

# OpenTheo

## Christianity's Impact on the World, Part 3

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### **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 science, arts and architecture, and justice. 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 third of a three-part series.

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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 3." I'm Wintery Knight. And I'm Desert Rose.

Welcome, Rose. So today we are going to be concluding our three-part series on Christianity's Impact on the World. Last week in episode two, we talked about how

Christianity changed the way that people think about labor, slavery, and education.

In part three, we will be looking at the cultural changes that Christianity introduced in a few more areas. Science, the arts, architecture, liberty, and justice. So let's start with science.

Was the Greco-Roman culture that preceded Christianity serious about science? Absolutely not. In fact, it didn't even exist, at least not in any form by which we would recognize it. So before Christianity, there were two dominant belief systems.

There was polytheism and pantheism. And with polytheism, that means the belief in many gods. People believed that the gods were whimsical, they were irrational, they often engaged in jealous and petty behavior that was completely unpredictable.

Likewise, they believed that there was no order or rationality to the world, to nature. So there's no reason to study it. So they're not really looking to discover attributes of God by observing nature.

They're more thinking, "Let me sacrifice a few of my kids and maybe I'll have a good harvest." Yes, exactly. Yeah. And then we have pantheism, which is Greek for "everything is God." So this is the belief, of course, that God and the universe are essentially identical.

So according to this belief system, to manipulate nature for our own understanding was sacrilegious. So pantheists were not seeking to know God through manipulation of different attributes of nature either. And then of course, we have the Greeks who we mentioned believed that manual activity of any kind was for slaves.

They were not about to do any physical activity like collecting and recording data that's required for modern science. So they only utilized the deductive method to seek knowledge. Interesting.

Because that didn't require any work, like, you know, any sort of activity at all. Yeah, I can kind of get behind that. I always hated labs in university.

I'm kidding. Yeah. They're hard though, writing those reports.

Anyway. Seriously. So the Christian view, obviously very different from that.

I'm just thinking of Psalm 19 verses 1 through 5, which talks about how people can learn a lot about God by studying nature. Yeah, exactly. I mean, that's a perfect example.

There are plenty more. But as we see from the scriptures, the Christian belief is about science. It's very different from Greek beliefs, very different from pre-Christian beliefs.

Christians believe there is one God. He is rational and orderly. Accordingly, his world is

rational and orderly, just as he, the creator is.

So his rational and orderly world is normally predictable. It's worth seeking to understand because God is good and it's governed by discoverable laws, particularly by human beings who are made in God's image. So we believe we can employ rational processes to study and understand God's world, and therefore more about even God.

And of course, we also believe that God is separate and distinct from his world. So it's not sacrilegious to manipulate nature and try to understand it in new ways. Physical work like collecting and recording and analyzing data is honoring to God.

It's not work for slaves, it's work for everybody. Yeah. So I know we're going to talk about art later as a way of illustrating the truths of the Christian worldview.

But science is, to me, it's similar. I'm thinking of like how in William Lane Craig debates, he sometimes says, let me present this Kalam cosmological argument, where he talks about whatever begins to exist requires a cause. And then he says, premise two is the universe began to exist.

And then he says premise three is, therefore the universe has a cause. And then he talks about the current mainstream cosmology, which is the Big Bang cosmology and says, this theory requires that the cause of the physical universe be outside of space, not being made of matter or energy, and even outside of time. And he says that's because the Big Bang theory requires that space, matter, energy, and time begin at the origin of the universe.

And so whatever causes that to begin cannot be involved in those things. And so you get a kind of scientific confirmation, almost like a great painting, you know, right to confirm what the Bible says in Titus one, verse two, or second Timothy one, verse nine. Yeah, excellent point.

And so of course, there was a, an impact. There were results from these beliefs. That's what we've been talking about throughout the series.

And so likewise, the result of knowing these truths about God and nature resulted in the development of modern science, starting with the scientific method and physics and chemistry, biology, astronomy, cosmology, whatever area of science you're interested in. This is all, this all goes back to Christian thought, Christian truth. And really, it's difficult to under to overstate the impact of science on our world.

And all of it is a direct result of Christian truths, as I said. So yeah, we, let me share a couple of quotes. Yeah.

I want to see like, I want to see these scientists say where they're getting their motivation and their own words and what difference their worldview makes to their

decision to do science. Yeah. So Alfred North Whitehead was a philosopher of science and he wrote, quote, faith in the possibility of science generated antecedently to the development of modern scientific theory is an unconscious derivative from medieval theology.

Lynn White, historian of medieval science wrote, the medieval monk was an intellectual ancestor of the scientist. Yeah. And then Ernst Mach, a German physicist wrote, every unbiased mind must admit that the age in which the chief development of the science of mechanics took place was an age of predominantly theological caste.

So all of these different scientists are saying modern science, science, as we know it is, is rooted in Christianity would not exist really without it. Yeah. It's, it's kind of hard for modern people to understand the importance of the framework that the worldview lays.

What these guys are saying is, is that people became curious about science after they had done the theology in the monastery, something about thinking about who God was and reflecting on the fact that God created and designed the universe caused something to flip in their brains where they said, well, if that's true, then we should get out there with our microscopes and telescopes and figure out what's going on. And that's why I know this. Lots of the early scientists were devout Christians.

So you probably heard about in my high school physics class, my atheist teacher, Mr. Hayes made a point about talking about how Isaac Newton was a Christian. And I went up to him after class and I said, how many of these guys are Christians? He says, oh, like tons of them. So Isaac Newton, Robert Boyle, I remember Robert Boyle's gas law.

I think it's something like  $P$  equals one over  $V$  saying that for any gas, the pressure is inversely related to the volume. James, Clark Maxwell and Michael Faraday. Yeah, exactly.

And so, you know, we shouldn't be surprised that, for example, the first person to propose the inductive experimental method was a Franciscan bishop named Robert Grosset. He lived from 1168 to 1253 and he was actually the first chancellor of Oxford University. It's kind of crazy to think of chancellor of Oxford University being a Franciscan bishop.

Yeah, a committed follower of Jesus. Yeah. That's, see, we're, we're absolutely out of the realm of pure deductive arguments, like what the Greeks were doing.

They're trying to derive truth by kind of thinking about it. And the Christian view is, no, we have to look at nature and see what nature says to us. Right, exactly.

Yeah. And several of Robert Grosset students ran with this idea. It was another Franciscan monk, William of Occam, that Occam, you know, if you think of Occam's razor, when you hear that name, he argued that knowledge needed to be derived

inductively.

Inductively, that means by observing nature and drawing conclusions about it, working with it, experimenting, testing. Right. Yep, exactly.

And then about 300 years later, Francis Bacon gave further momentum to the inductive method by actually recording his experimental results. People before him had been talking about the value of the inductive method and how it might be done, but he actually recorded his results. And so he's been called the practical creator of scientific induction.

He stressed careful observation and collecting systematic information in order to understand the secrets of nature. And this guy was also a theologian and an author. He wrote about theology.

So scientist Lynn White, who I mentioned earlier, said, from the 13th century onward into the 18th, every major scientist in effect explained his motivations in religious terms. So I think that's remarkable. I mean, we've just talked about how the inductive method sort of came about as a brief overview.

And then the scientist says, yeah, and then that continued all the way through into the 18th century. Yeah, I remember this quote, the famous quote, everybody's going to recognize this. This is from a German astronomer named Johann Kepler.

We probably all heard of this guy when we were learning about the orbits of stars and planets. He's a famous scientist. He was also a devout Christian.

And this is what he said about his scientific work. Quote, I was merely thinking God's thoughts after him. Since we astronomers are priests of the highest God in regard to the book of nature, it benefits us to be thoughtful, not of the glory of our minds, but rather above all else of the glory of God.

So that book of nature is kind of similar to what you read in, you know, what you read in Psalm 19, the opening verses one through five, nature is speaking to us with words. Yep, exactly. Can you imagine how shocked most secular, science students would be to hear this today? Yeah, they might like to claim they value science and so on.

But they just don't, they are not the guys who got this started because their worldview doesn't drive people to do this kind of work. Our stuff. Exactly.

Exactly. And so you mentioned Kepler, I mean, also Copernicus, Vesalius, Galileo, Pascal, I mean, all of these guys, anybody who studied introduction to science would be familiar with they were all motivated by their Christian worldview to seek understanding and truth about God's universe because of what they believed about God. So I think, you know, just kind of in conclusion for what we've said so far, modern science is an

outgrowth of Christian theology, it provided both the worldview and the motivation to study the world of nature.

In the 18th century, influential teachers and authors began to attempt to separate the study of science from its theological roots, and they stopped teaching this connection. Even they even pitted science against Christianity, as I alluded to. But the fact remains that without Christianity, modern science simply would not exist.

Definitely. I have a friend who is a senior engineer in the same company as me named Scott. And he actually you mentioned Pascal, he loves Pascal.

And there's actually a programming language is called called that. And when I was in high school, I used to write games using this Pascal language. It's fun.

It just says like all of these people, you know, I had Christian worldviews and they had such a big impact on the world. Okay, let's move on to arts and architecture. This is going to be new for me.

I should know about this, but I it's just not an area I've gotten into much. So talk to me about what were the arts and architecture like before Christianity? Well, before Christianity, there was tremendous poverty worldwide. And so there was very little opportunity for most people to even pursue the arts.

In addition to little opportunity, there was also very little motivation for producing art. A lot of the the motivation came from an awe of God and from wanting to communicate Christian truths to other people. So yeah, tell us about that.

Tell us about these Christian beliefs that are driving the introduction explosion of art. Yeah, well, first of all, we learned right off the bat from Genesis one that the Lord God is the original and greatest artist. He created all that is creating art and beauty therefore is an imitation of God.

It's a use of our imago dei and it's pleasing to God. So art is another way as well to depict and teach the Bible accounts. Not everybody had a Bible, not everybody could read.

And this was a way to point people to God by helping them to unlock and examine and reflect on biblical truths. And then not only just by overtly painting biblical scenes, but also by painting the beauty of nature and things like that so that people would reflect on their longings and their desires and the purpose of life and kind of the big questions. So I actually had a really cool opportunity when I was in I was visiting Washington, D.C. and I was at the the National Museum of Art with a Muslim friend.

And there was this one area that I really this one floor where that I really wanted to see because they had collected a lot of the great biblical scenes from great, great artists who

were Christians. And I ended up having a really cool conversation with this Muslim girl who never would have sat down and read the Bible with me or on her own. But when we were walking through a museum and we see these paintings of biblical scenes starting with the creation of Adam and Eve and going all the way through different scenes with Jesus and she's like, Oh, who's that? Oh, what did he do? Oh, we don't quite believe that we had great, great conversations.

Yeah, I think the ambition of Christians is to follow Jesus. So we love an opportunity where we can suffer for righteousness sake. And similarly, people who find out that God created and designed the universe, they also want to imitate, you know, that's what it means to be in a relationship with God.

And so if he's the great artist, we want to be the great artists. It's natural. It's rational.

Dr. Mary Jo B These new ways of communicating Bible scenes in beautiful ways. They utilized glass mosaic panels, frescoes, stained glass windows, sculptures, engravings and a whole lot more. And so these usually depicted Bible scenes, as I mentioned, they were used to teach people who couldn't read and people who didn't have a Bible, which for a long time was most people in parts of the world today.

I've been to still most people. But this art that was done from very early on, actually, a lot of it was of such a high caliber that it still presented and discussed and appreciated in art history books today. Yeah.

Yeah. Like if I if I tell you, you know, how to how to drive a car, that's words. If you actually get in the car and drive, that's an experience.

If you go to a car show and see all the beautiful cars, that's something else, you know, and and so we're trying to bring the the reality of God. These artists are not me. They're trying to bring it to life.

So I agree with you about the value of paintings. Okay, I can understand that I'm a guy I'm visual. I even have favorite paintings from the pre-Raphaelites.

Those are my favorites. But I don't understand how architecture could express something that would give a different experience of Christian truth claims. So help me out.

Explain this to me. Yeah. So Gothic architecture began with the construction of St. Dennis Cathedral in 1144.

Prior to that, there were Roman basilicas and there was the Romanesque style. But these really didn't these had been prior to Christianity and they really did not express Christian convictions and aspirations in the ways that Gothic architecture was able to. And so in Gothic architecture, the arches point to the heavens.

The aesthetic design points people to our beautiful creator. The adornment of biblically based art and Bible scenes all over the architecture recalled to mind biblical truths. The cathedrals that were designed by Christians towered above everything else in the city or the town in order to remind people of what was to be their greatest priority in life.

Interesting. Interesting. Even the bells coming from the cathedrals regulated the towns activities to remind people of God throughout the day and every hour.

When I was visiting Rome, actually I experienced that. It was and I absolutely loved it. It was just a constant reminder of the Lord and of what Christians had experienced who had gone before us.

These cathedrals were visible from miles away. They took decades to construct because people didn't just want to throw together something halfheartedly when it was meant to reflect the character of our Lord. God had given the Israelites all kinds of details, specifics, and told them to use excellent materials and everything in constructing the tabernacle in the Old Testament.

Yeah, now it's making sense. Right. So this is a big deal in the Old Testament.

And that's inspiring these guys to make it a big deal to churches and cathedrals and all this. Exactly. Yeah.

And then the stained glass windows added to the overall grander. So all of this was intended to convey truths about God through the designs of the buildings. Okay.

Very good. I was reading about this some more and kind of brushing up on this in the past couple of weeks. And one quote I came across was it said, "The very stone and structure becomes spiritualized.

The piers are high, slender and supple. The vaulting losing itself in dizzy altitudes. The towers and pinnacles dissolving in a spray of upward movement." So yeah, every feature was carefully intended to point people to God's beauty, to his infinitude, his brilliance, and to remind us that we are finite, that we are dependent on God and that he is worthy of our worship.

Yeah. Yeah. Okay.

I get it. I get it. All right.

So let's go on to our last topic, liberty and justice. So what beliefs about liberty and justice were dominant in the culture before the beginning of Christianity? Well, the emperor or the king or the tribal leader was generally considered to be above the law. So he would regularly just obliterate the natural rights and freedoms of others for his own benefit.



Rulers were not held accountable to anyone. They dictated what others could do and they did whatever they wanted themselves. And they even told people, of course, who they could worship, what opportunities they would have, what they would do and be in life.

So leadership, as you might imagine coming out of that, was about attaining power and wealth for oneself. That's what governing was kind of about. That was a goal, was to attain power, to gain wealth for oneself or one's family or tribe.

It was not about making decisions that were in the best interests of others. Rulers would fight and murder one another to gain power over others. So the rights of individuals were obliterated, but also the rights of a group came before the rights of the individual.

So people's identity was found in their ethnic group, their socioeconomic status, their gender. That sounds like today. Yeah, it actually does.

Yeah. How so? I know, I think I know what you're thinking. Everybody is like forming into these groups based on skin color, ethnicity, sexual orientation, you know? And everybody is like an aggrieved minority.

I'm not trying to take over here, but I'm just saying everybody acts like an aggrieved minority. And then the people who are seeking to be elected as governors of us are saying to these minorities, "Oh, everything that's wrong with your life is not your fault. It's the fault of those people over there who are a different skin color and a different ethnicity and a different gender and a different sexual orientation.

They're the ones who are to blame. If you just put us into power, we'll take all their stuff and we'll throw them in jail and we'll predawn raid their homes." So. Yep.

And so this is going to sound familiar too. So before Christianity, citizens could be arbitrarily violated. They could be charged with crimes that they didn't commit.

They can be incarcerated or even executed without evidence, just based on a charge of someone with more power who wanted it done or who didn't like them or who didn't like their opinions or their beliefs. Yeah. I apologize for being dramatic about the predawn raids, but for some reason, every time that happens and it's happening again a lot, like the FBI is predawn raiding the homes of pro-life activists who have basically done nothing.

It's incredibly disturbing. I don't, yeah, incredibly upsetting. Yeah.

Just I was hanging out on Twitter just prior to our recording this and I saw a tweet about a father who had gone to the school and complained about a mural in the hallway that he thought was very progressive and taking a stand on social issues that he disagreed with and he didn't want that. He wanted to talk to the principal about it. They called his

employer and they said, "Did you know that this person is a dangerous person and a bad person who questions our indoctrination of his kids?" So, I don't want to distract us too much, but it would be really interesting to me if Christianity was the source of government that doesn't do this, you know, that our Christian ideas were the ones that brought this in and said, "And it is." Yeah.

Well, go on. Yeah. So, Christians believe, of course, that every human has natural rights.

These rights are not given by the state, by the government. They're given by the Lord who is above the state. So, no one, not even rulers, is above the law.

No one is above the law. So, we see this, for example, when King David was punished for having Uriah killed. David was not allowed to be above the law even though he was a king.

Okay. God was not okay with that. There are several other examples.

We also have this idea of witnesses. So, in Matthew 18, 15 through 17, there are instructions for how to confront an unrepentant person of their offenses. And it calls for two or more witnesses.

Even though this was an instruction for an ecclesiastical situation, this was used, this idea of having witnesses was used as a model for the development of criminal and civil justice systems in the West. Today, we have people who were witnesses testify in a court of law when seeking to convict someone of an offense. And if there are no witnesses, and it's just one person's word against another, well, you're supposed to be presumed innocent until proven guilty beyond a reasonable doubt.

So, also, each person is an individual who will be judged according to his or her decisions. They can't be saved or condemned based on their group affiliation, their skin color, their family, their ethnicity, their gender, things like that that we've been talking about. And so, this puts more emphasis on individual rights and obviously unnatural rights.

We're seeing apparently all of this today. Think about the Biden administration and some of the things that have come out recently where there's been misconduct by the people in government. But I want to do a whole talk about this.

Yeah, we could easily do a couple. Before these decisions were made to break the rules and bend the rules and use government as a weapon against the minority party, it sounds like Christianity died in the minds of these people. And so, they didn't understand what you're talking about, human rights, individual responsibility, and nobody being above the law.

Anyway, maybe we'll do another show on that. But tell me what happened when

Christian beliefs about liberty and justice became more popular in the culture. What changes came? Well, when Constantine became emperor, he ordered speedy trials.

He said it's wrong to treat a person as guilty before he has been convicted. And then Constantine's son, Constantius, ordered the segregation of jailed males from jailed females who were prisoners in order to protect women. Wow, we're undoing that today.

Yes, indeed. It's very, very sad. It's, yeah.

Right away, when you're talking about limitations on rulers, the first thing that pops into my head is Magna Carta, which is a Magna Carta is like a piece of famous legislation from the UK, where the first limitations were put on unrestricted authority of the governors of a country based on the rights of the citizens. So... Yeah, you're exactly right. And this was very much influenced by the Christian worldview.

This was put together, instigated, carried out by even Christians. And so, yeah, this English charter was signed by King John in 1215. And it actually granted four major ideas that have been instrumental in liberty and justice.

So first of all, justice, according to the Magna Carta, justice could no longer be sold or denied to freemen who were under the authority of barons. Secondly, no taxes could be levied without representation. Third, no one could be imprisoned without a trial.

And fourth, property could not be taken from the owner without just compensation. So we're seeing here a limitation, like you said, on the authority of rulers. We're seeing the honoring of the rights of ordinary citizens.

Yeah, and this is coming out of a Christian worldview. Yes. What about America, the founding of America? Yeah.

Tell us about what Christianity had to do with the... Where was the Christian influence there? Yeah, well, John Locke lived 1632 to 1703. He maintained that government exists merely to uphold the natural law. Wow.

He was, yeah, and he was very concerned with and opposed to government having any more power than that than protecting the natural law, the natural rights of humans. And he wrote about how that was tyranny, it was unacceptable. And this came out of his Christian worldview.

He was a follower of Jesus. He frequently cited scripture in support of his arguments. He talked a lot about sinners being restored to Christ, through Christ at the resurrection.

His beliefs about the government reflected the beliefs, the writings in scripture by the apostle Paul, especially as laid out in Romans 1. Yeah. And so, yeah, the American founding fathers used this concept of natural law from the Bible and from John Locke.

They quoted both quite frequently to argue for the rights of colonists.

And Thomas Jefferson leaned very heavily on both of these sources in writing the Declaration of Independence. Well, I'm feeling a bit frightened. How so? Because I'm sensing that the source of all of these values that have given us this, you know, free, prosperous country has been undermined in the minds of the young people and even not just the young people, but even the people who are in government.

And that we might lose these ideas that you're talking about, because the foundations that they're based on are not understood or accredited or respected by the people who are vulnerable to abuses in these areas. I hear a lot of atheists talk about how they can be good without God. And you've talked about how so many people think that they can discard Christianity and just keep the benefits of it.

And the reality is that you may have some leftover effects from Christians who put into place, you know, an excellent Constitution, Declaration of Independence, Bill of Rights, all of these things, all these documents based on Christianity. But over time, if you as you as we erode Christianity itself, we're going to lose the benefits of it as well. I really believe it's inevitable.

Well, yeah, one of my talents is being able to look at a country and decide what it's going to be like in 20 years, which is my reason for having left where I came from. Yes. And come here.

And so when I say I'm frightened, I guess I'm just analytical and cautious about seeing where things are going and what the costs are for changing ideas or what the consequences will be. Anyway, let's stay in the happy place and talk about the founding fathers. Yeah.

So tell me about their Christian values and whether they were influenced by Christianity. Yeah, a lot of people today seem to think that most of the founding fathers were deists. This is not accurate at all.

The vast majority of the signers of the American Constitution were Christians. There were a few deists, but even they were very heavily influenced by Christian truths. And you see that throughout their writings.

James Madison was the Constitution's principal architect. He borrowed very heavily from a French Christian named Baron de Montesquieu. And we see this in a lot of Madison's ideas, such as the need for the separation of powers, because man is fallen, has fallen in simple nature and needs to be held accountable, needs some sort of oversight.

Different people need to have a separation of power so that one person can't just take over everything. We see this in his upholding of the freedom of religion, of individual liberties and justice for all. I'm sure that phrase sounds familiar.

Of grounding the US government in reason, in the Christian morality. So the founding fathers also often referred to the Magna Carta in support of their arguments, and they used its principles in creating the Constitution and the Bill of Rights. So as a direct result of its Christian influence, the United States once offered the greatest political, economic, religious freedom ever known to man.

And people will often say, "Well, I'm holding out for a utopia. We need to tear this whole system down and create something that's better." And they'll point to the collective sins or the shortcomings of the American system. The United States is the best country that's ever existed.

It can't compete with the ones that are in your mind. Right. That's exactly right.

Yeah. And it's never been perfect, but the United States is unique in its approximation to the standard of perfection. It's as great as it gets, like you said, in reality.

When I say that, what I mean is like I'm talking about the Constitution, the Bill of Rights, the structure of government. I'm not talking about anything like that. Go ahead, someone interrupted.

No, you're right. You're right. That's a great point.

Yeah. And so in as much as it can be attained in a fallen world, filled with sinful humans, the United States has really done an amazing job, set forth an incredible opportunity for anybody. It's a good place for anybody.

It's a good place for Christians to live and carry out a Christian life plan. Absolutely. All right.

Let's switch gears for a second and talk a bit about what's happening to us now in our current time as knowledge of the Christian worldview is slipping away. And the people who are governing us, the law enforcement and the Department of Justice and the FBI and the CIA and the NSA, they're increasingly ignorant of these Christian values, which you've argued are so important in grounding all of these customs, cultures, laws, human rights that we have enjoyed. Talk a bit about that.

What's your impression of this? What will happen to us? Well, as we, as we're seeing the country abandoned the convictions upon which it was created, we're seeing a lot of these reforms that I just talked about earlier, undone, we're experienced this new form of slavery, if you will. So for example, our, our value is being defined now by our, our sex, our sexual preferences, our ethnicity, our class, things like that. Governing again, has become a quest for power and wealth rather than a responsibility for the greater good.

Rulers are once again, considering themselves to be above the law. We talked about

that. Yeah.

We talked about also how natural rights are being violated at every turn. In addition, I think something we haven't mentioned is that a justice has been redefined by the secular left just very, very recently. One of their, their favorite past times is what I've heard called linguistic theft.

They like to take biblical ideas and give them new definitions, but justice would be one of these. So biblically, justice means giving reward or punishment for what is rightly due. But the secular left uses it to mean that everyone must have the same income, the same outcomes in life, the same rewards, no matter what they have earned, no matter what they deserve.

And so this actually requires the opposite of justice. This requires punishing individuals who do good. Like for example, when Asian students sacrifice going to parties or, or whatever else young people may do in order to study.

Yeah, exactly. And, and then they, they get amazing grades and they do amazing on standard tests and all of that. And they get, you know, they have all the qualifications to get into the very best universities and then they're rejected for reasons called now equity because, oh, there, there are too many Asians doing well and we need the same number of people with the same ethnicity in every school and things like that.

Yeah. This new definition of justice rewards those who do evil. So for example, we see, we've seen a lot in the last couple of years of the releasing of black criminals from prison who are genuinely criminals who have done horrific things who belong in prison because according to equity and justice in the 21st century definition, we need the same number of each skin color in prison, regardless of what people deserve.

People who have like 10, 20 convictions, some of them violent. Like we talked about this guy who like ran his car through some kind of parade. I'm going to forget everything though.

The Wisconsin story, I think it was. And he had a domestic violence charge against his girlfriend and he was just released early. So just every time he's, do you know, do you remember what he had done that he was released from? He had tried to, to run over his girlfriend with a car.

That's what I was saying the domestic violence. Yeah. Yeah.

Yeah. So then he got away with that. So why not run over another, you know, uh, 20, 50, 80 people.

Meanwhile, you know, some peaceful pro-life father of seven kids gets 30 heavily armed, armored armed with assault rifles, people kicking down his door. FBI agents, FBI agents

waving their guns around. This strikes me as pre-magna carta abuses of justice and human rights.

Exactly. Yep. Exactly.

People who come Antifa, people who are on the secular left, commit crimes and they get released on bail the same day. But, um, conservatives who do nothing at all are held, you know, indefinitely and denounced as domestic terrorists by the secretary of education and the national school board association. If you remember, they said that any parents who complain about the public school indoctrination of their kids are domestic terrorists and they need to be controlled.

Anyway, I'm getting ahead of myself, but no, you're absolutely right. We're seeing that Christianity was the foundation of our individual freedom, our individual rights, and our concept of justice based on individual personality and performance and, and decision-making. And that's where Christianity had this big influence on our laws and our system of government.

And when we're losing that, then those things cease to be grounded and they start to decline and disappear. Yep. Political and economic, religious freedom can only exist where there is freedom of the individual as well as individual responsibility to God.

Christianity brought individual freedom and responsibility to the forefront. And it was this unchaining of individual energies that led to the greatest, most affluent, most influential nation for good that the world has ever known. Yeah.

I think that's a great place to end today's discussion. Unless you have some final thoughts you want to give us to wrap up, the whole series that we've done on Christianity's impact on the world. Absolutely.

Yeah. So Colossians 2.3 says, "In Christ are all the treasures of wisdom and knowledge." And I think of 1 Corinthians 4, 1 through 4, which is one of your favorite passages in which we as Christians are called to be stewards of the mysteries of God. And keeping these two passages in mind, when we seek and study the truths that God has revealed to us, both through the scriptures and in nature, and when we apply these truths to every area of life, the result is a biblical worldview that produces magnificent goodness and beauty in every area.

And likewise, an unbiblical worldview reliably produces tragic results, both for those who believe the lies, but also for those who share the world with people who believe the lies. Historian Carlton Hayes once said, "Wherever Christian ideals have been generally accepted and their practice sincerely attempted, there is a dynamic liberty. And wherever Christianity has been ignored or rejected, persecuted or chained to the state, there is tyranny." So I guess I would just close by saying the truth matters, ideas matter,

let's fight for the truth, whatever the cost.

This is not a call to arms, this is a fight in the sense that Jesus said, you know, learn the truth and learn how to defend it, how to articulate it. And let's leave a legacy of goodness and beauty for the next generation. CB; Yeah, I think looking at the Bible, trying to understand the worldview that's being taught there, and then taking it seriously in these areas like when we study science, when we do arts, when we do architecture, if that's what you do, but also in thinking about how you vote and what's more important, you know, getting your neighbor's stuff or having your liberty to be able to work a job without getting fired because you disagree with the secular left.

What are we really voting for? To feel good or to have freedom from the abuse of our human rights by the state? That's a wonderful way for us to end our series on Christianity's impact on the world. I hope everyone will take time to reflect on the difference that Christianity makes when it comes to all of these different areas that we've talked about. So, listeners, if you enjoyed this 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 to this podcast.

We appreciate you taking the time to listen, and we'll see you again in the next one.

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