March 31, 2017, <http://whatistranshumanism.org/#how-does-transhumanism-relate-to-religion>.

¹⁷² This is in no way a reference to the Seven Mountain Prophecy as advanced through the New Apostolic Reformation (NAR). Simply, a key factor in truth falling in the street is that Christians have allowed it to fall. This needs to change.

connecting academic disciplines to the God of the Bible as they really are, and starting in the book of Genesis. Unfortunately, as a body, Christian teachers have failed, in the public square, to hold fast to, and thus to hold forth, the word of life (Phil. 2:16) to their students and in regard to their discipline. Both internal and external forces have caused the Christian teacher to remain silent on Creation, silent on Christ, and silent on the cross, and on how these three relate to academics and to the real world. As a result, the witness of Christ (who *is* Truth—Jn. 14:6, Jn. 1:1) in the Christian has been effectively neutralized within academia and thus public discourse. By their silence, Christian teachers have unwittingly contributed greatly to this erasure of truth from the culture.¹⁷³ Jesus said that if the salt (believers) loses its flavor (their saltiness), that it (they) would be “no longer good for anything” (Matt. 5:13) and is therefore in danger of being spit out of His mouth (Rev. 3:16).

Jesus also said that it is folly to think that He came to bring peace on earth (Lk. 12:51ff). To be sure, He did come to give us the freedom to make peace with God (Rom. 5:1, Matt. 5:25). But truth brings division. This is the substance of the process of winnowing (Matt. 3:12, Prov. 20:26). A final separation¹⁷⁴ must occur and that

¹⁷³ Many Christian teachers may rightly claim that they, by their mere presence within the system, have stemmed the tide of evil and falsehood, slowing and hindering it. Yet, is this all they should be doing? Is this enough?

¹⁷⁴ Consistent with the 1st law of logic, the law of identity (or the law of distinction).

separation will be justified and established on the basis of truth. The legal oath, “the truth, the whole truth, and nothing but the truth” makes sense here. Half-truths or partial truths are, more often than not, considered to be deception (essentially lies), especially when the withheld truth is critical to full understanding.¹⁷⁵ As Christians have neglected to teach in accordance with the full truth in public educational institutions, indeed, *Truth has Fallen in the Street* (Isa. 59:14). My brothers and sisters, this should not be (Jam. 3:10).¹⁷⁶

In the end, God has given some to be teachers (Eph. 4:11, Rom. 12:7, etc.). Yet, a gift can be misused. Many examples of gifts poorly employed could be given from the Bible. Balaam had the gift of being a true prophet, but, unfortunately, was a prophet that did not please God (Num. 22-24, 2 Peter 2:15ff). Saul was given great leadership skills, but in the end, led badly. Samson was given great strength and a special position of service as a Nazarite, yet he failed in his calling to be the man God intended him to be. And though God accomplished His sovereign purposes through Sampson, and though Sampson was a man of faith (Heb. 11:32), he nevertheless was not a faithful servant and did not cooperate

¹⁷⁵ Medical doctors can be sued for failing to properly communicate relevant diagnostic information. For a patient, this information can mean the difference between life and death. So too with information withheld by teachers. The most important facts that can be communicated about any subject matter are in relationship to person and nature of God. Leaving these facts out can be fatal.

¹⁷⁶ “Yet God is gracious and compassionate, slow to anger, abounding in lovingkindness. If we confess our sins He will be faithful and just to forgive us and to cleanse us from all unrighteousness” (1 Jn. 1:9).

with what God had called him to do. God's work was in spite of Sampson, not because of him.¹⁷⁷ May it not be so with the Christian teacher in this age and in this setting. To the Corinthians (1 Cor. 3:22 – 4:2), Paul pointed out that "all things belong to you, and you belong to Christ; and Christ belongs to God." As such, they were to consider themselves as "servants of Christ, and stewards of the mysteries of God." Christian teachers of today have also been given a stewardship. Yet, "it is required of stewards that [they] be found trustworthy [faithful]" (I Cor. 4:2).

It is the prayer of this author that Christian teachers are hereby emboldened to be found faithful and to uphold the truth in the street as servants of Christ and as stewards of the mysteries of God. As God's offspring (Acts 17:29), all students have a right to the truth, and it is clear that God Himself "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4). With God's help, may Christian teachers deliver that truth in all knowledge, in all wisdom, and in all love, in whatever setting they may find themselves teaching. Amen.

¹⁷⁷ Conclusions drawn from a sermon given by pastor Derry Cochrane in his messages on the book of Judges at Community Bible Church in Cumming, GA (Spring, 2018).