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Christianity's Impact on the World, Part 2

October 15, 2022



Knight & Rose Show - Wintery Knight and Desert Rose

Wintery Knight and Desert Rose discuss how Christianity has impacted the world in many different areas. In this episode, we discuss labor, slavery and education. We start by talking about the beliefs and practices were dominant in pre-Christian society. We then explain what the Bible teaches, and what practices emerged from these beliefs. This is the second of a three-part series.

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Show notes: <https://winteryknight.com/2022/10/15/knight-and-rose-show-episode-26-christianitys-impact-on-the-world-part-2>

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Transcript

Welcome to the Knight and Rose Show, where we discuss practical ways of living out an authentic Christian worldview. Today's topic is "Christianity's Impact on the World, Part 2." I'm Wintery Knight. And I'm Desert Rose.

Welcome, Rose. So today, we will be continuing our three-part series on Christianity's Impact on the World. Last week, we talked about how Christianity changed the way that

people think about the sanctity of life, healthcare and the status of women.

In Part 2, we will be looking at the cultural changes that Christianity's introduced in three more areas; labor, slavery and education. Let's start with labor. What was the Greco-Roman view of the value of labor that preceded the beginning of Christianity? Well, the Greeks and Romans believed that labor was demeaning, and it was only appropriate for slaves.

So it was really common to own slaves and for the elite to only use their minds and not do any sort of physical labor or manual labor of any type at all. Wow. So yeah, that changed a lot with the advent of Christianity.

So Christians believe, of course, from the Bible that labor is honorable. We have a few commands and a few examples that I'll share. So 2 Thessalonians chapter 3 verse 10 says, "For even when we were with you, we gave you this rule, the one who is unwilling to work shall not eat." And then Exodus 20 verse 9 says, "Six days you shall labor and do all your work, but the seventh day is the Sabbath to the Lord your God." So both of these are implying, stating that Christians must work, and if they're not going to work, then they are not living the Christian life.

They shouldn't even eat. Interesting. They also have the example of Jesus as an artisan, probably a carpenter, and the example of Paul who was a tentmaker.

So Jesus, of course, being God incarnate and Paul as such an influential leader and evangelist are both people who others would look to and see what they did and see that as good. So we also have 1 Corinthians 9.9 says that the laborer deserves his wages. People should get paid for their work.

And this was stated previous to the New Testament. It was in Deuteronomy 25.4. So this was not a brand new concept to Christians, but as Christianity spread, so did this thought, which had been affirmed, reaffirmed in the New Testament. Let me say something about that.

So as I'm getting closer to retirement, I've been thinking about what happened to the 25% of my income over the years that I paid any income taxes. I always tried to live in states that had like a flat rate income tax or a low income tax. So I didn't pay a whole ton of state level taxes, but I did pay federal taxes.

And I was just thinking about it and I was thinking, hey, I earned this money and I didn't see the government sitting in the computer lab, you know, with me helping me to write code. It's kind of seems to me that Christians should be opposed to income taxes at least, because you're not allowed to deserve your wages. Somebody else is saying, I deserve some of his wages.

Yeah. I mean, really it's theft and it's not constitutional. And actually it's very foolish to

punish good behavior, like earning income while rewarding behavior.

You don't want to see repeated like laziness, voluntary single motherhood, that sort of thing. Yeah. Like, I mean, if you wanted to raise taxes, it'd probably be a better idea to tax spending because buying a boat or a car or something to show off is less noble than getting up in the morning at six o'clock and driving into work and working eight or nine hours a day.

Absolutely. And just regarding this, some people don't realize this, but when the government also spends a lot of money, they are kind of taxing you in advance because they're basically going to have to raise taxes to pay for this deficit spending or debt spending. So again, you're losing your wages.

What do you think about that? Yeah. Well, right now the national debt, as you know, is at about \$31 trillion. So your children will have their earnings taxed heavily to pay for this debt.

And this is a form of slavery because we as the adults right now are getting the benefit of all this spending, although actually it's really harming us in a whole lot of ways. But people who are benefiting from it now, their children and our children are going to get the bill for this. When you go into debt to get things right now, somebody is going to pay if it's not this generation it's going to be a future generation.

Right. So the children are not going to be able to keep their wages the way that the Bible says that people should. Yeah, exactly.

So other things that Christianity teaches are that we are to have a prescribed work ethic. Colossians 3 23 says, whatever you do, work at it with all your heart as working for the Lord, not for human masters. Since you know that you will receive an inheritance from the Lord as a reward.

It is the Lord Christ you are serving. Anyone who does wrong will be repaid for their wrongs and there is no favoritism. And kind of picking up on several of the ethics that we've talked about even already, Martin Luther was probably the best at articulating, believing, teaching that labor is not just something we tolerate, but it's a calling, it's a vocation from God.

And so we live out our Imago day when we work. The Bible also talks about property rights. These are assumed and prescribed throughout the Bible.

So Exodus 20 verse 15, for example, says you shall not steal. Well, if no one is allowed to own property, then this becomes nonsensical. So.

Interesting. It's assuming that people can work for things, own things, and that those things should not be taken from them. Right.

It's like built right in. Hey, I'm going to ask you a weird question. Have you ever heard the original version of this phrase, life, liberty, and the pursuit of happiness? Yes, yes.

What is it? Yeah, life, liberty, and property, wasn't it? Yeah, private property. Yeah. Yeah.

The original founders had originally put private property into their trinity of what America is for. So let's talk about that. Let's talk about that because I don't know if many Christians know the importance of private property to the Christian worldview.

Yeah. Let's contrast private property with communism. So communism, as everybody knows, is invented by Karl Marx.

It's a materialistic, in other words, it's a no soul, no free will view of humanity. And the system of economics that comes out of this materialism is called communism. So there's no private property in communism.

Okay. In communism, the state owns everything. So individuals do work and the state decides what kind of work they're going to do, but they don't keep what they work for.

The state comes in and decides how the produce, whatever the individuals produce is going to be divided up amongst people. So if you contrast that with what you were saying earlier about the Bible, you don't get to keep what you earn. You essentially become a slave to the state because you have to work.

You don't get to keep what you produce and you don't get to spend it how you want. Right. Under communism.

Yeah. The government decides what's produced and you can't even buy, often you can't even buy the products and services you need to run a Christian life plan in a communist country. Like think about a country like the North Korea Bibles are illegal.

So you can't, nobody can produce them and nobody can buy them. Owning one is a capital offense. This is just an example of showing what private property means within a Christian worldview, which is why I think that Christians should be committed to the free enterprise system, which requires private property and opposed to communism.

Yeah, exactly. I don't think most people realize how foundational private property is to every other freedom. What we see throughout the world and have seen throughout history is that where there's private property, there tends to be a lot of other freedoms and where there is no private property, there are no other freedoms to speak of.

Yeah, I agree with you on that. So yeah, let's talk about the practical results of these Christian views. Okay.

The teaching that labor is inherently an act of dignity and that the workers should be paid wages. These teachings actually undermined slavery long before it was outlawed

anywhere. And so Christians are reading these teachings going, "Oh, wait, I'm supposed to pay my workers? Okay." And so what we actually see is records of many, many Christians freeing their slaves or just beginning to pay people, give them the option to stay and receive a wage or to go and find work elsewhere.

And the dignity of labor also produced a middle class. It led to, obviously, to increasing wealth and increasing wealth is associated with, correlated with less disease and all sorts of other advantages. Having a middle class also tends to prevent the upper class from taking advantage of the poorest and least educated in a society.

Ownership of private property, I mentioned it's, you know, it's, it's proof critical for all other freedoms. And the Christian value of individual freedom, as you just mentioned, actually led to the free enterprise economic system, which has lifted millions of people around the world out of poverty. One of my favorite books is called *The Poverty of Nations*.

And it's by Wayne Grudem and Barry Asmus. Wayne Grudem is primarily a theologian, although he's amazing at applying theology to every area of life and Barry Asmus is an economist. So I will mention though that since 1970, the percentage of humanity living in extreme poverty has fallen 80% just since 1970 due to Western capitalism.

So there's a really good video on PragerU. Actually, there are a whole bunch of them. One of them is called *If You Hate Poverty, You Should Love Capitalism*.

And if you check out that video, they're going to recommend a whole bunch of other excellent five minute videos on economics. Yeah, I'm gonna say one quick thing about *Poverty of Nations*, that book by Wayne Grudem and Barry Asmus. So what they do is they take a look at all the different countries of the world.

And they try to find a list of policies and laws that predict whether a country is going to be economically prosperous and not so things like the rule of law, you know, private property, fair courts, these kinds of low taxes, easy to start a business. So when you look at that, you can really find out what it takes for people to be able to rise out of poverty. And what it takes is a lot of the basic core beliefs of the free free enterprise system.

I want to say one other thing, I like to listen to audiobooks. And when I was just getting started in lifting weights, well, not started, but like getting more serious about it, I used to listen to them a lot. And I managed to get a copy of a book by F.A. Hayek, called *The Road to Serfdom*.

And the shocking thesis of that book is that all of the it's what you're saying, it's all of the liberties that we like, like freedom of speech and freedom of association, even freedom of religion are actually built on top of this idea of private property and the free market system as a whole. So I think Christians should really consider this guy's a Nobel Prize

winner in economics. And I think that's a thesis that Christians should really consider and investigate how much wiggle room there is to decide what you like economically.

Like on an emotional level, you may like socialism, you may like higher taxes, you might like state ownership of the means of production. But on a practical level, your Christian life and your Christian life plans actually depend on the free enterprise system. That's the thesis.

And you need to read about it and decide whether that's true. Yeah, exactly. And if you have little kids, the Tutttled twins do a great job of bringing those concepts to an elementary, middle school and high school level.

Yeah. Yeah. So maybe we should talk a bit about that quickly.

So what is the free enterprise system that allows people to choose where to work, choose what to work on, keep most of what they earn and spend it how they see fit. So the free enterprise system is the idea that people can trade with people in order to they enter into free trades with them in order to get the products and services that they need for their own lives. So in a free market system, there's a lot of different businesses and there are all it's not a monopoly, like you don't have a post office and a DMV that's selling you groceries.

Instead, you have a wide variety of providers and they're all competing with each other to give you the best quality at the best price. Have you ever been to like the post office of the DMV? Yeah. Yeah.

One time is more than enough for a lifetime for me, but unfortunately I've been several times mostly helping other people. Yeah. Yeah.

It's not the best experience, customer experience in the world, you know? So I think in communism, the state owns the means of production. So you basically have no free market there where you can go between people and say, uh, I'm trying to find what's best for me. I'm trying to get the best price.

I'm trying to get the best quality. It's like DMV post office and the veterans administration across the board. You're always dealing with that.

Okay. I would like Christians to think about their Christian life and what their plans are, what they're trying to achieve as Christians. Well, what are some examples where a youth sort of foresee that it would be better for Christians to not rely on a government monopoly? Well, one that comes to mind is like medical insurance plans.

So if the government has a monopoly and they decide what insurance, your insurance plan is going to cover, they're going to make you pay for their priorities, which are likely to be opposed to Christianity. So for example, abortion is covered by a single payer

healthcare plans in Europe and Canada, places like that. We want the freedom to not pay for the ending of children.

Right. Not to mention when there's only one game in town, they can charge whatever they want. They can dismiss your claims.

They can say, no, we don't cover that medicine. No, you can't go to that doctor. They're completely in control and there's no competition.

Yeah. I just had a friend who listens to the podcast. She's going to recognize her story, but she's a Canadian and she came to the US in order to get a surgery done.

And she paid out of pocket tens of thousands of dollars because they told her that she would have to wait something like two years from initial consultation to treatment, like one and a half to two years. I might be butchering her story, but it was bad. It was bad enough that she spent the equivalent of a car in order to travel to the US and get the treatment immediately.

People from other countries actually do that pretty commonly if they can afford it. Imagine if the United States, which is one of the few remaining places where you can pay to get the type of treatment that you want, if we were to have a single payer system, that's not going to just hurt Americans. It's actually going to hurt a whole lot of other people.

Yeah. Where are you supposed to go to get quality healthcare right now with no waiting for this? Right. Exactly.

Let's talk about our next topic, which is slavery. So I think a lot of people today have been taught in school and or believe somehow that slavery was unique to white Southern American males or Europeans. And that's absolutely false in every way.

So slavery was actually indigenous to African and Asian countries before it was practiced in Europe. And it continued on both of those continents long after it was abolished in Europe and the United States. I don't think a lot of people know that, but at the time of Christ, for example, slaves comprised about 75% of the population of Athens and they comprised over 50% of the Roman population.

So slavery was extremely common. It was very widely practiced, not only in the Roman Empire, but within American Indian tribes as well. Long before Columbus arrived, Columbus Europeans did not bring slavery to the Americas.

There was like a movie that just came out, you know, it was a movie about this tribe in Africa and supposedly they're very anti-slavery. And I was, I think I read an article about this and it turned out that they were actually the ones that were capturing slaves in order to sell to the, to the, I could be wrong about this, but I know that was happening. Is

that right? Okay.

Yeah, you're right. You're right. And yeah, this tribe that they highlight in the movie was actually practicing slavery widely.

It's ridiculous to say that they were opposed to slavery that they say was based on a true story, but it's completely and utterly historically false. It's made up. Based on Africa exists.

Right. Right. And then from there, it's all fiction.

Yeah, yeah, exactly. Africans were practicing slavery as much as or more than anybody else. They were the ones who captured their enemy tribes and put them in cages and lined them up along the shores for Europeans to come by and, and offer prices for them.

So it's widespread. Everybody's doing it. Exactly.

Yeah. It's also been practiced by Muslims since the beginning of Islam. So Muhammad himself had slaves.

Remember, keep in mind, we've talked about before, Muhammad was their excellent pattern of conduct, or he is the excellent pattern of conduct for Muslims even today, because that's in the Quran. He had slaves. He bought and sold slaves.

And in fact, he sold his black slaves for half the price of what he sold his Arab slaves for because he said that black people were worthless. So yeah, Muhammad was a slave. Muhammad is not, was not a fan of, of black people.

He was in fact, very racist. That's clear throughout those. That's a different subject for different.

No, no, no, it's good. It's good. So yeah, slavery, again, contrary to what most people think today in the United States is not and never has been unique to any one people group or religion or skin color.

What is unique is that there was intolerance for it and the abolition of it among European and American Christians. Yeah. Talk more about that.

Let's, let's find out what Christians think of slavery. And so, you know, as we've mentioned before, I think on different topics, all humans have inherent dignity and value and worth are, and they're not to be owned or mistreated. We're told to, to do, that's a Christian belief.

All humans have inherent dignity. Exactly. Exactly.

From, primarily from Genesis one 27 that were made in the image of God. The apostle

Paul, Paul told Philemon that he was no longer to treat Onesimus as a slave, but rather as a brother. He wrote to the Galatians that there's neither Jew nor Greek nor slave, nor free male or female.

You're all one in Christ Jesus. And he wasn't talking about, you know, that there are no differences in roles among people. A lot of feminists will use this passage to say, he was saying, you know, there, there is no distinction of any kind in the roles between, for example, men and women.

But he was talking about salvation. Yeah. But the earliest Christians knew that if you're supposed to treat each other all like brothers and sisters in Christ, because you're all one in Christ, regardless of your role, then that had implications for how they did life for whether or not they owned slaves.

This seems to really put a huge dent in the idea that you can own one another as property. And to kind of put a nail in the coffin here, Jesus taught that we are to treat others as we would have them treat us. Do unto others as you would have them do unto you, the golden rule.

Right. So I don't think anybody would say, Oh yeah, I would love to be owned as property and treated poorly and be a slave to someone else. So if we're going to put that into practice, that eliminates slavery.

So that teaching right there eliminates slavery immediately. Yeah. Okay.

So Christian beliefs definitely don't, don't support slavery. Though those beliefs come out like in history, did they have any, were they able to have any success that persuading other people not to own slaves either? Yeah, absolutely. Without a doubt.

So Christians began interacting with slaves the same as they did with free people. They communed at the same altar. You know, they, their behavior was clearly different than the way the pagans treated their slaves.

A lot of Christians, as I mentioned, released their slaves. There are records of some releasing, you know, all 1500 of their slaves at a time. Wow.

Things like this. So this, yeah. So this is not, it's not just, you know, that they needed to cut expenses, but we have records of people becoming Christians and then releasing all of their slaves at once.

In 315, emperor Constantine actually imposed the death penalty for anyone who stole children to bring them up as slaves. That was also a common practice at the time. Wow.

That's awful. Yeah. Yeah.

And then, uh, with pressure from Christians, emperor Justinian in the sixth century

abolished all laws that prevented freeing slaves. He wanted slaves to be freed as expediently as possible. We also have leading Christian theologians who were teaching that slavery is wrong.

For example, St. Augustine, who lived about 354 to 430, uh, St. Chrysostom in the fourth century, uh, St. Patrick, who was a missionary, uh, in the fifth century, they were all very opposed to slavery. They made that extremely clear. And by the 12th century, slavery in Europe was very rare.

And actually by the 14th century, it was almost entirely unknown on the whole continent of Europe. Wow. So then of course, you know, people say, no, that's you, you can't be right about that because I, because you know, what about, uh, all that slavery that was going on in 17th century and all the stories we've heard about, um, you know, England and the U S and the, uh, slave trade.

Well, sadly slavery was revived by the British in the 17th century and especially in England's colonies. It was practiced by people claiming to be Christians, but as we know full well, people who, who claim to be Christians for one thing are not necessarily Christians. And as another, for another thing, some people who are genuinely Christians are not well-discipaled.

They're not, uh, thinking they don't think clearly about every issue. It had been Christians though, from the very beginning of Christianity who were the ones leading the way on releasing their slaves, speaking out against slavery and trying to get this evil practice abolished. Yeah.

I'm just going to quickly review that in the Christian worldview, everybody's primary purpose, every human beings primary purpose is to be in a relationship with God. And that relationship goes on into eternity when you have the Christian worldview and you believe that and you meet people, if you're working for the boss, if you're working for God, then you cannot do anything that causes other people to not be in a relationship with God that discourages them from growing in their relationship with God. So you have to be very careful how you treat them.

That's why we have evangelism and discipleship and we love one another and care for one another because it's required in the Christian faith that we move people towards God, not away from them. Yep, exactly. And that's why people who take Christianity seriously are opposed to slavery, not just in their words, but also in their actions.

Oh, tell us about some of the people who are opposed to slavery in their actions. Yeah. Well, eventually slavery was abolished by Christians in the West, first in England, and that was led by William Wilberforce who lived 1759 to 1833.

He was driven by his faith to fight against slavery. There's a really good movie actually

about him. Amazing Grace.

Yeah, that's right. That's right. Yeah, he was instrumental in that fight to abolish slavery.

And then a lot of Christians in the American colonies also fought against slavery at great personal cost. I'll give you a few examples, some you may have heard of, some you may not. But Elijah Lovejoy was a Presbyterian clergyman.

He was very outspoken about how slavery was wrong. It's unchristian, it's not okay, it's evil, and it needs to end. And he was working in his office one day and he was accosted and killed by pro-slavery rioters.

Wow. So he is thought to be the first martyr in the abolition cause. And then there's Edward Beecher.

He was also a Presbyterian clergyman. He was the president of Illinois College, which was known by pro-slavery people at the time as the freedom-shrieking tool of abolitionism. So talk about an insult that you'd be proud to bear.

He actually welcomed black students into the college at a time when that was not happening elsewhere. And his sister, Harriet Beecher Stowe, is the author of Uncle Tom's Cabin. Most people are probably familiar with that book, but that brought attention to the issue of slavery and how horrible it was to people all over the world.

She got a lot of people really had their opinions swayed more by that book, that novel, than by even politicians or neighbors. But others... Is she the Christian? Yes. Okay.

And she was one of, I think, like four siblings who were instrumental in the abolitionist cause and her father as well. So there were others who started abolitionist seminaries. There were some who funded those seminaries, like the Tappan Brothers, others who wrote books.

Some started periodicals, like The Liberator. Other people sheltered black fugitives. Some helped slaves escape.

Probably most people are familiar with the Underground Railroad. Charles Torrey was a Christian who was known as the father of the Underground Railroad. Others served as congressmen, like Joshua Giddings, in order to try to outlaw this by serving in politics.

Not only were there a bunch of white Christians working hard to abolish slavery and to convince others that it ought to be abolished, but Christianity also sustained the slaves in the colonies as they endured slavery. So there are lots of records of slaves going to church and having fellowship with one another and hearing the truth and being motivated to endure and to represent Christ well wherever he had them for the time. Not because slavery was acceptable or good or anything else, but the Christian faith gave

them the strength and the hope that they needed to persevere in an awful situation.

Mm-hmm. Yeah. In the last show, we talked about how Christians have always had this positive view of the sanctity of life.

And even today, we see Christians trying to save unborn children from being killed. We have crisis pregnancy centers. We have professors writing pro-life books.

We have pro-life apologetics. So there's a lot of effort being put in to protect the unborn. Is there any similar effort by Christians today to protect people from slavery? There is, yeah, very much so worldwide.

So Christian missionaries have been known for putting pressure on other countries to abolish slavery where they are, even Christian politicians. Wherever Christians encounter any form of slavery today, they tend to become quite vocal against it and try to do something about it to get rid of it. There are Christian organizations that buy slaves to set them free.

Wow. So, an example is in Sudan. It's called Christian Solidarity International.

And I actually have a Facebook friend who lives in Pakistan. And he and a few of his friends from church raise money to try to set free the slaves in Pakistan because he knows of at least 4 million slaves in Pakistan. And these are actually all Christians who are enslaved.

It's the Christians who are the slaves. And Muslims have, they are the slave masters. They have enslaved Christians.

And so these other Christians are trying to raise money to set them free. I'll tell you actually a quick story from Cambodia where slavery is also still practiced, especially where girls are sold into the sex trade. So there's this organization that you might have heard of called Samaritan's Purse.

And they sent a team of people to Cambodia several years ago and said, "Hey, you guys have asked for our help with these drought problems. We can give you some ideas." And so they implemented some different ways of getting drinkable water, potable water to these people in Cambodia. Then they sent another team back a few years later to find out how it was working out and what the Cambodians reported was that they were doing so well.

Not only were they growing crops more than they could use to feed their families, so they were selling those crops. They had enough water for everyone, for their animals. They were thriving so much, they said, that they were no longer having to sell their daughters into the sex trade.

So I don't think this was something that the Samaritan's Purse teams were aware was going on, but it was reported to them that it was no longer going on because of their practical help. So yeah, its slavery is certainly going on around the world and Christians are absolutely fighting against it. JS So many people have a very strange view of Christian morality.

They have this idea that we're trying to stop them from having fun. But when I look at it historically, it's more like, "Hey, selfish grownups, you're very strong. You shouldn't use your strength to hurt unborn children." Or we say, "Hey, selfish adults, you're very much bigger than your children.

You shouldn't, no fault, divorce and leave your children without their mother and father a lot of the time." Or we say to gay couples who want to use surrogates to make children for them, we say, "Hey, you guys are very strong or you girls are very strong. You have a lot of money. Shouldn't we side with the babies who are going to be separated from their biological mothers for your benefit?" There's a pattern to what Christians take a stand on.

We're always trying to tell the stronger people, "Limit your recklessness and irresponsibility and greed so that the little ones are not harmed." Whereas on the secular left, what do you think? Are they different? The secular left claims they would oppose slavery if they lived during that time. But the fact is that they always support the position of the elite and the strong and the powerful. That is a consistent pattern that we see of secular leftists opposing the weak.

Those who support abortion, surrogacy, no fault divorce would certainly have supported slavery as well. Definitely. Okay, new topic.

How about we talk about education? Sounds good. Yeah. So before Christianity, only the very wealthiest families received an education and it was almost exclusively boys.

It may have been exclusively boys, but it's certainly mostly boys. What did Christians believe about education? Same thing? No. So with Jesus as the greatest teacher the world has ever known, he modeled teaching to his disciples and then, I mean, even the word disciple means student.

So obviously in all of his interactions and what he, his entire public ministry, all that he prioritized during those years, he modeled teaching and then he commanded his followers to go out and teach the world everything he had taught them in Matthew 28, 19 and 20, the Great Commission. This is what he left us with. Go and do this.

Go and teach them everything I've taught you. It's probably worth noting that the earliest Christians were primarily Jews who already came from a longstanding tradition that valued formal education and Christians adopted this, this value of education is very

important. We learned from Acts 10, 34 and many other verses actually that God shows no partiality.

He doesn't prefer one skin color over another or poor people over rich people, things like that in contrast to what we're hearing from the secular left today. But in every nation, anyone who fears him and does what is right is acceptable to him. So each individual is responsible for his or her salvation.

And so a good education as Christians have seen from the very beginning is critical for understanding the scriptures. How are you supposed to become a believer if you can't read the scriptures, if you can't understand them, if you just have to trust whatever someone else tells you and you can't read them, you can't understand them. So education has actually been critical for everyone who Christians come across from the beginning.

Okay. So that's what Christians think about education. Can we see any of these beliefs having an impact on the world? Definitely.

So beginning at least around the year 90, the diddity key was used as an instruction manual primarily for new converts. Education was a high priority regardless of gender, regardless of ethnicity, class, socioeconomic status. Christians were the first, as far as we can tell, to educate the deaf and the blind.

They appear to have been the first to teach both genders, male and female. And Christians were actually known for their strange practice as a phrase that I came across a lot in my reading and studies. They were known for the strange practice of offering an education to all individuals, even girls, and even the poor and even people of different ethnic backgrounds than themselves.

And so there was no class bias, gender, ethnic bias, and that was really unheard of at the time. So everywhere Christian missionaries went, they prioritized literacy and education for all. What kind of things did they teach? Well, in the first decade of the second century, Ignatius, who was the bishop of Antioch, urged that all children be taught the Holy Scriptures and a skilled trade.

Oh, I like that. Why do they need a skilled trade? For several reasons. In order to, first of all, to be productive members of society, Christians saw the value of that, the importance of that.

Secondly, they needed to earn an income to provide for their family and to fund ministry. I mean, Paul exemplified and instructed people to join together in fellowship, which we've talked about his meaning in that was joining together in Christian ministry enterprise, sharing together in the expenses to accomplish goals that are valuable for the boss. And then also so that Christians could have a standing when they share the

truth with others.

So I mean, who would you take more seriously when they're sharing some new like theology that you've never heard before? Would you trust the lazy homeless drunk man who begs for money on the streets and has never worked a day in his life? Or would you trust the best artisan in your village or, you know, in modern times, the excellent science professor who has patents and has invented brand new, really useful tools and things like that? I'll take the latter. Absolutely. Yeah.

And it's also good to have a trade because it helps you to be financially independent. So if somebody comes along and says, this is happening to a friend of mine, you have to take this, you know, unproven medical treatment or you're going to lose your job. He has skills.

And so even if he loses that job, he can find another one. So what else do Christians think it's important to teach? Well, they've had catechetical instruction from very early on. And that led to formal catechetical schools with a strong literary emphasis.

These schools started appearing all over the Christian world and became really well known for their excellence. Missionaries would teach people to read as a first priority whenever they'd go to an unreached people group. They would a lot of times spend the first many years creating a written language if one didn't already exist.

And they would teach people to read because they knew that people needed to be able to read and learn and understand the scriptures for themselves. During the medieval era, this priority of education for all sadly kind of fell by the wayside, but the Protestant reformers really recovered this. They were, it was very important to them that we train, not just clergy, but also educate everybody for preparation for all stages and all stations in life.

So John Calvin had this Geneva plan is what it was called, and this included elementary education in the common vernacular for all people in that included reading, writing, math, grammar, religion, and the establishment of secondary schools for the purpose of training citizens for civil and ecclesiastical productivity. Yeah, I think it's important for Christians to educate themselves, not just because of that, that stability and resistance to being pressured, but also because educated people have more of an influence on the culture. And we're at a time in this culture where we have to fight for our rights and having an influence helps us to do that.

Definitely. Yeah. And today having a good education does not mean showing up to the secular public school and getting all A's for showing up.

Look at Matt Walsh. Matt Walsh doesn't have a college degree. Exactly.

Yeah, exactly. Neither does Jeremy Boring who started the Daily Wire. I mean, and we

could name probably a dozen other people, but... All right.

So in the last episode, I remember we talked about healthcare and Christians started the first hospitals. Did anything like that happen with the first schools and the first universities? Yeah. So well, first of all, the concept of public schools, even though it's been taken over by the secular left today, the concept seems to have originated with Martin Luther.

So he was motivated by the love of Christ with the purpose of teaching people for both spiritual and material benefit. So he wanted everyone to have access to that and some people couldn't afford it. So he thought, well, we should have the state pay.

Unfortunately, the state, as it's secularized, has not lived out his vision for what it would look like. But Christians also came up with the ideas of kindergarten, as I mentioned, education for the deaf and the blind. It was Christians who actually, they came up with the idea of Sunday schools as an option for educating the poor and the disadvantaged who worked during the week.

So a lot of kids had to work in the field, had to help their parents just to get by so they couldn't be in school all day. So Christian said, well, we'll teach you how to read, how to do math on Sundays. And it was also Christians who started universities, which grew out of the Christian monasteries and originally existed for the purpose of preparing young men for ministry, but then it was expanded, like I said, to prepare people for other careers as well.

So I would say, you know, in conclusion to this, we're kind of running out of time, but the desire to educate everyone is not the product of the modern secular world. It is the logical outgrowth of Christian tenets, Christian convictions. That's why education is so important.

And we need to look back to our roots and take education seriously, take it back, take it, pass it on to our kids, tell them how critical it is and educate them well, not just throwing that responsibility off to somebody and not following up, not knowing what they're learning, not knowing what they're doing and just saying, Oh, I'm sure if it's important, they'll learn it in school. This is our thing and we need to, we need to take it back. I agree.

All right. So we already talked about the poverty of nations, that book by Wayne Grudem and Barry Asmus. Give us a couple more good book recommendations.

Let's see a couple more. One of my favorites for sure is Money, Greed and God. There is a 10th anniversary edition out now.

So I'd recommend that one. The subtitle is the Christian Case for Free Enterprise. And that book is written by one of our, both of our favorite authors, Jay Richards.

So highly recommend that. There's also a new book out called The Maker versus the Takers, What Jesus Really Said About Social Justice and Economics. And that book is written by Jerry Bowyer, I think is how you say it.

So yeah, those three books, Poverty of Nations and the two I just mentioned are excellent resources on this, on this topic. All right. That's excellent.

So it's time for us to end the episode. So listeners, if you enjoy the episode, please consider helping us out by sharing this podcast with your friends, writing a five star review on Apple or Spotify, subscribing and commenting on YouTube and hitting the like button wherever you listen. We appreciate you taking the time to listen and we'll see you again in the next one.

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