

THE FOUNDATION

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A Worldview for Ministry or What Influences What We Think About What We Do

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WHAT IS A WORLDVIEW? Simply put, a worldview is the way we think about and interpret life. It's how we regard the origins and meaning of life, including our view of God, relationships, work, sin and suffering, death and what comes next. Everyone has a worldview, whether they have actively developed it, or passively accepted whatever ideas and opinions may be floating around at any given time.

Why is a Biblical worldview important?

Our worldview starts forming early in life, influenced by our families, churches, schools, peers and to a considerably large extent, the media—television, movies, the internet, radio, books, magazines and newspapers. Some of these are godly, many are not. It is important, then, to follow the apostle John's directive, "*Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.*" (I John 4.1) **As we meditate on God's Word, we**

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will become discerning people who consider everything from a Biblical, thus God's point of view. We will be "*like a tree planted by streams of water...whatever (we do) prospers.*" (Psalm 1.3) Otherwise, our lives will be off kilter because apart from God, who created the world and everything in it, we cannot properly understand life.

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We need to be familiar with both the Biblical and the secular worldviews so that we are not taken in by a perspective that tries to remove God from the center of life, so that we can stand on the firm foundation of our faith, and effectively reach those who live apart from Christ with the gospel in a way they can comprehend.

How does a Biblical worldview differ from the contemporary, secular, worldview?

Our American culture has developed a largely secular worldview over the past several decades. Before we examine how that happened, let's look at some true examples of how people who don't follow Christ think and live.

- A woman's husband of many years has developed a mysterious illness that has kept him from working, baffled his doctors and stressed his family. After yet another, inconclusive, round of tests, he has become depressed. Two of his wife's coworkers were discussing the situation when one of them remarked, "It's taking a toll on her. Being there for a sick person can get old really fast."
- "So, do I hear wedding bells?" one neighbor asks another. After many years of single parenthood, she has become involved with a man who has moved into her home. "No. I'll wait until Sarah finishes college; otherwise, we'll have to pay more for her education."
- A popular song says, "Learning to love yourself, it is the greatest love of all."

- A woman who doesn't go to church attends a family funeral and takes offense when the word "sin" is mentioned. "I'm not a sinner," she retorts afterward.
- At the gym, two women are discussing an event at one of their churches when another woman joins the conversation. "I don't go to church," she says, in an uncharacteristically prickly manner. "and I am a good person."
- After a Sunday School class about heaven and hell, someone tells the teacher, "I don't believe that everyone who goes to heaven has to wear a label that says 'Christian.' That's ridiculous. I know many good people who have other religious beliefs. Is God going to shut them out just because they don't go to church?"
- A man tells a believer, "I don't need God. All that religious stuff is just meant to keep people in line. I can be my own boss."
- The culture tells women they must have a career, that they won't be fulfilled any other way, certainly not through marriage or motherhood. Having a career or a job must take precedence over family. Also, women are to be strong, sexually accomplished and never submit to a man.
- A celebrity has said that no one has the right to tell someone else what a family is. She has come out strongly in favor of homosexual unions.
- Another celebrity proclaims, "And we know there are many paths to God."
- A common refrain in our culture is that religion is responsible for most of the wars in history and is a major cause of hatred.
- There is no universal source of truth. Each person gets to decide what is true and moral, for him or herself.
- Most people go to heaven, except the really horrible ones like Hitler or Stalin. When people get there, they become angels who look down on their loved ones.

How did this contemporary American worldview develop?

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Back in the Middle Ages, theology was the “queen of the sciences” and the final authority in all matters pertaining to life and death. If there was a question about the afterlife, a person consulted the church and the Bible for answers. If someone wondered why sickness happened, he looked to the Bible. If there was a question about nature, the answers had to be theological. Why did water travel downhill? Because God wanted it to be that way. Every question had to be settled theologically. The sun rose in the east because God made it so. If there was a disagreement between math and Scripture, math was wrong. Scripture was *the* authority for everything.

While the coming of the scientific revolution in the 16th - 18th centuries and the industrial revolution in the 1800s, the overall Western worldview shifted, creating more of a compartmentalization of authority. How fast an object fell to the ground was considered a scientific question. Likewise, how trees grew and the solar system operated were to be handled scientifically. Questions of ultimate importance, such as where we came from and where we were going when we died, were theological questions. At that time, science and theology were viewed mainly on equal footing; they had their own set of rules. Whichever realm the matter belonged to was authoritative in that matter.

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In the 1920s at the time of the media frenzy over the “Scopes Monkey Trial,” there came a watershed in America’s worldview. Suddenly science became the authority on everything including life’s origins and what would happen when we died. no longer was religion about truth, it was a matter of personal opinion that also had to submit to science’s dominion.

Charles Darwin’s theory of evolution took Europe by storm after he published *Origin of the Species* in 1859, setting forth the notion that God did not create the world according to the Genesis accounts, which were “myths,” and that man didn’t have a special place in creation. He was, in fact, descended from primates. Although the general public initially scoffed at the idea, considering this one more reason why America was superior to Europe, by the turn of the century, a small number of ministers, college and seminary professors were subscribing to those ideas. They called into question fundamental aspects of the Christian faith and its practice. They were increasingly influenced by the scientific and modern spirit of the times, emphasizing progress through human reason and dis-

daining anything suggesting God's supernatural work in the world, particularly anything miraculous. Therefore, there could not have been a parting of the Red Sea, Jonah being swallowed by the whale, a virgin birth, Jesus' multiplying of the loaves and fishes, or rising from the dead. These were simply metaphors of faith, meant to enliven and encourage our spirits toward social action. Likewise, the Bible was just one more religious book.

Modernists believed most people would go to heaven and if there was a hell, only the very worst would go there. Mainly, however, heaven and hell were what a person experienced on earth. They believed that humans were fundamentally good at heart and that with the progress of science, technology and education, humans could overcome social evils. They believed the 20th century would be a time of unprecedented peace and human progress, a time when people could move away from what they considered the embarrassing theatrics of revivalists and the beliefs of ignorant people.

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D. A. Carson has written, "In its most optimistic form, modernism held that ultimately knowledge would revolutionize the world, squeeze God to the periphery or perhaps abandon him to his own devices, and build an edifice of glorious knowledge to the great God Science."

On the other hand, those who upheld the historic worldview presented in Scripture and the Church, including great scholars like Charles Hodge, B. B. Warfield and I. Gresham Machen, stood their ground, convinced that all these other viewpoints were sinking sand. The only way problems could be solved was by accepting Jesus' gift of salvation.

Although the advent of the 20th century did witness much advancement, including many inventions that improved the quality of life, it also got off to an alarming start. In 1901, President William McKinley, an ardent Christian, was assassinated during a public appearance in Buffalo, New York. The Great San Francisco Earthquake of 1906, in which the city lay decimated, proved that no amount of technological achievement could prevent a natural disaster.

When a state-of-the-art luxury ocean liner was launched in 1912, *Shipbuilder* magazine called it "practically unsinkable." One deckhand, trying to calm a fearful passenger, told her not to be concerned, that not even God could sink the *Titanic*. On its maiden voyage, however, the

colossal ship struck an iceberg and because the vessel only carried 20 lifeboats, 1,522 people perished in the icy Atlantic waters on April 14, 1912. Modern technology was clearly not infallible.

Two years later, the event that would define the rest of the 20th century occurred after the Archduke Francis Ferdinand and his wife, Sophie Chotek, were assassinated on a state visit to Sarajevo. The shooting set off a complex series of alliances that sprang into effect over the course of the summer so that by the end of August, Europe was engaged in a massive war. At first, warriors on both sides took a cavalier attitude—“We’ll be home by Christmas!” Traditional war strategy, however, failed in light of the new technological weapons of modern warfare, including machine guns, airplanes, poison gas, tanks and submarines. A year after the war began, 2 1/2 million Russian soldiers and 20% of its civilians were dead, setting in motion the downfall of the Czar and the creation of the USSR, a government based on communism and atheism. In 1917, the United States entered the war to prevent a Communist takeover of Europe, or its total destruction, American leaders, framing the conflict as a struggle against an unholy power, Germany, whose leader Kaiser Wilhelm, was portrayed by many as “the Postdam Werewolf.” Ironically, it was Germany that had primarily tutored modernists in their worldview.

When the war ended in November 1918, much of Europe lay in ruins. Twenty million of its people had been wounded, 10 million had died—6,000 for every day of the war, four empires ended and Europe’s future was impoverished. Pat Robertson called it “four years of terror and carnage beyond anything the human mind could have imagined, certainly not the minds of those who anticipated the 20th century would be heaven on earth.”

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Politicians and ministers, the standard bearers of society, seemed painfully out of touch with the new reality; liberals had prophesied peace when there was no peace, and orthodox believers were on the defensive against challenges from science and humanities. Never was the latter more apparent than in the so-called Scopes Monkey Trial of 1925.

When public school teacher John T. Scopes violated a Tennessee law

against teaching evolution in the classroom, the American Civil Liberties Union pit their brilliant lawyer, Clarence Darrow, against the aging orator and Biblical defender, William Jennings Bryan. Many intellectuals believed that “fundamentalists” were ignorant hayseeds who were against science and reason and were trying to prove, once again, that the world was flat. Darrow proclaimed, “Civilization is on trial. The prosecution is opening the doors for a reign of bigotry equal to anything in the Middle

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Ages. No man’s belief will be safe if they win.” Journalists portrayed Bryan as a washed up buffon, “the peasants pope,” and those who followed Christ, “homoboobies.”

Although the prosecution won, the Christian worldview had taken a beating, and the “fundamentalists,” the defenders of the faith, began to retreat from societal leadership to create their own publishing houses, schools and colleges, mission agencies, and publications. It is interesting that while orthodox Christianity experienced healthy growth, the more “mainline” or liberal churches began a long, slow fade that continues to this day. **When people looked to Christian faith to sustain them, they wanted the real thing, not some watered down version.**

Christianity still was a key component of the American worldview; it had, after all, guided its settlement, founding and initial growth as a nation but, other voices were competing for attention. This was especially true of the burgeoning movie industry, radio and the advent later of the television industry—all driven by money, celebrities, and a distant secular worldview. (The earliest motion pictures often contained surprisingly immoral themes and images.) During the crises of the Great Depression in the 1930s and the brutality of World War II, a majority of Americans turned to Christianity for strength and hope. In the 1950s as the nation exercised its rule as one of the superpowers, the American family took

center stage, and there was a resurgence of Christianity as the prevailing worldview. In 1956, “In God we trust,” was added to the nation’s currency, and the phrase “under God,” put into the Pledge of Allegiance.

For all the tranquility that we may think existed in the life of the 1950s, it was also a time of anxiety with the Korean and Cold Wars, fear of communism, and the threat of a nuclear war that had the potential to destroy civilization. In the mid-1950s, a church-based civil rights movement developed in the South to combat generations of racial prejudice, and the Beatniks gained popularity as they openly challenged the Christian worldview. Many intellectuals maintained that other philosophies, such as existentialism, socialism, and pragmatism, had better answers to the human predicament. Among them was a young Catholic Senator from Massachusetts, John F. Kennedy, who became President in 1961 proclaiming that, “the torch has been passed to a new generation of Americans.” Although much of the media and public regarded Kennedy in romantic terms, JFK was committed instead to a worldview espoused by John Dewey and William James, that, truth is relative and should be decided on the basis of its usefulness. Other Presidents had led from a moral foundation based on Christian principles, but Kennedy, and his inner circle, believed that society works like a machine that performs best if its parts are correctly understood and addressed. There was no original sin; problems could be solved by using reason because people are largely motivated by good will, based on common sense, and the common good. They were baffled by Southern officials who turned attack dogs and fire hoses on peaceful civil rights protestors, and those who bombed churches where children were gathered.

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Kennedy was assassinated in November 1963, and when an innovative British band visited America a few months later, people became enthralled with them; the Beatles put smiles on the faces of the young once again. Within a couple of years, they and other groups, including the Rolling Stones, Doors, and the Animals, helped create a drug-oriented “counterculture” that challenged their parents, the Church, the government, and academia, in short, all forms of authority. In 1966, Beatle John Lennon said, “Christianity will go...it will vanish and shrink. I needn’t argue with that; I’m right, and I will be proved right. We’re more popular than Jesus now...”

Indeed, the entertainment industry began to eclipse the Church in terms of its influence on the culture, one that increasingly oriented itself around a hodgepodge worldview consisting of sexual “freedom” from established mores, and eastern religions like Hinduism and Buddhism. Reincarnation, karma, transcendental meditation, and yoga became household words. By the 1970s, without concern for a holy God’s standard or His judgment, most people chose to do their own thing, including increasingly large numbers of Christians. Even faithful Catholics, whose church held them to high moral standards and the fear of hell otherwise, picked and chose what they would follow in their personal lives.

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In the words of Judges 17.6, “*every man did that which was right in his own eyes.*” (KJV)

Also starting in the 70s, the media opened Pandora’s Box, casting aside principles of good taste and civility, traditional morality, decency, and clean speech. Today’s “It” worldview is that no one can attain truth; it’s relative and individual. There is no universal source of truth, only what each person decides. **Our culture is big on emotion and sentiment because life, it purports, is not based on reason or human progress.** Most Americans say they are “spiritual,” but not in any traditional sense. Instead, they’ve chosen from a smorgasbord of ideas, preferring a feel-good religion that does not hold them to any kind of moral accountability. It is popularly held that the majority of people are basically good and will go to heaven when they die where their deepest held wishes will come true. There is no need for punishment because we are well-meaning and good, and the God of love would never send us to hell.

Worldview from a woman’s perspective

Back in 1962, three out of five women told a Gallup poll they were happy

with their lives. Although they weren't being treated any worse than at any other time in American history, a restless few drew attention to themselves, namely Betty Friedan and Helen Gurley Brown, whose groundbreaking books about personal fulfillment and sexuality gave the average woman the impression that she should be unhappy with her lot. Friedan traveled the country, promoting *The Feminine Mystique*, telling women that they were being held captive in their own homes, which she likened to a "comfortable concentration camp." By the end of the 60s, the number of women in the workplace had skyrocketed. Turning previous norms on their heads, over the next two decades, society came to expect women to work outside the home. In 1990, when First Lady Barbara Bush's alma mater, Wellesley, invited her to give the commencement speech, there was a ruckus on campus because many regarded her as a poor role model for young women. She had never had her own career but was, instead, the wife of an important man.

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The movement to open opportunities wasn't all bad. Prior to that time, the prevailing worldview was that women should only do certain jobs or only be at home, regardless of the way God had gifted or called them. The women's movement, however, was all about asserting rights and looking out for number one, even at the expense of family and personal life. It has left us with broken relationships with spouses and children, with less social security—divorce is widespread and usually leaves a woman and children in economic distress—and it has pressured women to perform on both the home and work front, so that many women are exhausted. Women are told never to defer to a man, in spite of the Christian admonitions of mutual submission and respect. The media regularly holds men in contempt and women as both sexual objects and sexual adventurers.

The result of trying to find oneself apart from Christ, however, always leads to a dead end. Jesus turned the world's reasoning upside down when He said, "*For whoever wants to save his life will lose it, but whoever loses his life for me will save it.*" (Luke 9.24) Back in the chaotic 60s and 70s, a Christian author brought a Biblical worldview to bear upon what was happening. Edith Schaeffer challenged the notion that women must have fulfilling careers in order to find personal meaning and satisfaction. She encouraged women to find joy and fulfillment in follow-

ing Jesus' call to serve others. She considered her own service to her family—the cooking, cleaning and serving of meals—not as threats to her individuality as the world charged they were, but as a way to serve Jesus himself. She considered her work in the home as vital and significant as any career.

Being challenged by what a difference her cooking and her way of serving is going to make in the family life gives a woman an opportunity to approach this with the feeling of painting a picture or writing a symphony. To blend together a family group, to help human beings of five, ten, fifteen, and sixty years of age to live in communication with each other, and to develop into a “family unit” by really working at it, in many different areas, but among others in the area of food preparation, is to do that which surely can compare with blending oils in a painting or writing notes for a symphony. The cook in the home has the opportunity to be doing something very real in the area of making good human relationships.

Interestingly, though, in recent years, some have walked away from high profile careers to pursue the simpler calling of women over the cen-

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turies, among them Karen Hughes, an advisor to President George W. Bush, and Jan Karon who, at nearly 50, left a successful advertising career, her designer clothes and Mercedes to write what she believed God was putting on her heart. The result was a series of beloved books about the fictional town of Mitford and its loveable priest, Father Tim.

Our culture's worldview defines greatness in terms of success, fame, power, wealth and outward appearance. Such people are served by a ret-

For Christian women who carry out their calling on the home front, in the workplace, or in volunteering, the focus is to be in glorifying God by serving, not by being served.

inue of assistants who bask in their reflected glory. Not so for us. **Jesus took the world's meaning of greatness and fulfillment and turned it upside down.** For Christian women who carry out their calling on the home front, in the workplace, or in volunteering, the focus is to be in glorifying God by serving, not by being served. Not even Jesus, the Prince of Peace and Lord of lords, came to be served, but to serve and to pour out his life for others.

In the 1980s, Kari Torjesen Malcolm wrote *Women at the Crossroads* in which she spoke about the need of Christian women to maintain a worldview that focuses on the lordship of Christ. She said, “if women search for their identity in roles, they make idols out of roles, of their careers, their homes, their children or husbands. None of these things and none of these roles can give women what they are searching for. It is only on the narrow path up the mountain, only in a first-love relationship with Jesus Christ, that a woman will find what she seeks.”

While I was writing my book, *Then Come Marriage? A Cultural History of the American Family*, I included the inspiring story of Muriel and Robert McQuilkin. As a young wife and mother, Muriel followed a traditional path of stay-at-home mom and associate, in her husband's ministry as head of Columbia International University in South Carolina. After 20 years, Dr. McQuilkin began to notice that something was wrong with his wife. The news was harsh—she had Alzheimer's disease, and her condition steadily deteriorated over a period of years until it began to adversely affect her husband's work. He was unable to be away from her for long, or she would become deeply upset. To many people's amazement, he decided not to put her in a nursing facility so he could continue his life's work, but instead, he resigned from his prominent position in order to care for Muriel full time. In his resignation speech, he explained that his choice was “simple and clear.”

It's not only that I promised “in sickness and in health, 'til death do us part,” and I'm a man of my word. But...it's the only fair thing. She sacrificed for forty years to make my life possible...so if I cared for her for forty years, I'd still be in her debt. However, there's much more. It's not that I *have to* but that I *get to*. I love her dearly. She's a delight. And it's a great honor to care for such a wonderful person.

This is a beautiful demonstration of a Christian worldview, one that few outside the faith could begin to understand while immersed in our me-centered culture.

Isaiah 40:8 says, “*The grass withers and the flowers fall, but the word of our God stands forever.*” The secular worldview, on the other hand, is shifting, often sinking sand, subject to human trends. We can be absolutely sure that what He spoke at the dawn of creation is as true and relevant to us today as the most timely headline in the news. According to the Evangelical Presbyterian Church, the following “Essentials” of our faith, the things that are most important for us to believe, put forth the essence of a Biblical worldview:

All Scripture is self-attesting and being Truth, requires our unreserved submission in all areas of life. The infallible Word of God, the sixty-six books of the Old and New Testaments, is a complete and unified witness to God’s redemptive acts culminating in the incarnation of the Living Word, the Lord Jesus Christ. The Bible, uniquely and fully inspired by the Holy Spirit, is the supreme and final authority on all matters on which it speaks. On this sure foundation we affirm these additional Essentials of our Faith:

All Scripture is self-attesting and being Truth, requires our unreserved submission in all areas of life.

1. We believe in one God, the sovereign Creator and Sustainer of all things, infinitely perfect and eternally existing in three Persons: Father, Son, and Holy Spirit. To Him be all honor, glory and praise forever!
2. Jesus Christ, the living Word, became flesh through His miraculous conception by the Holy Spirit and His virgin birth. He who is true God became true man united in one Person forever. He died on the cross a sacrifice for our sins according to the Scriptures. On the third day He arose bodily from the dead, ascended into heaven, where, at the right hand of the Majesty on High, He now is our High Priest and Mediator.
3. The Holy Spirit has come to glorify Christ and to apply the saving work of Christ to our hearts. He convicts us of sin and draws us to the Savior. Indwelling our hearts, He gives new life to us, empowers

and imparts gifts to us for service. He instructs and guides us into all truth, and seals us for the day of redemption.

4. Being estranged from God and condemned by our sinfulness, our salvation is wholly dependent upon the work of God's free grace. God credits His righteousness to those who put their faith in Christ alone for their salvation, thereby justifies them in His sight. Only such as are born of the Holy Spirit and receive Jesus Christ become children of God and heirs of eternal life.

5. The true Church is composed of all persons who through saving faith in Jesus Christ and the sanctifying work of the Holy Spirit are united together in the body of Christ. The Church finds her visible, yet imperfect, expression in local congregations where the Word of God is preached in its purity and the sacraments are administered in their integrity; where scriptural discipline is practiced, and where loving fellowship is maintained. For her perfecting, she awaits the return of her Lord.

6. Jesus Christ will come again to the earth-personally, visibly, and bodily-to-judge the living and the dead, and to consummate history and the eternal plan of God. "Even so, come, Lord Jesus." (Rev. 22.20)

7. The Lord Jesus Christ commands all believers to proclaim the Gospel throughout the world and to make disciples of all nations. Obedience to the Great Commission requires total commitment to "Him who loved us and gave Himself for us." He calls us to a life of self-denying love and service. "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." (Eph. 2.10)

Conclusion

A few years back, Joshua Harris challenged the world's view of relationships when he wrote, *I Kissed Dating Good-bye*. He has said, "Living in ways that go against cultural norms has always challenged those who fol-

low a scriptural pattern for life, for marriage, and for family.” History bears witness to this, as far back as the fifth century, A. D., a time when, according to Thomas Cahill, the world of “reasonable men...was finished.” Not unlike the impressive United States of America for most of its history, the Roman Empire was huge, prosperous, and exerted great influence on the rest of the world. “That Rome should ever fall was unthinkable to Romans: its foundations were unassailable, sturdily sunk in a storied past and steadily built on for eleven centuries and more.”

Cahill says that “for many decades (Romans) scarcely noticed what was happening.”

And yet, it began a period of steady decline around the period when killing Christians in the arena became a national pastime. At the point when the Visigoth King Alaric sacked the imperial city itself in 410, the Romans had lost everything, “titles, property, way of life, learning—especially learning. A world in chaos is not a world in which books are copied and libraries maintained.”

In the aftermath of the devastation, male and female Irish monastic communities sprang up in the far reaches of the Western world, just beyond the empire’s boundaries, where Christians created learning centers that they flung open to all people. In them, scribes copied surviving classical manuscripts, along with sacred texts. Shortly after the death of St. Patrick, “all the great continental libraries had vanished...(and) Ireland, at peace and furiously copying, thus stood in the position of becoming Europe’s publisher.” Realizing the decimated state of Europe, many Irish monks traveled there to spread God’s Word and shed His light. Cahill says, without them “there would have perished in the west, not only literacy, but all the habits of mind that encourage thought. And when Islam began its medieval expansion, it would have encountered scant resistance to its plans—just scattered tribes of animists, ready for a new identity.”

Cahill paints a colorful picture of those intrepid people, with “books, many unseen in Europe for centuries...tied to their waists as signs of triumph...In the bays and alleys of their exile, they reestablished literacy and breathed new life into the exhausted literary culture of Europe. And that, “he concludes, “is how the Irish saved civilization.” It would never have occurred to the proud Romans, he says, “that the building blocks of their world would be saved by outlandish oddities from a land so marginal that

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the Romans had not bothered to conquer it,” but without the Church, “European civilization would have been impossible.”

Joshua Harris writes, “In the midst of the harangue from the world, God’s quiet message of true love still speaks to those who choose to listen.” The I Corinthians 13 way of sacrificial love, so beautifully, expressed in the everydayness of family life and life in the marketplace, has prevailed through all the ages. It is timeless—“*The grass withers and the flowers fall, but the word of our God stands forever.*” (Isaiah 40.8)—while Rome and Corinth belong to the ash heap of history.

According to Thomas Cahill, “If our (present) civilization is to be saved—forget about civilization, which as (St.) Patrick would say, may pass ‘in a moment like a cloud or smoke that is scattered by the wind’—if we are to be saved, it will not be by Romans but by saints.”

Get To Know the Author

Dr. Rebecca Price Janney is a theologically trained historian and author of 18 books, including *Great Women in American History*, *Then Comes Marriage? A Cultural History of the American Family*, and *Who Goes There? A Cultural History of Heaven and Hell*. She has been writing professionally since the age of 14, including a stint covering the Philadelphia Phillies. A popular speaker and teacher, she has a passion for examining current events from a Biblical and historical perspective using exciting stories while challenging her listeners to greater faithfulness to Jesus Christ. Rebecca is a graduate of Lafayette College, Princeton Seminary, and Biblical Seminary, but her favorite titles are “wife” and “mother.” She loves the Phillies, reading, cooking, her Corgi, and classical music. She is a hopeless romantic and Anglophile. You may contact her through her website: www.rebeccapricejanney.com

Recommended Reading

Mind Renewal in a Mindless Age by James Montgomery Boice

The Gagging of God by D. A. Carson

Crazy Love by Francis Chan

Counterfeit Gods by Timothy Keller

Mere Christianity, The Problem of Pain, The Last Battle

by C. S. Lewis

The Unshakeable Truth by Josh and Sean McDowell

Women at the Crossroads by Kari Torjesen Malcolm

Why Should Anyone Believe Anything At All? by James W. Sire

Footnotes

¹Rebecca Price Janney, *Who Goes There? A Cultural History of Heaven and Hell*. (Chicago: Moody Publishers, 2009), 139.

²*Ibid.*, 109.

³D. A. Carson, *The Gagging of God*. (Grand Rapids, MI: Zondervan Publishing House, 1996), 21.

⁴Pat Robertson, *The New World Order*, (Waco, TX: Word, 1991), 51.

⁵Janney, 140.

⁶*Ibid.*

⁷*Ibid.*, 178.

⁸Rebecca Price Janney, *Then Comes Marriage? A Cultural History of the American Family*. (Chicago: Moody Publishers, 2010), 172.

⁹Edith Schaeffer, *The Hidden Art of Homemaking*. (Wheaton, IL: Tyndale House Publishers, 1971), 125.

¹⁰Kari Torjesen Malcom, *Women at the Crossroads*. (Downers Grove, IL: InterVarsity Press, 1982), 23.

¹¹Janney, *Then Comes Marriage?*, 232.

¹²Joshua Harris, *I Kissed Dating Good-Bye*, (Colorado Springs: Multnomah, 1997), 63.

¹³Janney; this section is used by permission of the author from *Then Comes Marriage*.

¹⁴Thomas Cahill, *How the Irish Saved Civilization*. (New York: Doubleday, 1995), 4.

¹⁵*Ibid.*, 12.

¹⁶*Ibid.*, 14.

¹⁷*Ibid.*, 35.

¹⁸*Ibid.*, 181, 183.

¹⁹*Ibid.*, 194.

²⁰*Ibid.*, 196.

²¹*Ibid.*, 4, 5.

²²Harris, 63-64.

²³Cahill, 218.