

I. The Gift and the Danger of Learning

In his book *Loving God with All Your Mind*,¹ Dr. Gene Veith wrote of the great wonder and benefit of higher education, even in the secular university – the “University of Babylon”, as he calls it. Daniel and his three fellow exiles not only flourished but far surpassed their non-Jewish classmates bringing blessing to the pagan land. And so it is today, or can be. Learning – using and developing the mind and reason – sets us apart from all other creatures and is required by the First Article of the Creed and its explanation (“...He has given me my body and soul, eyes ears, and all my members, my reason and all my senses...”). And we use this learning for our benefit and that of our neighbor. But Veith goes on to speak of the danger of education in Babylon:

Many Christians are not opposed to knowledge as such. They notice, however, that certain fields today make claims that do not always accord with what the Bible teaches. Biology involves the study of evolution. Psychology tends to either glorify human beings or trivialize them, leaving out the complexity of the human soul and the demands of God. The arts, although perhaps “Christian” five hundred years ago, today seem part of the worldly or even pagan mind-set that Scripture warns against. What about purely secular fields of knowledge such as science, technology, the humanities, or other areas that do not directly tie in to Christian thought? Might not a deep involvement in an intellectual scene that often either ignores or opposes the revelation of God be harmful to a person’s faith?

These are serious, life-or-death questions. Many people do abandon their faith after they go off to college.² Many Christians begin thinking that their earlier beliefs are narrow and limited compared to the exhilarating rush of knowledge they experience when they delve into contemporary psychology or when they find themselves accepted socially in the world of academia or the arts. They often then try to reconcile things that cannot be reconciled. If they retain a vestige of Christian beliefs, they feel constrained to reinterpret those beliefs in light of contemporary thought. They abandon the austere, all-consuming authority of the Bible but retain the parts they like. If their social and intellectual circles tolerate sexual immorality and abortion, they will make their theology similarly tolerant. If current ideas conflict with the Bible, then it is the Bible that must be wrong. ...It is usually not the specific arguments against Christianity that unsettle one’s faith, but the whole atmosphere of contemporary thought³.

In September of 2010 I received this email from Miriam, a young lady who I had never met:

...I went from shaky faith, to no faith in anything...over about a year's time. I was 20 years old, leaving for college; living away from home for the first time... My boyfriend and most of my friends were Catholic in name only. I was the only WELS member. They usually subscribed to the Theistic Existentialism you described in your book. I can remember many long, enjoyable discussions about human origins, evolution versus creation, and the like with my circle of

¹ Gene Edward Veith, *Loving God with All Your Mind* (Wheaton, IL: Crossways Books, 1987, revised 2003).

² Though Veith’s focus is higher education, what he says here applies to education even in the youngest grades. After all, where did primary and secondary teachers receive their education and degrees? This is not a blanket judgment on teachers in general but merely an obvious observation. It would be silly not to realize that the seeds of false worldviews, if adopted by teachers during their college days, would not somehow find their way into the classroom. See *Already Gone* by Ken Ham and Britt Beemer (Green Forest, AR: Master Books, 2009) and *America’s Schools: The Battle Ground for Freedom* by Allen Quist (Chaska, MN: Edwatch, 2005).

³ Veith, *ibid*, pp. 41f, 55.

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friends. And I was, of course, absorbing all the Postmodern kernels that kept popping up in my required college intercultural studies courses, biology classes, and psychology. I thought my faith was intact and could face any challenge. ...

But at the time, I convinced myself after a trip to the Oakland Zoo that evolution was the truth. All the beautiful signs in front of the animals said so. I stopped praying. Why bother! God was not interested in my thoughts anymore since the world was just an ever changing accident. At first, it seemed like I had realized the ultimate theory of everything, like the world made total sense. There was a sense of empowerment. Clear away the cobwebs of blind faith and look to see the fossil evidence of man's self-made salvation. Love for another is simply a chemical squirted in your brain to ensure survival of the species. But then the power trip turned into numbness. I could not feel anything. No joy, no sadness, no purpose.

I have received other such emails, almost all from parents whose children have adopted one or more false worldview assumptions, which means they have rejected or are rejecting (knowingly or unknowingly) one or more biblical and confessional Lutheran teachings. The end goal is denying Christ himself (again, often unknowingly).

This is very personal. Our youth *will* come face to face with the assumptions of false worldviews – temptations that are designed by “spiritual forces” (Eph. 6:12) behind the scenes to lead the Christian away (1 Tim. 4:1-2) from the foundation of his Christian faith – away from Christ and his redemptive work bestowed on him through Word and Sacrament. That is the bottom line. Miriam had been confronted with the great false worldviews of our day: Modernism and Postmodernism. And they won, temporarily. This young, confessional Lutheran, who had been given a Christian education, was led astray. This is what false worldviews do. They are very adept at marginalizing the Christian and his beliefs in very subtle ways, placing tremendous but undetected pressure on the Christian so that he abandons first one Christian teaching, then another, and then another, until finally Christ the Savior Himself is gone.

Modernism and Postmodernism are the major players at the table in American culture. Biblical Christianity is still around but has increasingly become an inconsequential and disdained player; it has been pushed to the back of the bus. In this century Postmodernism, especially, has replaced the Christian and, to a lesser extent, the modernistic ways of thinking about life and the world. You cannot walk out the door without Postmodernism hitting you in the face. Postmodernism by its very nature challenges and seeks to undermine Christianity as a whole, just as Modernism has done in the past (and continues to do). It is the firmly rooted and institutionalized worldview in much of everyday life that impacts beliefs, thinking, attitudes, lifestyles, teaching methods, educational content, laws at all levels, court decisions, workplace policies, books and movies, language, facts, truth, and the institutions of Family and the Church.

This is not an overstatement. There are too many victims, including *our* youth. Some of them are now quite hostile to a confessional Lutheran view of life. The problem is that many of them do not realize they are victims. We don't realize they are victims! We often assume they are doing just fine when in fact they unknowingly are leaving or have left Christianity, all the while retaining the label “believer.”

II. How Worldviews Work

Modernism in all its various branches⁴ begins with the assumption that *human reason and experience are the primary and (according to some) the only source of knowledge and truth*. The harsher and more consistent ones push Modernism's ultimate assumption: *nature or matter is all that exists, and everything can be explained without reference to God or the supernatural*. Modernism is somewhat of an up-front approach by Satan and his time-tested question, "Did God really say?" It clearly undermines the existence of God or at least his communication through his special and infallible revelation. But it starts out quite subtle and is fed in small bites. When children are taught from pre-school that dinosaurs lived millions of years before man, the seeds are planted. The modernistic mentality is so well established in schools that there is virtually no debate. But there is not only a knowledge aspect to Modernism. There is also the psychological. When the devil asks the question "Did God really say?" under the guise of Modernism, there is a belittling pressure: if one actually believes the Word of God, if he takes it at face value, then that person is ignorant, stupid, unintellectual, unscientific, irrational, an enemy of reason, a believer of myths, etc. And so the pressure is on. Do I want to be a reasonable human being whose beliefs are supported by science and facts, or do I want to be put into the category of flat-earthers and seen as one who believes in silly, unproven, irrational fairy tales? Of course this is a false dichotomy, but very effective. A number of years ago a young man who I had known since his junior year in high school had been wrestling with evolution and creation until he completed just one semester under the tutelage of a math professor at the local community college who used his classes to "prove" evolution. The student came to me and proudly confessed, "Either you believe in God or you believe in numbers." His material faith was now firm. Christian students beginning in middle school are most often taught evolution – and thus Modernism – as truth. A Christian student may or may not understand his faith is under attack. If he does not, he is easy prey. But even if he does, the pressure to conform and the desire to be viewed as intelligent can be too much. Add to this the Old Adam's core appeal, "you will be like God", and a life with no God or a meaningless god becomes all the more attractive.

Postmodernism with its social constructionism⁵ retains the rebellious thrill of being one's own god. But there is something worse than the modernistic accusation of ignorance. Postmodernism, ironically, judges Christianity (and other worldviews which acknowledge natural law) to be *evil*. This can be seen with the labels they attach to the biblical Christian: "bigoted", "hateful", "intolerant". It is one thing to be lacking intelligence; it is much worse and more wearing to be called evil. The first reproaches the mind; the second attacks the soul. The first is "excusable" and perhaps allows the Christian to be pitied; the second is sin in some sense (personal or group) and calls for justice, punishment, silencing, and removal or banishment from culture, as was done to the Jews in Nazi Germany.⁶

Postmodernism uses a variety of tools. These include name calling (see above); deconstructionism (the assumption that there is a sinister quest to oppress other groups through stories, language, narratives, etc.); policies, rules, decisions, and laws in schools, businesses, and government (that mandate compliance with postmodern practices and teachings, or else); an educational system that emphasizes constructing

⁴ Modernism includes Materialism or Naturalism, Deism, Rationalism, Darwinism/evolution, Secular Humanism, Theistic Existentialism, Higher Criticism, etc.

⁵ See Appendix B for a list of postmodern assumptions.

⁶ Here is a pithy quote attributed to George Orwell: "The further a society drifts from truth, the more it will hate those that speak it."

knowledge and truth rather than discovering or learning them,⁷ and the fickle culture that has quickly gone along with transferring transcendent truths and divine estates into a bin of social relativism.⁸ Here are several examples.

- A high school chemistry teacher in Madison played the pro-gay marriage song “Same Love” in class for his students. A mother of one of the students asked the principal why this was being done during a science class. The answer given was that the teachers had been instructed to promote tolerance in their classes. The implication is that if she or her Christian son objected, they are supporters of intolerance.
- A Muslim Imam spoke to public grade school students in Bagley, Minnesota where they were taught that Islam is a religion of peace and tolerance. In response some parents arranged for a Christian speaker who had grown up in Egypt to present the evidence for another view of Islam at the high school after school hours. Before he was able to present, letters appeared in the local newspaper accusing the presenter of bigotry, hate speech, and violating the school district policy on tolerance.⁹ The Council on American-Islamic Relations (CAIR) joined in and made the same accusations, threatening to sue the school district if he was allowed to present. The school board voted to bar him from speaking.¹⁰
- On Amazon.com I read 40-some reviews of a video entitled “Harry Potter: Witchcraft Repackaged.” It received an overall rating of 1.4 (on a scale of 1-5). Based on these reviews one would come to the conclusion that the *content* of the video was terrible and completely inaccurate. But the content was hardly mentioned. All that these negative reviews (a number of which were written by wiccans) essentially did was resort to name-calling and accused the producers of abandoning their own Christianity because they did not respect other religious views. The producers were written off and marginalized not because of facts, but because of their so-called intolerance.
- Earlier this year when college football player Michael Sam celebrated being drafted by the St. Louis Rams by kissing his male partner on national TV, Miami Dolphin safety Don James tweeted “horrible” and “OMG”. For these tweets the Dolphins suspended and fined James, and required him to complete educational training on respect before he was allowed back on the team. The message was clear: our players will comply with a postmodern way of thinking, and to make sure that happens we have in place policies to punish and re-educate; and if those do not work, they cannot be a part of the team. Don James completed sensitivity training and issued an apology to Sam. It is highly unlikely that he will ever again voice anything but respect for Michael Sam’s lifestyle, at least while he is in the NFL.
- In August of 2014 in response to an appeals hearing by Wisconsin and Indiana to reinstate their traditional marriage laws, Judge Richard Posner of the U.S. 7th Circuit Court of Appeals stated that such a view of marriage was based on “a tradition of hate...and savage discrimination.”

Here are several observations based on these and countless other examples. The methods of Postmodernism are used to accomplish one of several things. First and foremost, to change a person’s way of thinking, of believing. In this, Postmodernism has been very effective. Countless people, including

⁷ Baylor University (Waco, TX) currently has a huge billboard along Interstate 35 with only two words that aptly describe the new education: “Creating Knowledge”.

⁸ See Appendix C for postmodern methods.

⁹ In this fallen world there are of course examples of real hatred and bigotry on the part of some Christians while they are advocating for some Christian truth. When I read the letters to the editor I was thinking maybe this man fell into that category. But according to witnesses who attended his presentation, including one of our pastors, this was clearly not the case. This was simply name-calling and bullying by those who opposed his message.

¹⁰ The school board was compelled to acknowledge their mistake but only after it was pointed out that that the Christian presenter could sue and win based on the First Amendment. He was allowed to speak several months later.

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Christians in our churches, now believe differently than they did not too long ago. But if one is not willing to change his values or beliefs, then Postmodernism intends to silence him. Again, very successful. Christians feel real pressure, sometimes tremendous pressure, to remain silent when it would be appropriate and even necessary to speak. And if the postmodern methods are not effective in changing thinking or silencing a person, then finally the individual or group is to be punished: fined, ostracized, marginalized, labeled, or no longer allowed to participate, with a clear warning to others who may have the opportunity and willingness to say “Here I stand”. This is a persecution. Not necessarily physical, but persecution nevertheless.

Another observation is that Postmodernism is really about undermining the divine estates of Family (i.e. Marriage) and the Church. The first is essential to a civil society and the well-being of children. The other is necessary to the preservation and spread of the Christian Gospel (with Family also playing a vital role here as well). These are the targets of Satan. And he is having a hay day.

The other thing to observe with Postmodernism, like Modernism, is this: the concern or danger is not merely the possibility of becoming gay or a member of a specific false religion; neither is it merely about an attitude or belief (of tolerance, respect) toward a *specific* lifestyle or religious practice. These are dangers. But the bottom line concern with Postmodernism, planted one seed at a time, is an overall way of thinking, of viewing life, of approaching life, of believing. People develop or grow a brand new worldview (or, as they are sometimes called, paradigm or metanarrative). If we focus only on the specifics we miss what’s happening overall: The mind and heart are being molded so that true Christian teachings eventually become complete strangers; so that real Christianity and the real Savior are no longer tolerated within and will in fact be rejected. As one distressed mother wrote me,

I struggle with a lot of these issues you bring up as to how to respond to co-workers, friends and my children. My eldest, ... now 26, seems to be caught up into some of these worldviews that you mention and has not attended church regularly in a very long time. I know some of his ideas started in public high school when he studied world religion and philosophy. Recently it seems he is studying Astral Projection...

I had a conversation with my youngest, ... a high school sophomore, and I felt that some of these same views are creeping in with him also. He was specifically talking about evolution and how the smartest man in the world is going to scientifically prove that God used evolution to begin the world. This from a young man that scored 98% on the PLAN test for science, which means only 2% ... scored higher than he did. You are so correct on how these viewpoints just seem to creep in and take hold of our young people's minds... He attends church and teen Bible class regularly on Sunday.¹¹

¹¹ A recent article in *Christianity Today* (“The Wrong Kind of Christian” by Tish Harrison Warner, 2014-08-27) confirms several of the points I have made above, viz. that the goal of postmodern tolerance is reorienting a person’s complete way of thinking; that those who do not reorient and continue in a confession of truth are evil; and that such people are to be removed from participation in the public square. It is a very interesting read since the author is by her own admission theologically moderate and a priest in the Anglican Church of North America, but creedal in her confession. It is this latter point that caused the group she led at Vanderbilt University, an Intervarsity Christian Fellowship group, to be ousted (along with 14 other religious groups) as a recognized religious group. Here is a portion:

So what began as a concern about sexuality and pluralism quickly became a conversation about whether robustly religious communities would be allowed on campus.

In effect, the new [Vanderbilt] policy privileged certain belief groups and forbade all others. Religious organizations were welcome as long as they were malleable: as long as their leaders didn't need to profess anything

III. What to Do

We Teach the Scriptural Warnings, Directives, and Examples

Rom. 12: “²Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” (NIV84)

2 Cor. 10: “⁵We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” (NIV84)

Col. 2: “⁴I say this in order that no one may delude you with plausible arguments.” (ESV)

Col. 2: “⁸See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.” (NIV11)

1 Tim. 6: “²⁰Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, ²¹which some have professed and in so doing have departed from the faith.” (NIV84)

1 Pet. 3: “¹⁵but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.” (ESV)

Jude: “³Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.” (ESV)

Acts 17: “¹¹Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” (NIV84)

in particular; as long as they could be governed by sheer democracy and adjust to popular mores or trends; as long as they didn't prioritize theological stability. Creedal statements were allowed, but as an accessory, a historic document, or a suggested guideline. They could not have binding authority to shape or govern the teaching and practices of a campus religious community. ...

[As] I met with other administrators, the tone began to change. The word discrimination began to be used—a lot—specifically in regard to creedal requirements. It was lobbed like a grenade to end all argument. Administrators compared Christian students to 1960s segregationists. I once mustered courage to ask them if they truly thought it was fair to equate racial prejudice with asking Bible study leaders to affirm the Resurrection. The vice chancellor replied, "Creedal discrimination is still discrimination." ...

The line between good and evil was drawn by two issues: creedal belief and sexual expression. If religious groups required set truths or limited sexual autonomy, they were bad—not just wrong but evil, narrow-minded, and too dangerous to be tolerated on campus.

You can view the entire article at <http://www.christianitytoday.com/ct/2014/september/wrong-kind-of-christian-vanderbilt-university.html?share=HEM3rHy3NoDHiyDTDefd4INjZn9ixdLt&start=2>.

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Acts 17: “¹⁶Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. ¹⁷So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.” (ESV)

The history of Old Testament Israel – God’s *chosen* people– is one of significant and even drastic shifts in beliefs and practices, often within one generation. Israel went from so-so faithfulness to outright paganism in a matter of years. The Old Testament worldview and religion almost totally disappeared numerous times. Why? Because the sinful flesh attached itself to the pagan worldviews that were also embedded in their culture. True religion quickly became the exception. It happened then; it happens today.

We know these verses and accounts. And we know St. Paul’s words: “These things happened to them as examples and were written down as warnings for us.” (1 Cor. 10:11) The difficulty of course is the Christian’s life under the cross: the devil, the world and our flesh will do everything possible so that we and our children ignore these directives or disconnect them from reality as if the Christian has two lives: his religious life, and then his other life that is his “real” life defined and directed by some worldview that is assumed to be true – where his ideas and behaviors are judged not by the transcendent Standard, but by certain unchallenged and false worldview assumptions. We always need to bring ourselves and our youth to the real reality, where God’s Word “is lamp to my feet and a light for my path” (Ps.119:105).

The Lutheran Confessions give us a good example with medieval Scholasticism (or Sophistry). It was this way of thinking that was responsible for distortions regarding the doctrines of original sin, justification, confession, repentance, the sacraments, as well as advocating false notions about the invocation of saints and the mass. It attacked the essence and foundation of the Christian faith. It was a worldview rooted in Greek philosophy that theologians applied to faith and practice and then taught in their universities. It was also a worldview which the Lutheran confessors correctly judged:

Now the scholastics mingled Christian teaching with philosophical views about the perfection of nature and attributed more than was proper to the freedom of the will... As a result they failed to see the inner impurity of human nature. For this cannot be diagnosed except by the Word of God – something the scholastics do not often use in their discussions.¹²

Melanchthon states the trickle-down effect:

And yet these things are said among the scholastics who improperly mingle philosophical or social ethics with the gospel. These things were not simply debated in the schools, but, as often happens, instead of remaining purely in academe these ideas spread among the people where they prevailed and fostered trust in human powers and *suppressed the knowledge of the grace of Christ*.¹³

Thus a worldview, emanating from both Greek philosophy and church fathers and taught by Christian theologians at the leading universities, where reason was elevated beyond its rightful position, determined the answers to the most basic and important questions that anybody could ever ask: what is the nature of man and how can one be spared the judgment of God? Scholasticism undermined “the knowledge

¹² Apology of the Augsburg Confession, Article II: 12-13, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, edited by Robert Kolb & Timothy J. Wengert (Minneapolis: Fortress Press, 2000), p. 114.

¹³ Apology of the Augsburg Confession, Article II: 44, Kolb/Wengert, p. 118; emphasis added.

of the grace of Christ.” And rarely does the common man, let alone the young person, question the wisdom of the world. But the confessors did. They dealt with a false worldview, exposed it, and condemned it.

We Teach Apologetics

We have these two theses in our ELS statement on apologetics that directly relate to worldviews:

- 1 The New Testament establishes that each Christian is to stand ready to defend (ἀπολογέομαι/apologeomai) the faith (Lk 12:8-11, 1 Pet 3:15, Jude 3). The term “apologetics” refers to the defense of the Christian faith. Defending the Christian faith may include an explanation of the basic beliefs of Christianity. It may also include giving grounds or reasons for accepting the Christian gospel message as true or *a refutation of criticisms of the faith, as well as exposing inadequacies in alternative religions and worldviews*. [emphasis added]
- 4 Jesus’ words in Luke 12:8-11 connect “confess” (ὁμολογία v.8) and “answer/defend” (ἀπολογία v. 11). Therefore we hold that “confess” and “defend” (ὁμολογία/ὁμολογέω and ἀπολογία/ἀπολογέομαι) speak of closely related activities, *both of which are commanded by Christ and the apostles*. [emphasis added]

The statement also carefully limits and defines the role of reason. Reason is limited and fallen, and therefore must only be used in a ministerial capacity. But it still remains a gift from God to be used by Christians (no less than our “eyes, ears, and all my members...and all my senses...”) in the service of the proclamation and defense of the Gospel *and* in routing false religions and worldviews. Not only is this a good idea, but it is “commanded”. We are “to contend for the faith”; we are to “demolish arguments and every pretension that sets itself up against the knowledge of God”.

In the concern for preserving the truth of the Third Article (“I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Ghost has called me by the Gospel, enlightened me with his gifts...”) the temptation is to throw the baby out with the bathwater – to fall into a faulty fideism, where faith and reason are completely at odds with each other; where reason is always a stumbling block to faith and even an enemy. The result can be – and in confessional Lutheran circles, has been – the thinking and the practice that youth simply have to have the Gospel presented to them, with no need reasonably to defend the truth and reasonably reveal the false for what it is. In the process youth are deprived of what they should have. They are exposed to that which is Satan’s lie with no defense other than perhaps someone saying to them, “Don’t believe that. Just believe the Bible.”

The tension is acknowledged here; there is a paradox. But Christianity is not anti-reason in its ministerial use. That Scripture speaks of “many convincing proofs” (Acts 1:3) – infallible evidences, compelling signs – and then claims we are saved by the gift of faith alone (Eph. 2:8) is not a contradiction in the true sense of the word.

Consider our use of the arts and music. They are often a beautiful serving platter on which the Gospel is placed. This not merely a personal or denominational preference, but in accord with how God has made us – as aesthetic creatures (unlike God’s other creatures). He approaches us as he made us. And yet it is not the art or music itself that saves, but that which they serve. We are also rationale creatures (again, unlike other creatures). Just as that Gospel can and ought to be communicated through art and music (a

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means of the means of grace, you might say), so the Gospel can be delivered or served by the use of reason, to which the Scriptures attest. But again, it is not the proof or the reason that saves or converts, but that which they serve or point to. Though fallen creatures, we are endowed with reason and a sense of beauty. God and Scriptures approach us on both these levels.

Similarly, reason can be used to undermine the false assumptions of Modernism and Postmodernism and every other ism that the devil is willing to use. Reason ought to be used to point out the deficiency and even insanity of false teachings and how they are opposed to the Scriptures and reality grounded in them. But unfortunately Christian youth are often left in “no man’s land” if, when they come face to face with arguments for gay marriage, evolution, the equality of all religions, etc., they hear nothing more than “Believe the Bible”, leaving them with the impression that reason and proofs are the exclusive domain of these other isms, allowing the mind to be persuaded, eventually followed by the soul. That is not the directive and example of God’s Word.

Perhaps over the years and decades we became so used to a somewhat Christianity-friendly culture that we did not notice and prepare for the coming post-Christian world. But that’s where we are today. And just as the Christian church in its first four centuries spent considerable time and effort defending the faith and undermining the popular religions and philosophies, so we must do again. Perhaps we ought to apologize to our youth for not apologizing.

We Tell Them There Is a Real War Going On

Our youth know something about war and the need to fight to win. They do it regularly. But it is often within a make-believe world of electronic games. This is similar to how most children grew up in past generations playing cops and robbers, etc. Besides the fun, important lessons can be learned by youth in doing so. But there is a subtle change today: the only reality even in the adult world, Postmodernism teaches, is a kind of make-believe socially constructed reality. So we need to talk to our youth as if there is a *real* war going on, for there is. “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” (Eph. 6:12, ESV) We also need to talk to them as if there is a truly good side and a truly bad side, for there are, that fight over real truths of eternal consequence. The problem again is that Postmodernism has tried to convince our culture and our youth that any battles going on are merely between sides who have constructed their own truths with which they then attempt to oppose and attack others in order to defend their own self-made turf. And the really bad side, Postmodernism explains, is that side that is convinced that its truths are true truths. These are the really evil ones.¹⁴

So we teach our Christian youth that they are right now – not later – in a war. Yes, we preach law and gospel; yes, we administer the gospel in word and sacraments. But it is never within a vacuum. There is always a context, there is always a culture, there is always a war, there is always a Satan who knows exactly how to ask, “Did God really say?”

Along with this we also need to teach them to appreciate the art of theses and antitheses, where the church’s war tactic is to state boldly what it believes and what it condemns. The church needs to do this if

¹⁴ See pp. 3-5 and especially footnote 11.

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heresy is to be kept at bay tomorrow when our youth take the reins. This is a hard pill to swallow in our postmodern do-not-judge environment. The unbelieving Gentile world will call Christians fools, but that's nothing new (1 Cor. 1); and, as we see more and more, they will call us worse than that (Matt. 10:25).

And as we teach them that they are in a war, we also teach them that they are very strange soldiers. The very people that attack us in body or soul are the same ones we are to die for – to love sacrificially. We love them as they are, unconditionally, no matter which side they end up on. Like Jesus did.¹⁵ Along with this we also need to explain the distinction between righteous and unrighteous judging.¹⁶ But we even go a step beyond that: righteous judging is essential in demonstrating compassion for one's neighbor. One cannot love without absolute truth. Love without truth leads to apathy at best; at worst to atrocities like infanticide, abortion, and euthanasia, and devastating social policies like gay marriage. In Postmodernism there is no transcendent standard of truth telling one how another ought to be treated. Christianity recognizes and teaches otherwise (to which even the postmodernist conscience testifies – Rom. 2). But this also means you cannot love without judging. In between truth and love – connecting them, so to speak – is judgment. It is judging that makes love possible. A good example is from Mark 10: “Then Jesus, looking at [the rich, young

¹⁵ A remarkable demonstration of this dual responsibility to confess boldly and to love sacrificially, is found in the book, *The Secret Thoughts of an Unlikely Convert – An English Professor's Journey into Christian Faith* by Rosaria Champagne Butterfield (Pittsburgh, PA: Crown & Covenant Publications, 2012). Rosaria was a radical feminist lesbian and associate professor at Syracuse University who made her postmodern demands upon her students perfectly clear in her syllabus:

NB (*nota bene*, or, ‘note well’): Students are expected to write all papers and examination essay questions from a feminist worldview or critical perspective. In Spanish class you speak and think in Spanish. In Women's Studies you speak and think in feminist paradigms. Examination essay questions written from critical perspectives outside of feminism will receive an automatic grade of F. Papers written from critical perspectives outside of feminism will be allowed one revision. Any student who is unable to write and think from a feminist critical perspective or worldview with a clear conscience should drop the class now. (p. 87f.)

She goes on to write,

How did I get away with this? The secular academic world is bold in its protection of worldview. And, I and all my feminist colleagues put this statement on our syllabi. We worked as a bloc. We comprised an interpretive community. An interpretive community consciously and internally protects its way of thinking. This is how important worldview is to education – of all stripes and colors. And this is how important interpretive community is to worldview. We do not make meaning in isolation.” (p. 88)

What is remarkable and quite humbling are the evangelism and apologetics efforts of Pastor Kenneth Smith and his wife. In the foreword of the book he describes their first encounters:

‘Are you an evangelical?’ The voice on the phone pressed on. ‘What do you believe about the Bible?’ I had written her a letter inquiring about how such as I, a local pastor, could be sure that the university students in our city at least knew what the Bible says, regardless of whether or not they believed it. As a professor in the English department, she was responding. But I was surprised by her questions. She was, in fact I learned later, interviewing me!

The questions and dialog on the phone continued for some time. It was friendly interchange; and with the next question I posed this response: ‘Dr. Champagne, I think that question should be considered in front of our fireplace following one of my wife's good dinners. How does that sound?’ She enthusiastically responded. ‘That sounds wonderful!’ And so began a friendship which my wife and I have treasured as a gift from God. It wasn't long before Rosaria was frequenting our table, always bringing something: cheese, freshly baked bread, and always an eager mind. What great conversations we had! ... [M]uch of our conversation related to topics about which we had first spoken: the Bible, theology, and worldviews. She became very dear to us. (p. ix)

Now a Christian, she is married to a pastor within a Reformed denomination that subscribes to the inerrancy of Scripture. It's an amazing read where the work of the Holy Spirit is very evident as apologetics is being utilized.

¹⁶ Unrighteous judging is when a person puts himself above another morally or where he reads into another person ill motives or thoughts. Righteous judging is simply agreeing with what the Word of God has already concluded about a belief, teaching, lifestyle, or behavior. This is what the Bereans engaged in Acts 17: they judged the teaching Paul on the basis of Scripture and concluded his teachings about Jesus were true.

man], loved him, and said to him, ‘One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.’” (v.21, NKJV) The truth: without Jesus there is no salvation. The judgment: this man has indicated by his confession that he is without Jesus. And the love: sharing with him the message that he is a desperate sinner who needs to follow Jesus (whose destination is the cross). Mark might as well have said, “Then Jesus, looking at him, *judged him to be lost*, loved him, and said to him...” Even something seemingly less important involves this process. Truth: my neighbor is to be helped. Judgment: my neighbor needs help with... Love: I will help him with... Christian love, based on transcendent truth, is the answer to postmodern tolerance. Tolerance simply says “whatever” since it has no real truth to explain what is good for one’s neighbor.

IV. Who Is to Do This for Our Youth?

But who is to bring to Christian youth the directives and examples of Scripture? Who is to show them that Christianity is defensible and faulty worldviews are faulty? Who will help them, as they mature and if they are so gifted, develop the ability to “contend for the faith” and “demolish arguments and every pretension that sets itself up against the knowledge of God”? Who will remind them they are and will continue to be soldiers in the middle of battles who are to love those who call them names or worse? The answer is easy: the divine estates of the Church and the Family. The implementation is the great challenge. It is great for several reasons. One, the Family has been greatly injured in recent decades. Family and marriage are broken like never before. They are also now being redefined so quickly in so many places that it’s hard to keep track of the true definition. Everybody and their dog is now “family” or “marriage”. Second, the devil is always one or two steps ahead Christian churches in understanding what’s going on (this paper should have been delivered 30 years ago). I am sure he is plotting and planning centuries ahead, and he always has contingency plans if his efforts are thwarted. Third, that flesh, the Old Adam, is still clinging to even the most holy of us. And of course the Church is and will be in its militant mode until Christ comes again so that,

“Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed.” (ELH #486)

So in the words of one Christian mother it seems the best we can do is muddle. But that’s okay, for God nevertheless sanctifies and blesses our often pathetic muddling.

The Family

I grew up in an environment where the thinking was the estate of the Family had a secondary role in the education of children, if that. Times have not changed much, except the rapid growth of home schooling possibly has indicated that society was beginning to understand that this way of thinking and operating was not necessarily quite correct. That being said, public schools (which are actually under the auspices of the third estate of Government) *can* be wonderful, especially if the Family can call the shots. But it regularly doesn’t. And it often doesn’t care to. Thankfully there are many dedicated teachers and administrators who

value what it is good and noble and honorable. Luther understood the rightful role of the Family in education: “Where a father is unable by himself to bring up his child, he calls upon a schoolmaster to teach him; if he is too weak, he seeks the help of his friends and neighbors; if he dies, he confers and delegates *his responsibility and authority* to others appointed for the purpose.”¹⁷ He of course was referring to verses like Eph. 6:4 (“Fathers...bring them up in the training and admonition of the Lord”) and Deut.6:7 (“You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise”). What this means though is that if the father and Family have little say in what is being taught in schools, their job is all the more difficult.

The good news is that it *may be* relatively easy to see when Modernism and evolution are being taught in schools.¹⁸ But if their assumptions are not well countered and undermined, then the evidence of evolution, being the only team on the field, has a really good chance of winning the mind, followed by the soul. Postmodernism is more challenging, partly because it’s more subtle and harder to argue against. Again, Postmodernism stands for respect, tolerance, diversity – *words* and even concepts that Christians do not necessarily oppose, at least as they are *sometimes* defined. But they are typically defined or used in such a way so that basic Christian worldview assumptions, like the authority and inspiration of the Bible, are undermined.

The bottom line, however, is that the Family, and especially the father, is to oversee what is being taught. And if that is hindered (as can be the case in government schools), then he has to somehow make sure good teaching gets done. Discussions at the dinner table; supplemental readings and videos; going to relevant conferences, conventions, or retreats; bringing in speakers; enlisting the pastor or Christian teacher. There’s way too much at stake here not to do something.

The Church

“Feed my lambs.” My Call document reads, “In extending this call to you we solemnly charge you...To be faithful in the spiritual care of the young...” I can’t do this unless I somehow deal with worldviews, for that is one way in which Satan is seeking to undermine their spirituality. We understand this. It was one of our pastors who told me of the high school student whose chemistry teacher played the song “Same Love” during class (see p. 4). Another of our pastors witnessed the events in Bagley regarding Islam (p. 4). The words of St. Paul in 2 Timothy 4 make it a necessity that public ministers of Word and Sacrament deal with false worldviews:

¹In the presence of God and of Christ Jesus...I give you this charge: ²Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.³For the time will come when men will not put up with sound doctrine. Instead, *to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.* ⁴*They will turn their ears away from the truth and turn aside to myths.* (NIV84, emphasis mine)

¹⁷ The Large Catechism, The First Part: The Ten Commandments: 141, Kolb/Wengert p. 405; emphasis added.

¹⁸ Although as C. S. Lewis points out, “Our Faith is not very likely to be shaken by any book on Hinduism. But if whenever we read an elementary book on Geology, Botany, Politics, or Astronomy, we found that its implications were Hindu, that would shake us. It is not books written in direct defense of materialism that make the modern man a materialist; it the materialistic assumptions in all the other books.” Quoted from *God in the Dock* as printed in *The Collected Works of C. S. Lewis* (Edison, NJ: Inspirational Press, 1996) p. 362.

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A similar charge is given to Christian teachers and professors who have spiritual oversight. The question is, what are the best ways to do this.

Sending Them Off to School: Public Schools and Universities (secular and otherwise)

I don't want to give the impression that public schools and higher education are *always* a lions' den. Dr. Veith has dealt with that well in *Loving God with All Your Mind*. But neither should the Christian pastor, teacher, or parent be naïve. Many times they are a lions' den. Though there was a dose of bad theology in the movie *God's Not Dead*, there was also an accurate portrayal of attacks on the Christian faith and how the Christian is the prey. We live in the world. And more than ever we do not live in a Christian-friendly society.

And whereas some disciplines are safer than others, there are very few that are untouched. To take one example: sociology. My oldest daughter was taking an intro class at a secular college in Mankato. She called me with a question and concern about an assignment. She was to answer questions from the perspective of one of several sociological paradigms about a story they had read. She was wondering about these "paradigms". I did some research on the paradigms used in sociology to explain society. There are essentially three traditional paradigms: Functionalism, Conflict Theory, and Interpretivism (or Interactionism). Each of these paradigms is very interesting. And each of them is useful, at least to some degree, in helping understand what takes place in society. But each of them is also more or less an expression of a worldview (viz. Postmodernism). In other words, the students are asked to put on a particular set of worldview lenses in order to understand and interpret society. What's also very interesting is that none of them acknowledge certain Christian worldview assumptions that are essential to a truly accurate understanding of society. These would include recognition of moral absolutes, the fallen nature of man, and the three *divinely* instituted estates. So if a Christian goes off to college and blindly uses one of the traditional sociological paradigms, not understanding there are some serious conflicts with his Christian worldview assumptions, those Christian assumptions can subtly become mute points. And the leaven spreads.

Sending Them Off to School: A Confessional Lutheran School

So here's a great solution.¹⁹ Of course this assumes that Christian schools are practicing discernment. Hopefully they are. But as pointed out earlier, the church is often behind the curve and even Christian schools sometimes ignorantly teach and promote that which they should not. Still there is a wonderful opportunity here considering our rich understanding, appreciation, and confession of the whole counsel of God.

¹⁹ Luther wrote: "Our youth be ignorant and dumb rather than that the universities and convents should remain as the only source of instructions open to them. For it is my earnest intention, prayer, and desire that these schools of Satan be either destroyed or changed into Christian schools." F. V. N. Painter, *Luther on Education* (St. Louis: CPH, 1889), 218.

Our Dear Bethany

It is heartening to hear of endeavors by our college to educate both faculty and students on the subject of worldviews. I would like to share with you an example from one of our professors and the experience she had in her discipline. Dr. Jennifer Wosmek, associate professor of psychology, had attended yearly conferences of the Association for Behavior Analysis International from 1994-2005. She joined the staff of Bethany in 2005 and did not attend another conference until 2010 (with approximately 4,000 in attendance). She shared her conference experience at the Lutheran College Conference hosted by Bethany in August of the same year. She summed up her time at the ABAI conference in this way:

On a personal and professional level I feel surprised, betrayed, rejected, abandoned, and overall just disappointed in my field, my mentors, and colleagues. The change in just five short years is striking. It saddens me. I stand before you as a behaviorist. I'm ashamed of my field.²⁰

In particular she pointed out how the presentations had shifted from methodology to theory; they had moved from presenting and celebrating the merits of data-based behavioral psychology to seeking to establish the Darwinian worldview as the only foundation and guide for behavioral psychology – and all of life. Discussion at this year's conference (having been rigorous and even contentious at past conferences) was curiously absent. In the past lengthy Q and A was common and would often spill into the next session. Now, however, attendees were orderly dismissed by a chime from the venue's loudspeaker. Just as interesting were the new presentation strategies. She noted this regarding one of the headlining sessions she attended:

The speaker expertly started softly with the audience, pairing humor and examples of paranormal activity such as ghosts and UFOs with references to overt religious beliefs, building to a crescendo wherein the audience was rejecting the existence of angels, god, heaven, and hell. It was a buildup from benign content to content that struck at the heart and soul of Christianity. The speaker intentionally attained seamless audience control through sound, light, imagery, and video. This was a textbook example of shaping.

In referring to this and another presentation she wrote:

Both presenters made good use of the traditional religious entrapments reminiscent of a revivalist meeting. It was an evocative multi-media event. Music was paired with video, humor, and a large dose of stage presence... For me the most chilling moment came at the end of the major address, when the presenter took off his sunglasses, spread his arms wide, and encouraged everyone to go forth and do the work that "needs to be done." He paused. His arms still high and wide, seemingly providing a sort of silent blessing. As his eyes pierced the crowd, I examined the faces of those around me. They were transfixed. Most were leaning slightly forward, their mouths slightly agape, as though ready to be called into action. The presenter was clearly connecting with the crowd on some deep and raw emotional level. I thought, "To what actions, exactly, are my colleagues being called? What work?" This was a crowd of behaviorists, a mix of academics and those who work in social service agencies. Were they actually falling for this over-the-top rhetoric? These, the very same people who pride themselves on recognizing behavioral control and who demand hefty fees for arranging their client's environmental

²⁰ From Dr. Wosmek's notes used at the Lutheran College Conference that she kindly emailed to me and are used with permission.

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contingencies? They were actually falling for this guru in sunglasses? I wanted to laugh, but indeed, this was no laughing matter. I looked around to see if I could catch anyone's eyes, to share a private "are you seeing what I'm seeing" moment. Alas, I was alone.

The sessions as expected criticized and belittled any sort of supernatural worldview, especially a biblical one. One of the speakers asked if there were any in the audience who were young-earth creationists, commenting that no one would admit this in public. Dr. Wosmek had the gall to raise her hand! Summing up the final session she noted,

Evolutionary psychology isn't courting behavior analysis; the marriage has already taken place behind closed doors. These scholars spent the bulk of the last session reflecting on their observations as to how the audience had taken to their message that was, I found out, intentionally woven throughout the conference. It was an orchestrated event to promote the theory of evolution to a behavioral audience.

In her notes she concludes with this observation:

Taken to its ultimate ends, evolution paired with behavioral psychology suggests that you are nothing but the product of your environment and evolutionary history. You, as an individual, are reducible to a data point that can be controlled and used to further the advancement of humanity...the goals of which will supposedly be decided empirically. Certain behaviors will be retained, and others eliminated, based on the evolutionary benefit of the behavior.

What I find so laudable is that in spite of the tremendous "intellectual", psychological, and peer pressure, Dr. Wosmek stood her ground and understood that what was at stake here was the Christian worldview; and that any Christian confronted with such teachings would be wandering into perilous territory (she actually quoted from the hymn, "I Walk in Danger All the Way"). And by sharing this at the Lutheran College Conference she was confessing that silence was not an option (she even quoted Martin Niemoller's poem, "And Then They Came for Me"²¹).

If you have ever read *That Hideous Strength* by C. S. Lewis, you will recognize Dr. Wosmek's story. In that book Prof. Mark Studdock is an up and coming sociologist, looking to get ahead, to be a part of the inner circle, to make a name for himself. He was invited to be part of an institute ("N.I.C.E.") connected to a university for the purpose of carrying out experiments. On the surface the institute was devoted to a humanistic and materialistic understanding of life where everything could be explained naturally without reference to the supernatural and religion, and committed to the improvement of the human race – the elimination of poverty, sickness, etc. But below the surface the goal, as the professor was discovering the hard way, was the deification of man in order to rule man. But then beyond that was the total and complete subservience to very real and evil spiritual forces. To be a part of the inner circle, one would have to surrender meaningful questions and inquiries. Blind loyalty was required; you don't ask questions; you don't delve too deeply; and where there are problems or inconsistencies you shut up. If you do you will be rewarded, with prestige along with financial and vocational security. But if you do not toe the line, if you

²¹ There are slightly different versions, but here is the one Dr. Wosmek used:

They came first for the Communists, and I didn't speak up because I wasn't a Communist.

Then they came for the Jews, and I didn't speak up because I wasn't a Jew.

Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist.

Then they came for the Catholics, and I didn't speak up because I was a Protestant.

Then they came for me, and by that time no one was left to speak up.

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ask questions, if you protest, if you reveal what's really going on at a deeper level, or even if you raise doubts, you might be given a second chance to change your mind, but more than likely you will be silenced, removed, or worse. The pressure to conform or remain silent is tremendous.

I have spent more time on this than I had planned. But my point is twofold. One, to commend Bethany and her professors when they show they understand the times and are willing to fight the battles in order that the Holy Scriptures – which primarily and ultimately present Christ crucified for the sins of the world, including the sins of our youth – might be preserved in their truth and purity among us.

But second, I have a warning.

Several years ago after one of my presentations, a father approached me whose son was in graduate school. He told me his son (who had also graduated from Bethany) felt uncomfortable with but did not really grasp that he was being taught postmodern assumptions in his graduate level courses. There are two concerns here. One, obviously, is for the young PhD candidate. Will he or will he not be persuaded to adopt the social construction assumption and eventually apply it to the truths of his Christian faith? It could easily happen especially since there is always a mingling of error with truth in false worldviews. For example, Postmodernism is correct when it points out that there *are* groups that construct their own “truths” used to oppress others, a concept that the Christian worldview predicts as well. The difference is that Postmodernism must apply this across the board since it begins with the assumption that *all* truths are socially constructed and fails to recognize a transcendent God who has transcendent truths and who has made these truths knowable to man. The other concern is this: Here we have a man who grows up all his life in our fellowship, graduates from Bethany, and then goes on to earn his PhD. Sounds like a prime candidate for a teaching position at Bethany. But the question is what worldview will he bring back with him and to what degree will it impact his teaching? If he recognizes and rejects the false assumptions of Postmodernism, that's absolutely wonderful and commendable. But if he doesn't...

Hiring people with PhDs or having current professors earn terminal degrees may attract students and numbers. Maybe. But if instructors go off and, knowingly or unknowingly, are tutored in and adopt even a part of a false worldview, the results could be – will be – devastating. For Bethany the solution is not to deter instructors from continuing education but to further their education even more. Professors at a confessional Lutheran institution need to be thoroughly equipped with the assumptions of the Christian worldview in order to recognize more easily what is false; they also need to know the major assumptions of false worldviews, especially those that affect their specific discipline. The Board of Regents and the president, more than anyone, have to make sure this is being done. It is more important than raising money. I believe such an approach should be institutionalized. Bethany and its faculty are very capable of accomplishing such a venture in-house. If, on the other hand, faculty – a few or many – buy into a faulty worldview and they remain uncorrected, they will become convinced and emboldened in their worldview, lock themselves in their ivory tower, and lock out a confessional synod along with the Bible and the Lutheran Confessions.

The LCMS Concordia University System has not done a whole lot to insure its confessional subscription across the board in all disciplines, and thus much (most?) of its subscription has been compromised. This is not my opinion but the opinion of confessional Lutheran students and instructors who have been or are there. We should not take our dear college's heritage for granted. Bethany is not immune from creeping false worldviews. In 2002 the faculty adopted a statement entitled, “The Liberal Arts: Our

Common Understanding” (reprinted in the book *Telling the Next Generation*²²). It is my opinion there are parts of this statement you could drive a truck through. Terms are left open ended: “prejudice” and “narrowness” (often used by postmodernists to label Christians and others); “critical thinking” and “meta thinking” (implied to be good things in the statement, in spite of the fact they are often defined today in ways that conflict with a Christian worldview); “universal intellectual standards” and “world citizen” (again, who or what is defining these terms?). The preface to the statement says that consensus on the statement “can guide us as we continue to define Bethany Lutheran College...” (emphasis mine), even though “differences in perception and emphasis remain...” I hope such a mushy document *is not* guiding our college. I would think that such a statement would be more in line with an institution 12 miles to the north.

I regularly tell people that Bethany is perhaps the best Christian liberal arts college. But best is a relative term. To say that it is the best does not mean that it can’t also be dangerous. I understand we will always be the Church Militant – always struggling; I have no utopian dreams. But to be the Church Militant means that we must necessarily be militant. We must not only believe and teach what we confess, we must also “contend”, we must “demolish arguments and every pretension”, or we will cease to be the Church.

V. Some Practical Thoughts

First, a couple of obvious observations. Parents need to understand the world in which their children live and breathe – what’s embedded there. Teachers need to understand. Pastors need to understand. And many do. Then parents, teachers, and pastors need to teach accordingly. Here again, many – but not as many – do.²³ And because of the direct and indirect attack on the Christian faith – *a faith that is obtained through the instituted office of the ministry of preaching the gospel and administering the sacraments*²⁴ – pastors of the church must take a lead. So we know the revealed *truth* of God – we study our doctrine, our confessional Lutheran teachings, and we understand them well. And as we observe and listen to our culture (the schools, the media, listening to what our children bring home) we make a righteous *judgment* based on that revealed truth. Then we *love* our children, that is, we teach them. We talk at home around the dinner table, during devotions, in the car, after school. We speak to our youth through the church in sermons, at Bible studies²⁵, during confirmation,²⁶ in Lutheran school classroom, at youth gatherings.

²² *Telling the Next Generation*, Ryan C. MacPherson et al, editor (Mankato, MN: Lutheran Synod Book Co., 2011), pp. 313ff.

²³ Jewish author and talk-show host Dennis Prager sometimes has a knack for making the not-so-obvious obvious. In a column from Nov. 1, 2013, he gives two reasons why so many parents end up frustrated when they find that their sons and daughters come home from the university with a value system clearly opposed to that which was found at home. First, “most parents with traditional American and Judeo-Christian values have not thought it necessary to articulate these values to their children on a regular basis.” They just assumed their values would be believed and preserved. Second, parents do not realize how entrenched and active certain worldviews are: “too few conservative parents realize how radical — and effective — the university agenda is.” (<http://www.nationalreview.com/article/363082/conservative-parents-left-wing-children-dennis-prager>)

²⁴ Article V, Augsburg Confession.

²⁵ In my Sunday and midweek Bible studies I generally allow for a few minutes of “current events” discussion in which I or members often bring up examples of expressions of worldviews we have observed or read about the last week.

²⁶ I usually pick the brains of the catechists regarding what they have been taught in school, what their peers think, etc. It is very interesting what they reveal and the good insight they often have. In the adult Bible study on Sunday morning (which the confirmed youth are encouraged to attend), the youth sometimes open the eyes of the adults when they share what they have been taught or the assumptions of their schoolmates.

Presentations and Conferences

A number of our pastors and professors have given talks on a variety of worldview themes. Bethany Lutheran College has invited speakers to present to students as well as faculty. WELS teachers' conferences have done the same, as have circuit meetings, women's guilds, and other fellowship sponsored conferences. Faith Lutheran in San Antonio invited experts from our fellowship for several years running to speak on creation and evolution.²⁷ In the northern MN circuit we more than once had winter youth retreats dedicated to worldviews. We did the same at Camp Indianhead – MN several years ago, appropriately tying it into a study of the First Article. A number of presentations at LYA conventions have educated our youth on worldviews. And even when the theme at such youth gatherings is not specifically “worldviews”, the application often is, and needs to be brought out. There are a number of other quality confessional Lutheran worldview conferences, some outside of our fellowship and some of them “free” conferences.²⁸ We may wish to consider a regular worldview seminar of our own, perhaps annually, perhaps regionally, that would focus on presentations for youth (and maybe also parents, pastors, and teachers).²⁹ There would be some logistical problems, but they could perhaps be overcome, or ignored.

And here is an absolutely key point: such seminars would not only help our youth understand the times and preserve among them saving truths, but also prepare them *to engage others with Jesus* in the most meaningful way possible – where they would learn how to challenge others compassionately regarding their hollow and empty worldview in favor of a worldview that is in a class by itself, that satisfies not only the heart but also the mind, that sets them free from sin and the patterns of this world, that truly satisfies eternal longings, by placing before them the one who is the Way, the Truth, and the Life. Worldview evangelism is not just a cliché; it is evangelism in the truest and most applicable sense.

Online, Downloads, Etc.

I encourage members to listen to programs such as *Issues, Etc.*³⁰ and *Worldview Everlasting*.³¹ The first one is more in the “adult education” category; the second is geared toward youth and young adults. I have also on several occasions used video blogs from *Worldview Everlasting* to supplement youth catechization or at youth events. The *Institute on Creation Research* (ICR) and *Answers in Genesis* (AiG) both have regular audio and video recordings that help youth and adults better grasp Darwinian evolution and its faulty teachings and science.

²⁷ Presenters included Prof. Allen Quist, Dr. Doyle Holbird, Dr. Ryan MacPherson, and Dr. Ronald Buelow.

²⁸ For example, *Issues, Etc.* has held “Making the Case” conferences the last two years. The Minnesota North Confessional Lutherans (LCMS) and The Confessional Lutherans for Christ's Commission (LCMS and others) have had excellent presentations at some of their conferences lately.

²⁹ Faith Lutheran in San Antonio is now in the preliminary stages of planning a worldview weekend geared toward youth and parents.

³⁰ This is hosted by confessional Lutheran LCMS Pastor Todd Wilken. His radio program covers the gamut, interviewing guests on everything from worldviews to specific biblical doctrines and texts to false religions to insights into civil laws and decrees. A number of ELS pastors have been guests on the show. If this is recommended to church members, the pastor himself ought to listen.

³¹ Rev. Jonathon Fisk of the LCMS has regular video blogs that are especially designed for the younger generation.

Church and Home Libraries

Both the congregation and the home should add worldview books, videos, and audio recordings to their libraries (see Appendix D for recommendations). *What In the World Is Going On?* is a good introduction useful as a personal read, as a study in the congregation, or even as supplemental reading in adult catechization. The book *Broken* by Jonathon Fisk, designed for high school youth and young adults, is a very good resource. Along with solid confessional Lutheran books and resources, worldview materials are an important investment for any church library these days. Getting members to read or view them is another matter.

Studies

This is perhaps the area that might be most helpful. A number of us have developed worldview studies (though I have not taken the time to survey what is out there). For example, Rev. Ed Bryant put together a PowerPoint presentation and study based on Fisk's book *Broken* that was then used as the congregation's evening Vacation Bible School in 2013 where the attendees were divided into two groups: children in one, and youth and adults in another.³²

Here is a specific suggestion for a study. Christians are better equipped to identify that which is false if they first know what is true.³³ This is why a thorough education in Christian catechesis is essential for our youth. I believe what would complement this catechesis is what I have put together in Appendix A, "Christian Worldview Assumptions", each of which is preceded by a question. Though they are basic teachings,³⁴ they and the questions that precede them are framed in such a way as to anticipate false worldviews, for false worldviews have answers for these questions as well. It is not a matter of whether or not youth are presented with such questions, but who will answer them. The same study could then be further developed by using Appendix B ("Postmodern Worldview Assumptions") and Appendix C ("Postmodern Worldview Methods").³⁵ Forewarned is forearmed. For those in the midst of the battle, or will be, knowing what is explained in these appendices should enable them to say, "Now I see what's going on here and where this is leading."

Bethany

Bethany has an obligation to protect itself and its students from false teachings that emanate *from within the church*, like evangelicalism, Calvinism, liberalism, and Catholicism, and to do so in ways that

³² The advertisement flyer read, "FAMILY EVENING BIBLE FELLOWSHIP. This year, in the place of Vacation Bible School, we will be enjoying two evenings of Bible study and Christian fellowship. The studies will be based on *Broken*, a book by Rev. Jonathan Fisk that discusses seven deceptive false teachings that undermine Christian faith. There will be one set of studies for children and another for youth and adults. Make plans to be here on Tuesday and Thursday evenings, August 6 and 8."

³³ At the Confessional Christian Worldview seminars held between 2003-2006 we started with the Christian or Confessional Lutheran worldview (presented by Rev. Jay Webber the first three years and Prof. Lyle Lange the last year); always our longest presentation, and rightly so.

³⁴ These are also a work in progress. Suggestions welcomed.

³⁵ I chose Postmodernism because, as mentioned earlier, it is the major player at the table today and most don't realize its impact. Similar appendices could be developed for Modernism or Darwinism and other isms.

truly engage and challenge the mind in ways appropriate to higher learning. But where the rubber really hits the road for Bethany – a *liberal arts* Christian college – is in the area of worldviews that come most often *from outside the church* and are then exported (and sometimes imported) in to a Christian institution. I hope that Bethany and its president take on a continual study of worldviews. Specifically I suggest they identify, on the one hand, which Christian worldview teachings ought to impact their various disciplines and, on other hand, identify which false worldviews and assumptions have impacted or seek to impact those same disciplines.³⁶ This would be a good book for someone or a team of scholars to write.

Heroes

Our young people also need heroes. I came to Bethany as student with anything but a Christian worldview and without Christ. After being grasped by the Gospel, I was amazed how I began thinking in Christian categories in all different parts of my life. And so I have a number of heroes at Bethany and among the ELS clergy. Martin Luther – “Here I stand” – soon became a hero. I continue to find more, some from unlikely sources, like the book *The Secret Thoughts of an Unlikely Convert*. One of my recent heroes, or heroines, is a frumpy, “bigoted”, older lady from England. You will have to watch this video to know why: www.s3.amazonaws.com/TheChristianInstitute/ITV+Daybreak+Peter+and+Hazelmary+Bull+8Oct13.mov

VI. Humbling the Apologist and Coming, Going, and Coming Again

Now, having said all this I find myself quite overwhelmed and even depressed for two reasons. First, there has been a lot of law here, telling you what you can do and maybe even what you ought to do. Second, at my age I feel more than ever the burden of not having done what I should have done, both at home and within the church. And even when we or our youth teach and hear everything we ought to teach and hear about worldviews, that’s not the bottom line. So I appreciate the counsel of C. S. Lewis: “[W]e apologists take our lives in our hands and can be saved only by falling back continually from the web of our own arguments, as from our intellectual counters, into the Reality – from Christian apologetics into Christ himself.”³⁷

³⁶ Former BLC professor and president Norman S. Holte understood the importance of this back in 1981. In the synod convention essay, he stated,

No science can rule out the creation, man’s origin, or his nature. No study of man, be it psychology, sociology, or economics, can disregard man’s origin or his fallen state as a sinner. Neither can a course in government ignore the fact that all institutions of government are divinely instituted and that the powers of government are derived from natural law. No student of literature or philosophy can rightly interpret either Christian or heathen writer, for literature and philosophy almost always deal with the nature of man, his emotions and attitudes.

Thus the basic principles of Christianity – of confessional Lutheranism – provide a platform or a basis *for all of the student’s thinking and actions*. All logical, analytical thought...must have a definite, fixed point from which to start. These Christian principles are that fixed point. These are the absolute truths, the fixed moral standards, the way of life that is pleasing to God. There is a worldview, a Christian philosophy, that is available to the college youth of the 1980s and for every generation. (“A Christian Liberal Arts Education”, the 1981 ELS synod convention essay, originally printed in the 1981 ELS *Synod Report* and reprinted in *Telling the Next Generation*, Ryan C. MacPherson, editor (Mankato, MN: Lutheran Synod Book Co., 2011), 288f., emphasis mine).

³⁷ Quoted from *God in the Dock* as printed in *The Collected Works of C. S. Lewis* (Edison, NJ: Inspirational Press, 1996) p. 369.

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A close friend of mine had been trying every apologetic trick in the book to convince and convert his materialist cousin. “Forget all the arguments,” I told him finally, “Just tell him he’s a great sinner and then tell him who Jesus is and what he did for him.”

I shared with you toward the beginning the story of Miriam who had been led astray by both Modernism and Postmodernism. And after a short period and “sense of empowerment”, to repeat her words again, “the power trip turned into numbness. I could not feel anything. No joy, no sadness, no purpose.” The rest of her story is a good reminder of the One Thing Needful and of great comfort as we look with anxiety at the world in which our youth live:

Then, around Easter or so, I remember finally going back home to see my family and go to church. I had avoided going back home for many weekends, telling my parents that I had too much homework – a lie! There was my dad, the pastor, up front. My mom, playing organ as always. And while singing a hymn, I don't even remember which, I realized my cheeks were all wet. Tears just kept flowing. It was not just the familiarity or sentiment of being in my dad's church. It was God's house. The words of the Gospel were there to show me that I did matter to God. The Law was there to show me that I had rejected God's truth for human reason. I wish I could tell you what certain verses or words made me realize this, but I really don't remember. Standing there with fellow Christians and singing those hymns triggered something. The Holy Spirit must have banged on my soul's door. I'm not sure if shameful relief makes any sense, but that is how I felt as I stood there in church that Sunday. My faith had been tempered and strengthened by exposure to worldviews, but only by His grace could I have come back from such a dangerous fall. My husband and I have two girls, four and one. I pray that they never have to go through something like this.

So what really we need to tell our young people to do is “Come, go, and come again.” Come to church this Sunday where you will find the unconditional love and forgiveness of God, earned by the blood of Christ alone, distributed by the pure means of grace, and received by poor undeserving sinners by faith alone. Then go back out there into the world and face everything that God will allow Satan, the world, and your own flesh to throw at you. And then come here again as soon as you can to be comforted and assured through Word and Sacrament that nothing will be able to separate you from the love of God that is in Christ Jesus our Lord. And then as we are able, we pastors and parents warn them and teach them about those false worldviews and how empty and hollow they really are so they can be well equipped to fight the good fight. But always in the end we tell them to come to Jesus and his justification. “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Matt. 11, ESV)

⁵ He established a testimony in Jacob
and appointed a law in Israel,
which he commanded our fathers
to teach to their children,

⁶ that the next generation might know them,

the children yet unborn,
and arise and tell them to their children,
⁷ so that they should set their hope in God
and not forget the works of God... (Ps. 78)

Appendix A: Confessional Lutheran Worldview Assumptions³⁸

1. *Is there anything or anyone beyond this apparently unending box we call the universe?* There is one being who transcends this box of time and space – the eternal and personal Triune God.
2. *What is the relationship between this universe and the God that transcends it?* One is the Creator and the other is the created. One is uncreated (eternal) and the other is finite. The Triune God created the universe and everything in it in six normal days and still sustains it by his all-powerful Word.
3. *Does this God communicate with us, and if so how? What does this tell us about knowing things?* The transcendent God communicates with man naturally (through the conscience, observing creation, and the use of reason) and supernaturally (the special revelation of Scriptures). Real truth, real right and wrong, and real knowledge about God and the world are discoverable and knowable because God has chosen to make them discoverable and knowable.
4. *Is there anything in this universe besides the natural; anything beyond what we can sense with our natural senses?* Within the universe of time and space there exists both the natural and spiritual, the visible and invisible; unseen beings really exist and miracles that have no natural explanations really can occur and have occurred; there is an unseen world beyond the natural senses.
5. *Are there truths that never change and are always true for all people of all time?* Absolute truths, morality, beauty, and goodness exist and transcend the box, having their source in the transcendent Triune God.
6. *Are there also therefore ideas, beliefs, and behaviors that are truly and always evil or false?* All that is contrary to God, his truths, and his goodness are truly false, evil, or sinful; these are realities in this world even when people do not acknowledge them as such.
7. *Are human beings in any sense truly unique and set above the rest of creation, especially other living things?* Man, as the pinnacle of God's creative work, was made in his image and is unique, set apart from all else. Man is connected to all other creatures in that he, like them, was created. But, unlike other creatures, he also has an upward connection with God in that he alone was created in God's image.
8. *Do people act as they were designed to act? How is man's observable selfishness and badness explained? Why is he sometimes plagued with feelings of guilt?* Man chose to reject God as God in the historical event of the Fall, resulting in total, sinful depravity or corruption, and who, ever since, cannot help but sin against God and other people.
9. *What about death and a suffering world? Are they natural? Are they natural?* Temporal and eternal death, along with a corrupted world, are a result of the Fall, serving as God's punishment for the evil which man chose.
10. *And yet people do some really amazing and good things. How is this explained?* Man in his fallen state retains the ability to perform *outward* righteous acts that benefit himself and his neighbor, but lacks any capacity to perform true *inner* righteousness before God that would make him acceptable before God.

³⁸ This is not an in-depth doctrinal statement. These assumptions may be used as a springboard to delve more deeply into each assumption and the Scriptures that support them, and then used to ask how other worldviews answer these same questions.

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11. *How valuable are the human gifts of senses, reason, and conscience?* Human senses, reason, and conscience are useful in this life, though limited, enabling man to come to know many facts and truths. But because of the Fall these gifts are corrupted and therefore will also be misused to oppose God and his truths and to sin against his neighbor.
12. *What is the relationship between God's special revelation (the Bible) and man's use of his reason, senses, and feelings? Are they equally useful? Is one more important than the others?* The Scriptures are divinely inspired and therefore "without error in everything they teach, including matters of geography, science, and history, and they are the only infallible rule and norm of Christian doctrine and practice."³⁹ Therefore the truths of Scriptures trump all "truths" and "facts" that man finds within himself or discovers with his reason and senses when they are truly contrary to the Scriptures. Holy Scriptures are the ultimate standard against which all other worldviews, religions, and truth claims are to be measured and judged. The Scriptures also communicate clearly so that man may know with certainty their meaning and message.
13. *What is the solution for man's desperate situation – his depravity and certain death?* The only solution for man's sinfulness and God's punishment of eternal death is Justification (total and free forgiveness) by faith alone in the Son of God, Jesus Christ, true God and true man, and his real substitutionary work of atonement for all sin for all men accomplished in time and space on the cross. He truly and historically became flesh, lived, suffered, died, rose bodily from the dead, and ascended to his Father's right hand exactly as the Scriptures explain. This faith in Jesus that saves is worked and preserved within man solely by the Sanctification of the Holy Spirit through the Gospel in Word and Sacraments. It is this Justification by faith that is the heart and center of Christianity.
14. *What does this Christian life consist of? How ought the Christian to live in this life?* The Holy Spirit guides the Christian here and now to confess his sins throughout his life, gather with other Christians to receive God's grace in Word and Sacrament, forsake sin, bear his crosses, pray and give thanks, confess the truth of Christianity to an unbelieving world, reject what is false, enter into and be faithful in marriage, beget and raise children, obey the governing authorities, love and help his neighbor through his various vocations guided by God's moral law, make use of and enjoy the many temporal gifts and blessings of God, and be faithful to Christ and his Word unto death, all the while looking forward to the sure hope of eternal life.
15. *Can this world in any real, meaningful sense become better?* The present world is and will remain fallen, affecting not only man but all of creation, resulting in death, suffering, disease, injuries, aging, war, rebellion, holocausts, tyranny, terrorism, perversion, family breakdown, injustice, slavery, false religions and teachers, famines, hurricanes, tornadoes, earthquakes, tsunamis, etc. Even though individuals and whole societies are often spared some of these for a time, even though there are societal pockets that make some strides in some civil rights, and even though knowledge and technology may increase, the world in general will not improve (to which history clearly testifies); if anything it will get worse.
16. *Is there anything or institution that been set up to help man through this life?* God, and not man, has established and defined three estates for the benefit of man in this fallen world: the Church, the State, and Marriage/Family, each with its distinct sphere of influence and responsibility. Individuals and societies can expect to be blessed when these divine institutions are valued and honored.
17. *Will this world just go on and on and on? Is there any meaning or end to it?* The history of the world is not meaningless or futile. It has a beginning (Creation) and an end (the Second Coming of Christ) at which point

³⁹ *We Believe Teach and Confess*, ELS Doctrine Committee (Mankato, MN: Evangelical Lutheran Synod, 1993), 3.

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the dead will be physically resurrected, all will be judged, the present universe will come to an end, and each person will enter eternity in either hell or the perfect and amazing heaven that Christ himself has prepared. The central event of all history is the life of Christ. All of history is directed and planned by God with Christ the crucified in mind.

Appendix B: Postmodern Worldview Assumptions

1. Both reason and special revelation are rejected as reliable sources of real, objective, absolute, universal (that is, transcendent) knowledge, values, and truth.
2. All people are viewed merely as members of socially constructed social institutions or units and each unit's goal is to survive by gaining and maintaining power.
3. These social units are always in conflict with other social units. There is the oppressor and the oppressed, the "have's" and the "have-not's."
4. These social institutions construct their own knowledge, values, and truths. *All truths, values, and knowledge are socially constructed.* These constructed truths and knowledge are used to survive – either to oppress other social institutions/units or to emerge from oppression.
5. Words, language, stories, narratives, art, histories, creeds, confessions, traditions, laws, ceremonies, revelations, and human reason are also socially constructed. They are constructed to validate their socially constructed truths, values, and knowledge, which in turn are used to survive – to oppress other social units or to emerge from oppression.
6. One is simply left with a diversity of views, none of which is inferior or superior, better or worse, in any real or transcendent sense.
7. The supreme and only postmodern virtue or good is tolerance, not only in the sense of "putting up with," but primarily "respecting" since all views are equal.
8. The supreme and only postmodern evil is intolerance – a refusal to respect the truths, values, and knowledge of other social units or institutions.

Appendix C: Postmodern Worldview Methods

1. Language – Postmodern Words. Postmodernism uses certain key words or concepts that describe how individuals and social units are to act, such as *diverse, tolerant, multicultural, fair, objective, respectful, loving, non-judgmental*. The thing to remember is that Postmodernism defines these words from its own perspective, viz. that there are no absolute or transcendent truths but only socially constructed truths (see postmodern assumptions 4, 6, and 7). If people do not live according to these concepts as defined by Postmodernism, then other words are used to label them, such as *intolerant, judgmental, hateful, bigot, bully, racist*, etc. These words are then used to pressure people either to subscribe to a postmodern worldview or to remain silent.
2. Language – Deconstructionism. A postmodernist will look at a narrative, story, account, book, tradition, teaching, doctrine, custom, etc. and “deconstruct” it by saying, “The real purpose of your narrative, story, doctrine (or whatever), is to oppress some other group so your group can dominate.” In the words of Gene Veith, deconstructionism is a “hermeneutics of suspicion.”⁴⁰ Nothing is to be taken at face value.
3. Transferring the Transcendent into the Realm of Social Construction. Morality, religious doctrines, and divine estates are no longer seen to have originated outside of the universe (that is, with God), but within the box – created by human groups. For example, the Church, Government, and Marriage are no longer considered to be divinely instituted, let alone defined by a transcendent God. And thus much of society has (unknowingly) transferred them into the bin of social construction. They are merely institutions that human beings have invented, created, and defined for their own benefit and preservation. They therefore can be changed and redefined – or even eliminated – in order to guide culture in the direction of Postmodernism’s understanding of tolerance. The result is a devaluing of these estates: they are no longer sacred.
4. The Use of Questioning/Debate/Critical Thinking for the Promotion of Social Relativism. This method usually goes something like this: There are a multitude of subcultures throughout history which have had different values, practices, and beliefs, and therefore how can anyone say one set of values, practices, and beliefs are better or truer than any other? The theodicy question is also another debate tactic: If God is all powerful and all loving and all just, how can there be evil in the world? When a postmodernist asks such questions it is not because he is looking for real answers, but in order to cause doubt in the mind of someone else regarding the reality of absolute truth and thus “prove” the truth of postmodern social constructionism.
5. Postmodernism by Mandate. Schools, courts, legislatures, businesses, organizations, and other institutions – having been influenced by Postmodernism – have established or made policies, rules, laws, decisions, and orders that virtually compel others to go along with a postmodern worldview.
6. Education. Instead of encouraging learners to discover truth, the emphasis in education is now on constructing truth. Instead of learning facts and content, the stress has become perspective and tolerance. In the last 40 years, there has been a tremendous increase in studying groups and group oppression.
7. Literature and Media. In many novels and movies for young people these days, there is a strong element of tribalism, where the highest authority that deserves the highest loyalty is not parents or elders, let alone truths that transcend the world, but the youth peer-group. The social unit is the be all and end all. To “honor, serve, obey, love, and esteem” parents and superiors is a theme rarely found in teen and young adult fiction. And, yes, fiction may reflect reality, but it also shapes it.⁴¹

⁴⁰ *Postmodern Times* (Wheaton, IL: Crossways Books, 1994), p. 54.

⁴¹ For good insight into youth fiction see <http://thefederalist.com/2014/01/23/millennials-think-authority-figures-are-untrustworthy-idiots-and-modern-culture-is-to-blame/>.

Appendix D: Resources

[Note: these resources all give helpful information, but they may also be inaccurate and even wrong in one or more areas. For example, *Icons of Evolution* by Jonathon Wells is excellent in refuting the arguments for evolution (Bill Overn says this should be required reading for teachers in Christian schools), but Wells (as Overn points out) is not a young-earth creationist.]

Worldview Books

Total Truth (Nancy Pearcey), *A Survey of Two Contrasting Worldviews: Naturalism vs. the Biblical View* (Edward Bryant), *Postmodern Times* (Gene Veith), *Modern Fascism* (Gene Veith), *What In the World Is Going On?* (David Thompson), *Broken* (Jonathon Fisk), *Here We Stand* (Curtis Jahn, editor; NPH), *The Universe Next Door* (James W. Sire), *The Abolition of Man* (C. S. Lewis), *That Hideous Strength* (C. S. Lewis), *Mere Christianity* (C. S. Lewis), *How to Stay Christian in College* (J. Budziszewski), *Worldviews in Conflict* (Ronald Nash), *Reading God's World* (Angus Menuge, editor), *Understanding the Times* (David Noebel), *The Death of Truth* (Dennis McCallum), *Proclaiming the Truth of Jesus to a Postmodern World* (Allen Quist).

Books and Videos on Evolution and Creation⁴²

Books: *Refuting Evolution* (Jonathan Sarfati), *Refuting Evolution II* (Jonathan Sarfati), *Refuting Compromise* (Jonathan Sarfati), *Ten Truths about Evolution that Everyone Should Know* (Allen Quist), *The Edge of Evolution* (Michael Behe), *Signature in the Cell* (Stephen Meyer), *Genetic Entropy and the Mystery of the Genome* (John Sanford), *Icons of Evolution* (Jonathan Wells), *Faith, Form, and Time: What the Bible Teaches and Science Confirms about Creation and the Age of the Universe* (Kurt Wise), *Evolution: A Theory in Crisis* (Michael Denton), *Not by Chance* (Lee Spetner), *Evolution Exposed: Your Evolution Answer Book for the Classroom* (Roger Patterson), *The Answers Book for Kids* (Ken Ham and Bodie Hodge, 6 volumes), *The Genius of Ancient Man: Evolution's Nightmare* (Don Landis), *Unwrapping the Pharaohs: How Egyptian Archaeology Confirms the Biblical Timeline* (Dr. John Ashton, and David Down; includes 90 minute DVD), *Handy Dandy Evolution Refuter* (Robert E Kofahl), *The Genesis Flood* (50th Anniversary Edition (2011), John C. Whitcomb and Henry M. Morris), *The Controversy: Roots of the Creation-Evolution Conflict* (Donald E. Chittick), *The Soul of Science* (Nancy Pearcey and Charles Thaxton), *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design* (Stephen C. Meyer), *Where Did the World Come From?* (Karyn Lukasek,; Arch Books-CPH).

Videos: *Unlocking the Mysteries of Genesis* (ICR), *Programming of Life* (LaBarge Media), *Darwin's Dilemma* (Illustra Media), *The Privileged Planet* (Illustra Media), *Unlocking the Mystery of Life* (Illustra Media), *Unwrapping the Pharaohs: How Egyptian Archaeology Confirms the Biblical Timeline* (Dr. John Ashton, and David Down; includes book).

Institutes, Conferences, Websites

Lutheran sources: *Issues, Etc.* (<http://issuesetc.org/>), *Worldview Everlasting* (<http://www.worldvieweverlasting.com/>), *Lutheran Science Institute* (<http://www.lutheranscience.org/>).

Evolution and Creation: *Twin Cities Creation Science Association* (<http://www.tccsa.tc/>), *Institute for Creation Research* (www.icr.org), *Answers in Genesis* (<https://answersingenesis.org/outreach/>), *Lutheran Science Institute* (<http://www.lutheranscience.org/>).

Other: *Worldview Academy* (www.worldview.org) and *Summit Ministries* (www.summit.org). These are both non-Lutheran organizations but have been in forefront and have much good information. They hold numerous conferences and institutes, offer books, video and audio recordings, school curriculums, fact sheets, worldview dictionaries, and other helpful resources.

⁴² This list is a compilation of books and videos recommended by Mr. Bill Overn, Dr. Ryan MacPherson, and Dr. Doyle Holbird.