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WORLDVIEW:

the lens we look through

WHAT'S IN YOUR WORLDVIEW? | YOUR WORLDVIEW: PAGAN OR CHRISTIAN?
THE DOUBLE-EDGED SWORD | WORLDVIEW FROM A WHEELCHAIR
WHAT IS A WORLDVIEW? | THE INBOX | THROUGH HIS EYES
WAVERING BETWEEN TWO OPINIONS | SIGNS OF THE TIMES

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From the Editor

TIM MOORE
Director & Sr. Evangelist
Lamb & Lion Ministries

This edition of the *Lamplighter* addresses a foundational issue of Christian faith: worldview. The growing divisions in our nation prove that the foundational truths we once understood to be self-evident are no longer recognized, appreciated, or agreed upon across the spectrum of our society. Many reject the very notion of truth. How long can this “house divided against itself” stand? Only God knows.

Once we put our faith in Jesus Christ, the Holy Spirit begins to mold us into the image of Christ. Over time we mature in the faith, demonstrating increasing Christlikeness in the way we think and act—and perceive the world.

The Word of God provides the foundation for our Christian perspective. Steeped in its truths, we will not be easily shaken (2 Thessalonians 2:1-4). Writing to the Romans, Paul urged new followers of Christ not to be “conformed to this world, but be transformed by the renewing of your mind...” (Romans 12:2). That transformation is a lifelong process.

God repeatedly urges us in Scripture to stand firm (Jude 1:3, Ephesians 6:13, Philippians 4:1, 1 Corinthians 16:13). To quote British Prime Minister Margaret Thatcher, we must not “go wobbly.”

At one point, Paul tells us to “put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts” (Romans 13:14). But then, contrasting the inability for the natural man to know the mind of

the LORD, Paul says, “but we have the mind of Christ” (1 Corinthians 2:16).

Do you long to know Truth? Know Christ.

Everything we do at Lamb & Lion Ministries is designed to point people to Jesus Christ and offer them the Blessed Hope of His soon return. This magazine is just one facet of our outreach. Our weekly television program, *Christ in Prophecy*, is broadcast and streamed around the world on a variety of platforms. Our website, YouTube, Facebook and Rumble apps (and more) contain content on every aspect of Bible prophecy—all with the goal of leading people into a relationship with our soon-coming King.

Christians who look forward to Jesus' imminent return are mocked as pie-in-the-sky dreamers. We are dismissed as escapists who are so heavenly-minded that we are no earthly good. But my expectation of the Rapture is based on my belief in God and my confidence in His promises. It is precisely because I believe Jesus is coming soon that I encourage urgent evangelism, holy living, and keeping our eyes on Christ. In other words, my Christ-centered worldview informs my eschatology, my relationships, my politics, my beliefs, and my attitudes.

Do you have a hard time discerning what to believe? Begin by trusting the One who said, “I am the Way, the Truth, and the Life” (John 14:6). Through His Word, He will lead you into all understanding.

A handwritten signature in black ink that reads "Tim Moore".



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What's in Your Worldview?

Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Romans 12:2

A famous advertising campaign within the past few years asked consumers, “What’s in your wallet?” The point was that if you didn’t have a particular credit card, you were being poorly served and missing out.

As our society seems bent on collective cultural delusion, it is worth asking, What’s in your worldview?

Perhaps I should define my term. Worldview is the lens through which we perceive everything. It offers us a framework to build our perception of reality. Traditionally, the West ascribed to a Judeo-Christian worldview. That is not to claim that every person was a Jew or committed Christian, but merely that society was built around certain common understandings, including:

1. There is an objective reality.
2. Moral law is immutable and handed down from God (rather than invented and imposed by mankind).
3. Each person is accountable to a Judge who will execute perfect justice in due time.

Our own founders adopted a Christian understanding of the depravity of man—leading to a system of checks and balances within our governmental institutions. They respected the sovereignty of God and trusted that He will act as the ultimate judge.

“Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

– John Adams

Without negating the role of other influences, there can be no denying the impact of such a Judeo-Christian world-

view. Western civilizations thrived—elevating the value of human life, prizing the importance of human ingenuity, and realizing the greatest and most widespread prosperity in the history of the world. All this was possible because western societies collectively understood that God reigns above the affairs of men—and we shall all answer to Him in the end.

Is this to say that Western civilization is beyond criticism? Not at all. In fact, our willingness to engage in self-examination and introspection has been one of the strengths of our system. But something has changed in recent years.

THE TIMES, THEY ARE A’ CHANGIN’

Springing forth from university campuses, first in Europe and now throughout the western world, “higher criticism” has infected every segment of society. Simply put, higher criticism has challenged not only the truth claims that have been handed down for generations, but also the very idea that there is an objective Truth. Oprah captures the malleable relativism of this new ideology when she speaks of “your truth” vs. “my truth”—as if truth is so transitory that it shifts from person to person. Vice-President Kamala Harris has clearly succumbed to this vacuous morality.

Jewish philosopher and scholar Dennis Prager affirms the danger of the path we are on: “If America abandons its Judeo-Christian values basis and the central role of the Jewish and Christian Bibles, its founders’ guiding test, we are all in big trouble, including, most especially, America’s non-Christians. Just as the Jews of secular Europe.” (Dennis Prager, “America founded to be free, not secular,” Townhall.com, January 3, 2007.)

THE DEADLIEST SIN

One example of the peril we are encountering regards a single word. At one time, Western thinkers recognized seven “deadly sins”: pride, greed, wrath, envy, lust, gluttony, and sloth. It would be instructive to explore every one of those in turn. Without question, each one applies to our current cultural moment. But one has always been considered the deadliest of them all.



No less an authoritative source than Wikipedia calls pride “the original and most serious of the seven deadly sins” because it is “the most demonic out of them...[and] thought to be the source of the other capital sins.” The source for that insight is cited as John Climacus—also known as “John of the Ladder”—a 7th century Christian monk who lived on Mount Sinai.

The corrupting influence of pride is evident in the downfall of Lucifer. Enamored with his own beauty and convinced that he was worthy of praise instead of God, Satan sought to be exalted in heaven. Tellingly, he did not want to embrace God’s holiness or righteousness or grace—just God’s high and lifted-up status. Because of his rebellion against the Almighty, Satan was cast out of heaven. Scripture is clear that “pride goeth before a fall” (Proverbs 16:18).

And yet, pride is the emotion that swells our hearts as Americans. In the late 1980s, Conservative American patriots pushed Lee Greenwood’s song Proud to be an American to the top of the charts. I am not criticizing Greenwood’s song per se; it’s call for unity and mutual respect would be a welcome balm for our national mood today. But our sense of arrogance and pride has led to grave errors in our society.

Every June, America now celebrates “Pride Month.” This in-your-face affirmation of LGBTQI+ (Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex “plus”) lifestyles permeates our airwaves. Lest you didn’t realize that the acronym had gained other letters, that was the official White House Pride Month acronym. We can rest assured that other letters will continue to be added as new identities are discovered.

WHEN DID WE GO OFF THE RAILS?

Few people today would deny that something is terribly amiss in our land. As David Reagan has documented, the challenges faced by public school teachers 70 years ago pale in comparison to the horrors they experience today. Instead of gum-chewing, noise-making, and line-cutting, they now must deal with drug abuse, suicide, rape, and assault. On the flip side, whereas students were once taught to respect the ideals of truth, justice, and the American way, our system of education now holds our own society

and its founding principles in great disdain.

I would submit that the problem is captured in one of my favorite Proverbs: “Where there is no vision, the people are unrestrained” (29:18). This statement applies within any organization or society. Unless there is a common understanding of purpose—an agreed-upon vision—there is no unity of effort or purpose. But, in another sense, when a people cannot even agree on a set of principles, a society will inevitably run amok.

Certainly, if Thomas Jefferson were alive today, there is no way our current Congress would agree to embrace the phrase, “We hold these truths to be self-evident...” Some would argue against any truth being self-evident, while others would challenge, “whose truth?”, while others still would deny the validity of knowable truth whatsoever.

We believe America really began going off the rails in the 1960s—in the midst of the sexual and cultural revolution. But signs of demise were already evident long before that. In the midst of World War 2, Peter Marshall preached a sermon entitled “Trial by Fire,” in which he decried America’s rising materialism and abandonment of God.

Certainly, we have never lived up to our own lofty ideals. But, there was a time when we at least aspired to serve as a city on a hill—a beacon of truth and freedom. Today, many within our own country exhibit a loathing for those very goals. Given over to lusts, degrading passions, and depraved minds (as described in Romans 1:18-32), they are no longer able to discern truth.

WHERE ELSE CAN WE GO?

Which leaves us with the same question I posed at the beginning of this article: What’s in your worldview?

As you ponder your answer, consider the stark but honest response Jesus’ disciples gave when He asked if they wanted to abandon Him as so many were doing. Peter responded, “Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God” (John 6:68-69).

Do you believe that? Does your confidence in Jesus Christ and trust in His Word inform all of your beliefs, all of your actions, all of your attitudes? If you can honestly say that is so, then you have a Christ-centered worldview. ♦

Your Worldview: Pagan or Christian?

DR. DAVID R. REAGAN

Harvard University celebrated its pagan worldview this year by inviting Jacinda Ardern to deliver the school's commencement address. She is the Prime Minister of New Zealand. As one observer put it, her speech sounded like "a homily advancing the doctrinal ideology of religious secularism."¹ She glowingly bragged about her parliament and its legislative accomplishments:²



We have a mixed member proportional system which means . . . it's ensured our parliament better reflects our communities. Almost 50 percent of our parliament are women [applause], 20 percent Maori, the indigenous people of New Zealand, and our Deputy Prime Minister is a proud gay man [huge cheers] and sits among several other rainbow parliamentarians [applause].

In the past ten years, we have passed laws that include everything from the introduction of gay marriage [joyous cheers] and the banning of conversion therapy [applause], right through to embedding a 1.5-degree climate change target into law [applause], banning military-style semi-automatics and assault rifles [applause], and the decriminalization of abortion [ecstatic ovation].

The occasion reminded me of the commencement speech that the great Russian novelist, Alexander Solzhenitsyn, delivered at Harvard in June of 1978. His reception was



quite different from that of New Zealand's Prime Minister. Like her, he arrived on campus a hero; but unlike her, he departed a pariah.

That's because what he had to say outraged the Harvard intelligentsia, some of whom actually booed him. The New York Times even went so far as to declare him to a "dangerous zealot."³ Other critics denounced him as a "Tsarist reactionary, an Orthodox Christian ayatollah, a hater of democracy and a Russian ultranationalist."⁴ As one of his biographers, Daniel J. H. Mahoney, has put it: "Solzhenitsyn wasn't just dismissed; he was demonized."⁵

SOLZHENITSYN'S "ERROR"

What did Solzhenitsyn do to provoke so much anger? The answer is simple. He spoke from a Christian worldview, denouncing the increasing degradation of American society in politics, business, journalism, art and religion. In the process he chastised the Harvard religion of Humanism because, as he put it, "Humanism always leads to Materialism, and Materialism produces "moral poverty."⁶

This observation brought Solzhenitsyn to his concluding and defining statement: "On the way from the Renaissance to our days . . . we have lost the concept of a Supreme Complete Entity which used to restrain our passions and our irresponsibility."⁷

Solzhenitsyn developed his Harvard thesis more fully and bluntly five years later in 1983 when he received the Templeton Prize for his "exceptional contribution to affirming life's spiritual dimension."⁸ His acceptance speech was titled, "Godlessness: The First Step Toward the Gulag" (The gulag being the system of Soviet forced labor camps). He began with a reminiscence from his childhood:⁹

More than half a century ago, while I was still a child, I recall hearing a number of older people offer the following explanation for the great disasters that had befallen Russia: **Men have forgotten God; that's why all this has happened.**

Another problem he identified was the refusal of people to realize the evil that is in the individual human heart and the consequent unwillingness to declare anything as good or evil. The result, he declared, is that the West "is ineluctably slipping toward the abyss."¹⁰

Solzhenitsyn emphasized that we in the West must come to the realization "that human salvation can be found

neither in the profusion of material goods nor in merely making money." Rather, the aim should be "the quest of worthy spiritual growth." He then asserted that Mankind's hope can be found only by re-directing our consciousness "in repentance to the Creator of all; without this, no exit will be illumined, and we shall seek it in vain."¹¹

Putting the same thought in different words, Solzhenitsyn concluded his remarks by urging his listeners to engage in "a determined quest for the warm hand of God, which we have so rashly and self-confidently spurned."¹²



FROM CHRISTIANITY TO HUMANISM

Our Nation came into being based on a Christian worldview. That is the viewpoint of the Declaration of Independence and our Nation's Constitution. The Christian worldview served throughout the 19th Century and the first half of the 20th as the glue that held our society together.

So strong was the widespread acceptance of the Christian worldview that in 1892, our Supreme Court declared, "This is a Christian Nation . . . We are a Christian people, and the morality of the country is deeply engrafted upon Christianity."¹³ Yes, our political parties disagreed over many things, but they agreed on the fundamental principles of the Christian worldview.

That agreement began to fall apart during the second half of the 20th Century, resulting in an ever-increasing virulent culture war. By the time the century came to an end, the Humanist worldview had triumphed, resulting in tensions so extreme that they menace the future existence of our nation.

A WORLDVIEW DEFINITION

So, what is a worldview? The term actually defines itself. It is how a person philosophically views the world. Consid-

er the differences in the competing worldviews in America today that are illustrated in the chart below.

What is your worldview? Are you focused on Jesus and serving Him? Are you standing for the truth of God’s Word, or have you gotten in bed with the world and become a Christian in name only? Have you fallen in love with the world and forgotten that you are supposed to be distinct from the world?

CONTRASTING WORLDVIEWS	
HUMANISM	CHRISTIANITY
Man is Supreme	God is Supreme
Man is basically good	Man is basically evil
Evolution produced life	God created life
Life has no meaning	Jesus gives life meaning
Morality is irrelevant	God's Word determines morality
Truth is relative	Truth is absolute
The supernatural is a myth	The supernatural is real
There is no life after death	Life continues after death
Life is about achievement	Life is about service to God
The world's only hope is economic political and social reform	The world's only Hope is Jesus

There’s an old Negro spiritual song that always challenges me to examine my attitude toward the world. The first verse goes as follows:¹⁴

This world is not my home,
I’m just a passing through.

My treasures are laid up
Somewhere beyond the blue.

The angels beckon me
From heaven’s open door,
And I can’t feel at home
In this world anymore.

Do those words express your feeling about this world? What word would you use to summarize your feeling? Zealous? Anxious? Enamored? Estranged? Are you comfortable or do you feel ill-at-ease?

THE BIBLICAL VIEW

Jesus said, “. . . he who hates his life in this world shall keep it to life eternal” (John 12:25). The apostle Paul gave a very similar strong warning about getting comfortable with the world. In Romans 12:2 he wrote: “Do not be conformed to this world, but be transformed by the renewing of your mind.” How do you measure up to this exhortation?

Are you conformed to the world? Have you adopted the world’s way of dress? What about the world’s way of speech or the world’s love of money? Are your goals the goals of the world — power, success, fame and riches?

The brother of Jesus expressed the matter in very pointed language. He said, “Do you not know that friendship with the world is hostility toward God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God” (James 4:4).

Are you a friend of the world? Are you comfortable with what the world has to offer in music, movies, television programs and best selling books? Friendship with the world is hostility toward God!

In fact, James puts it even stronger than that, for at the beginning of the passage I previously quoted (James 4:4), he says that those who are friendly with the world are spiritual adulterers.

The apostle John makes the same point just as strongly in 1 John 2:15-16:

Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the boastful pride of life, is not from the Father, but is from the world.

There is no way to escape the sobering reality of these words. Do you love the world? If so, the love of the Father is not in you!

THE NECESSARY WORLDVIEW PERSPECTIVE

If you are to survive the perilous end-times in which we are living, you must commit yourself to living with an eternal perspective.

What does that mean? In the words of Peter, it means living as “aliens and strangers” in this world (1 Peter 2:11). Similarly, in the words of the writer of Hebrews, it means living as “strangers and exiles.” (Hebrews 11:13). Paul put it this way: “Do not set your minds on earthly things, for our citizenship is in heaven” (Philippians 3:19-20). Paul explained why he felt that way: “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us (Romans 8:18). Keep in mind those are the words of a man who was taken to Heaven and personally experienced its glories (2 Corinthians 12:1-4).

The great Christian writer, C. S. Lewis, explained that to live with an eternal perspective means “living as commandos operating behind the enemy lines, preparing the way for the coming of the Commander-in-Chief.”¹⁵ Maranatha! (1 Corinthians 16:22). ♦

EDITOR'S COMMENTS:

Dr. David Reagan is the Founder of Lamb & Lion Ministries. Since stepping down from his role as leadership of the Ministry in 2020, he continues to write and occasionally appear as a guest on Christ in Prophecy. He also serves as a wonderful encouragement and well of wisdom to our staff and countless others.

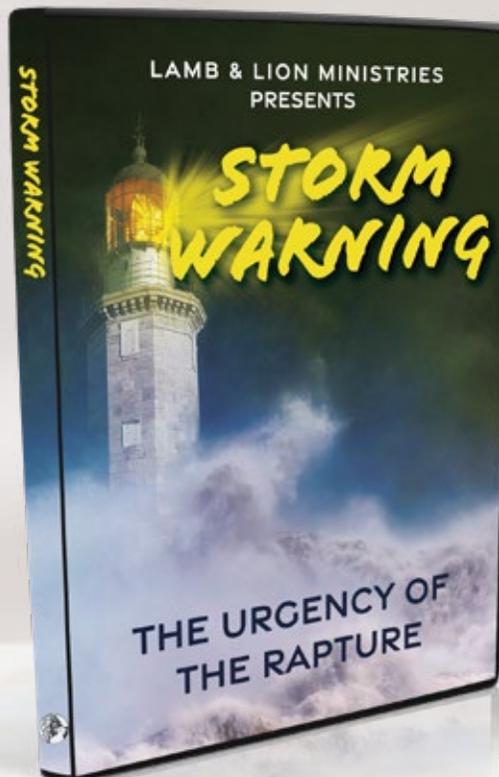
Footnote citations in the expanded version of this article may be found at our website at LambLion.com.

The storm is here. Watchmen are shouting their warnings that Jesus is standing at the very precipice of Heaven, ready to return and snatch away the Church in the Rapture. And the superstorm of the Tribulation is about to begin. Are you ready?

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THE DOUBLE-EDGED SWORD

How **Technology** is Keeping the **Biblical Worldview** from a **New Generation**

NATHAN E. JONES

ONE SIDE OF THE SWORD

Our society faces an existential crisis of epic proportions. And I'm not talking about rocket-high inflation, D.C. swamp corruption, discordant political division, or even threatening environmental concerns. While these crises all hold their rightful place in the pantheon of hazards, what we are truly confronting is the seismic collapse of the biblical worldview here in the West.

What's been the proverbial poisoned arrow to the Achilles' heel of our society? Humanism is the poison, technology is the arrow, and our Achilles' heel is the hearts and minds of our newest generation. We now reside in an age almost utterly devoid of the fundamental teachings of the Bible and the biblical worldview, and we are reaping the whirlwind for it. Watch the societal chaos raging across your news feeds, and you will undoubtedly agree.

You may be thinking, "The Humanism I can understand, but I'm not quite following you about the technology. Maybe you have some kind of grudge against technology?"

No, I assure you, I do not hate technology. Quite the contrary, I love it! After all, isn't technology just applying what we know to fix problems and make stuff? Technology can be thought of as the gadgets and devices we make, but it also includes the technical skills and creativity it initially takes to invent and forge these tools.

I have dedicated the last 25 years of my life to utilizing different technologies to reach people with the Gospel of Jesus Christ. The communications technologies that the Lord has provided His Church today have reached far more people for Jesus Christ than in any era before Itek's Rich-



Technology greatly benefits both individuals and society, but in the wrong hands, it can produce great harm. The lord of all evil—Satan—knows this.

ard Leghorn coined the term “The Information Age” back in 1960. Praise God!

THE OTHER SIDE OF THE SWORD

But, and you must realize this—technology is a double-edged sword. Technology greatly benefits both individuals and society, but in the wrong hands, it can produce great harm. The lord of all evil—Satan—knows this. He’s been steadily following his sinister plan for thousands of years to be a corrupting influence on humanity, and it continues to this day. The only difference between then and now is that Satan utilizes technology in his insidious mission to send as many people to Hell as he can before he himself is at last cast into the Lake of Fire.

Satan’s primary purpose for technology is to create distraction. And, it has been working in spades.

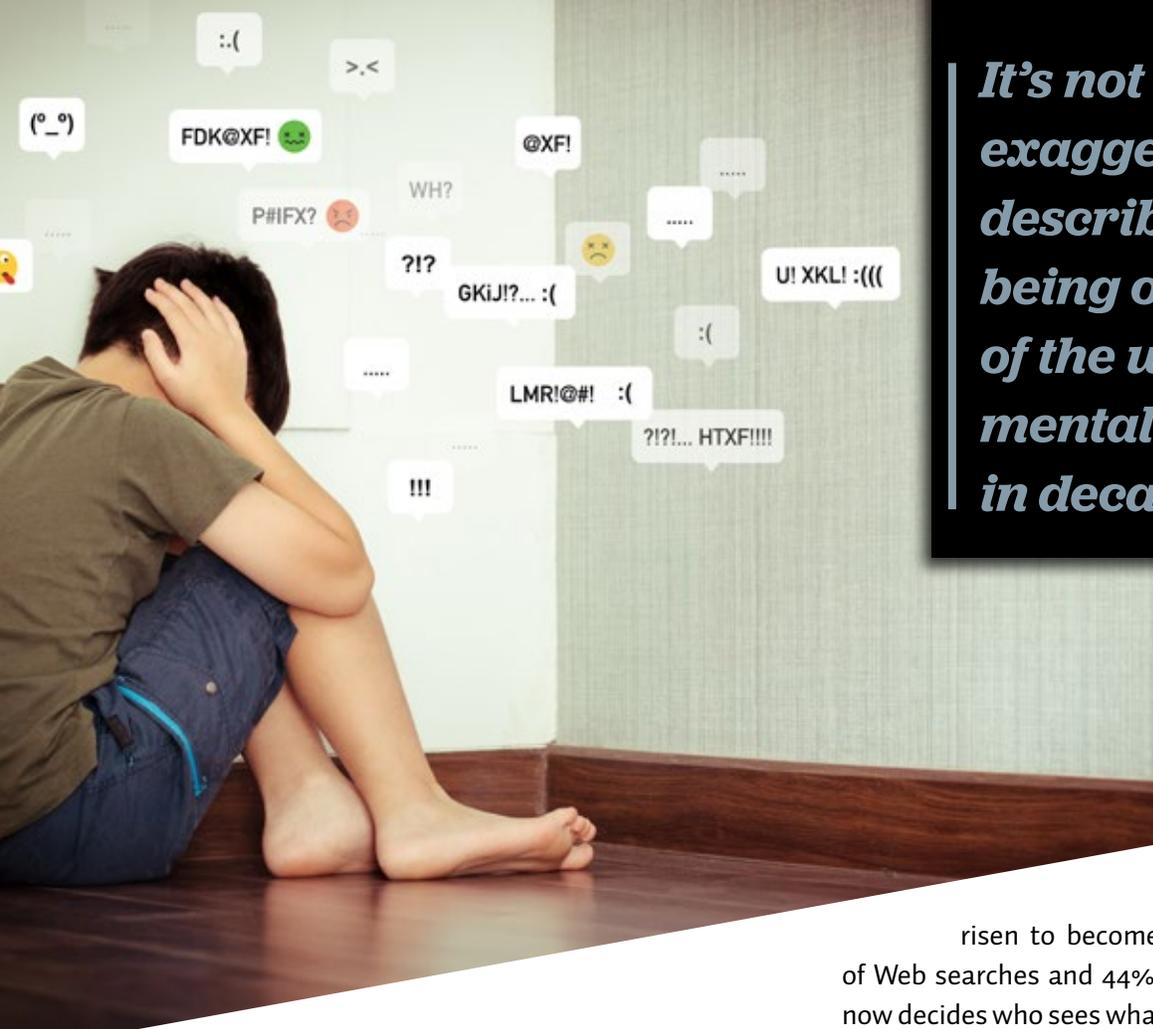
No other generation in the past has been subjected to as many distractions as the Millennials and Gen-Zs of today. Gen-Zs, in particular, have lived their entire lives never having known what life was like without being connected 24/7 to the Internet. This characteristic has led Jean Twenge, a professor of psychology at San Diego State University, to label Millennials and Gen-Zs as Generation Me and iGen, respectively.¹ And, after columnist Victoria Barret reviewed two studies about classroom attention

spans, she subsequently labeled the children of today as the Distracted Generation.²

A great price has been paid psychologically for these endless distractions. Barret cites a Pew Research Center finding where nearly 90% of teachers surveyed said that digital technologies created “an easily distracted generation with short attention spans.”³ In a Common Sense study, 71% of teachers surveyed said they thought technology was hurting attention spans somewhat or a lot, with 60% concluding that online distractions hindered their students’ ability to write and communicate in person.⁴

Though ever-connected to their “friends” over social media, losing in-person human relationships has caused Gen-Zs to find themselves increasingly homebound, jobless, dislocated, lonely, lethargic, physically weakened, depressed, and addicted to prescription pain killers. They are 35% more likely to commit suicide than previous less-technical generations. Twenge notes with some worry that “it’s not an exaggeration to describe iGen as being on the brink of the worst mental-health crisis in decades.”⁵

This abruptly-negative shift in teen behaviors towards troubled emotional states is not a Western problem either but has become a global cultural phenomenon. Twenge identifies the extent of the problem: “These changes have affected young people in every corner of the nation and in every type of household. The trends appear among teens poor and rich; of every ethnic background; in cities, suburbs, and small towns.”⁶



It's not an exaggeration to describe iGen as being on the brink of the worst mental health crisis in decades.

up with the exabytes of data being shared. And the Internet continues to expand into its third phase, seeking to encompass every device into the Internet of Things.

Alphabet, the parent company which owns Google, has

risen to become a monopoly, channeling 92% of Web searches and 44% of all emails generated, and it now decides who sees what information.¹¹ Cries of Internet censorship, especially against Christian and Conservative viewpoints, are on the rise. He who controls information controls the world.¹²

In today's world of advanced technology and hi-speed communication, many technologies drive visual learners to on-demand and streaming video. As technologist John Dyer points out, "Technology has become a kind of supra-cultural phenomenon that finds its way into every aspect of our diverse lives."¹³

Author Craig Loscalzo notes that digital media is perfect for engaging with the mosaic style of thinking used by the Post-Modernist, meaning they draw conclusions from seeing the parts rather than seeing the whole because they are a "sound-bite driven culture" who have neither endurance nor lengthy attention spans.¹⁴ A staggering 90% of U.S. Internet users ages 18 to 44 years watch YouTube and TikTok.¹⁵

The \$100 billion global gaming industry has also taken the world by storm. Gamers play an average of seven hours each week, but that has been increasing by 20-25% every year.¹⁶ The global gaming community transcends national borders, living within virtual worlds, sharing common experiences, and speaking in a common vernacular.

TECHNOLOGIES AT WORK

Computers are everywhere now. Smart devices are all the rage, and now people wear their computers on their bodies in the form of smartphones and watches. Billions of people have scrambled to purchase electronic devices, filling their houses and their lives with portable technology. Statista reports that the average person owns 6.58 computer devices, adding up to nearly 50 billion devices operating worldwide.⁷

Over 4.54 billion of the 7.77 billion people in the world are connected by the Internet.⁸ The average Internet user spends 6.5 hours online every day, generating 88,555 gigabytes of Internet traffic every second!⁹ The average person will spend nearly 4 hours each day on their devices, dedicating 90% of that time engrossed with any of the 5-plus million apps.¹⁰

Indeed, the Internet has developed into today's Tower of Babel. Language barriers are even becoming a thing of the past as translation apps turn one's smartphone into a Star Trek-like universal translator. The networks are getting faster and more robust as fifth-generation (5G) technology is being implemented at record speed to keep

Social media has added an average of 2 hours and 24 minutes per day spent multi-networking across an average of 8 social networks.¹⁷ Active social media users, primarily female, have passed the 3.8 billion mark on a plethora of popular platforms.¹⁸ Social media has become the primary means of communication among youth, even preferred alarmingly over in-person conversation.

THE NEW CULTURAL IDENTITY

What characterizes today's brave new culture? Media expert Steve Turner would describe it as "pop-culture" and notes just how vastly it suffuses just about every part of the lives of everyone everywhere.¹⁹ He warns that the driving spiritual forces behind much of pop culture are intent on altering the perceptions of the outgoing culture, often negatively towards God, the Bible, and Christianity. The result has been the transition of our society away from historical Modernist logic-based thinking to a Post-Modernist relativistic feelings-based post-Christian era.

Evangelism expert Rick Richardson describes the characteristics of this Post-Modern culture as including a common belief that people are their own gods, often engage in identity politics, are rampantly distrustful of authority, and hold a general belief that love rules. They have an overt fear of "the Patriarchy" and readily discard whatever came before, tending to view Christians as self-serving.²⁰ This is Satan's new ethos, carefully indoctrinating the masses worldwide into Humanism via their ever-present and ever-watching technologies, thus creating a new global culture devoid of any biblical foundation.

Pro-Humanist, anti-Christian, "having a form of godliness but denying its power"—the end of days culture Paul

warned Timothy about has, at last, arrived (2 Timothy 3:1-9). These deniers of the one true God, Paul promises, folly will be made manifest to all.

But, you Christian, know the Holy Scriptures that make you wise for salvation through faith in Christ Jesus. Flip that sword of technology and use it instead to reach our lost generation with the Gospel of Jesus Christ. Do so, and you will change the world. ♦

EDITOR'S COMMENTS:



Nathan Jones serves as Internet Evangelist at Lamb & Lion Ministries. He also co-hosts *Christ in Prophecy*, the Ministry's television program. He is a best-selling author and a prolific speaker at churches and Bible prophecy conferences.

Footnote citations in the expanded version of this article may be found at our website at LambLion.com.

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JONI EAREKSON TADA

WORLDVIEW FROM A WHEELCHAIR:

Eager to Embrace Our Heavenly Bridegroom

On the morning of my wedding, my helpers laid me on a couch in the church's bridal salon to dress me in my gown. They heaved and shifted my paralyzed body this way and that, trying to fit me into it, but when I sat back in my wheelchair, I groaned. In the mirror, I looked like a float in the Rose Parade.

Right before I wheeled up the aisle, my bouquet slid off my lap. That's when I spotted a greasy tire mark on my hem. My chair was spiffed up, but it was still a big, clunky thing with belts and ball bearings. I was not the picture-perfect bride.

Then I caught a glimpse of Ken at the front. He was craning his neck, looking for me. My face grew hot and my heart began to pound. Suddenly, my wheelchair and clumpy dress with its smudges didn't matter. I had seen my beloved, and how I looked no longer mattered. I couldn't wait to get to the front to be with him. I may have felt unlovely, but the love in Ken's face washed it all away. I was the pure and perfect bride.

That's what he saw, and that's what changed me.

ONE SEARCHING OF HIS EYES

Our first glimpse of our Savior may well be like this. Just one look from Jesus will completely transform us. And it's why everything in me cries, "Come, Lord Jesus" for I long to be free of the stain of sin. And why wouldn't I? Jesus gave Himself up for me "to present to himself, a radiant church without stain or wrinkle or any other blemish, but holy and blameless" (Ephesians 5:26-27, NIV).

He has given me a head start. For although my suffering has often felt overwhelming – as when I saw myself in that mirror – it's been God's choicest tool in making me holy. My affliction keeps purging sin and selfishness out of my heart, honing me into the picture-perfect bride. Heaven is the holy habitation where I'll be presented to Jesus spotless and blameless. And my suffering is helping with that.

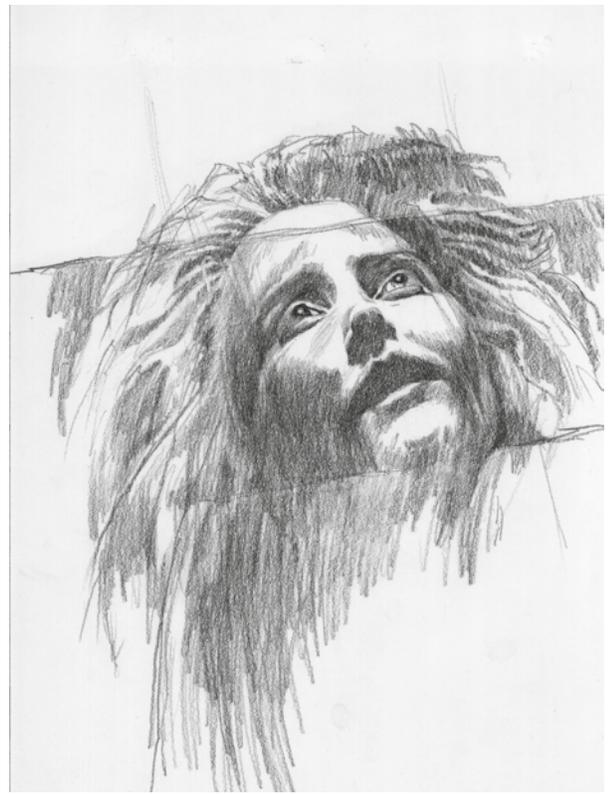
Some don't quite believe me. They think I want Jesus to come back so I can jump out of my wheelchair and walk again. Although at one time that was true, decades of leaning on Jesus in my suffering have driven my longings a lot deeper. A glorified body will be nice, but I want a pure heart. I want to be holy.

And so, as any hopeful bride-in-waiting, I'm getting ready for "Everyone who has this hope in Him purifies himself" (1 John 3:3, NIV). How can I cling to the very sins that crushed my Lover against His cross? Why would I allow the Serpent to coil himself around my heart when Jesus gave everything to crush his head?! My Savior is the fairest of ten thousand and His love is sweeter than wine – I know it, I thrive on His grace when I am weak – so, I strive to live a "self-controlled, upright and godly life in this present age, while waiting for our Blessed Hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave Himself... to purify for Himself a people that are His very own, eager to do what is good" (Titus 2:12–14, NIV).

SETTING WRONGS, RIGHT

I am not the only one who is aching for Christ's return. Revelation 22:17 tells us that "the Spirit says, along with the bride, "Come, quickly!" I can see why. As "the pledge of our inheritance," the Spirit grieves when Christ's betrothed shames the Name of her Lord with doctrinal distortions and moral failure. Even the world mocks and scoffs when "with scornful wonder, men see [the church] sore oppressed, by schisms rent asunder, by heresies distressed."

To the Spirit, forty years of obstinate rebellion from us in the desert must pale in comparison to 20 centuries of it. No wonder the Spirit and the bride say, come quickly, Lord, and wash away all sin with one searching of your eyes. For when you appear, we will finally be like you (1 John 3:2).



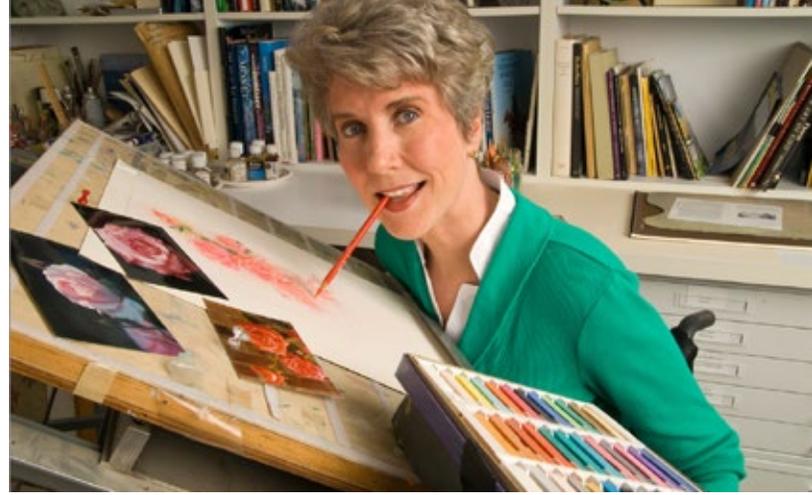
Joni's beautiful "Face of Anguish," drawing, created shortly after her diving accident.

And while the bride cries to be pure, so does the earth. Think of the horror and holocausts that sin has brought upon the world. I have felt the Spirit's pain when I see children with disabilities in impoverished countries being sold into slavery or further maimed to become pitiful beggars. Or when elderly people are abused. When children are aborted because of a chromosomal irregularity. I cry along with the Spirit for Jesus to come and "rescue the weak and needy; save them from the hand of the wicked" (Psalm 82:4, NIV).

Our bruised and broken planet, and all that dwells in it; all of creation, everything from



So, we cry, “Come, Lord Jesus!” For we belong to Jesus, and we will spend all of eternity praising the glory of His grace. Grace that rescued us from sin and sustained us in our weakness. Grace that brought us safely home (Ephesians 1:6).



starving animals to denuded forests – the entire universe – is standing on tiptoe, yearning for Christ to make things right at the unveiling of God's glory in His sons and daughters (Romans 8:19). Oh, come soon, Lord Jesus!

Yes, I ache for my Savior to speed His return, but I am keenly aware that, "The Lord is not slow in keeping His promise, as some understand slowness. Instead, He is patient... not wanting anyone to perish" (2 Peter 3:9, NIV). If, in all my afflictions I have tasted the goodness of God, how can I not share that same goodness with my neighbors? My Bridegroom would want that, and so I hurry His return, as it were, by giving the Good News to as many as possible.

THAT GRAND MOMENT

If we are blessed to be living at the time of Christ's return, we will literally hear Him respond to our cry. Soon – perhaps sooner than we think – “the Lord Himself will come down from heaven with a loud command, with the voice of the archangel and with the trumpet call of God” (1 Thessalonians 4:16, NIV). The Bridegroom cometh!

We are now getting to the heart of why we long for Jesus' return: it will be the end of the ages. Christ's kingdom will be complete. His matchless name, vindicated. Sin, death, the devil and his hoards, all of it, judged and destroyed. The glory of Jesus Christ filling the universe as He is crowned

King of Kings. Earth and heaven, restored.

At this, our faces may grow hot and our hearts may pound for, in a flash, we shall be glorified. We will finally grasp that the whole plan of redemption was the Father's way of securing for His Son the greatest of gifts; we, His Bride, His inheritance and joy.

So, we cry, “Come, Lord Jesus!” For we belong to Jesus, and we will spend all of eternity praising the glory of His grace. Grace that rescued us from sin and sustained us in our weakness. Grace that brought us safely home (Ephesians 1:6).

Now, picture with me great multitudes of the Redeemed, pulsing with joy and infused with light. Surrounded by the angelic host, we shall press in line with the great procession of the saved streaming through gates of pearl; an infinite cavalcade from earth's wide bounds and oceans' farthest coast, all in one joyous parade; countless generations, all lifting our diadems before God. “Hallelujah!” we will shout, “For our Lord God Almighty reigns. Let us rejoice and be glad and give Him glory! For the wedding of the Lamb has come, and His Bride has made herself ready” (Revelation 19: 6-7, NIV).

I am making myself ready, so Maranatha, Lord Jesus! Come soon to carry Your Bride across Your threshold, making all things – even us – new. ♦

EDITOR'S COMMENTS:

Joni Eareckson Tada is a beloved Christian author, speaker and internationally-renowned advocate for people with disabilities. She is the founder and CEO of Joni and Friends, a Christian organization who shares hope through hardship in the disability community.

This article was first published in DesiringGod.org on May 31, 2021, as “When My Quadriplegia Ends: What Makes Me Long for Heaven.” Joni recently made a guest appearance on Christ in Prophecy along with Tim Moore and Nathan Jones. To watch that episode and many more, visit our website at ChristInProphecy.org.





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personal
professed
formal

The classic definition of “worldview” takes some form of: “the lens through which one sees the world around them.” I think it is much deeper than this and much more complicated. In fact, I think there are three different categories that we should keep in mind when we try to define “worldview” or attempt to understand what it is.

For sure, we need to understand it not as a mere linguistic term or academic study, but as a critically deep and profound aspect of our own life.

WHAT IS A WORLDVIEW?

DEL TACKETT

FORMAL VS. PERSONAL

When we speak of a “worldview” there are two fundamentally different ways this can be used. The first is to refer to a “formal” worldview and the second is to refer to one’s “personal” worldview. These are vastly different from each other and should be defined separately.

A formal worldview is a set of truth claims that purport to paint a picture of reality. Formal worldviews are often

titled, such as Marxism or Islam or Christianity. One can find a good number of publications that lay out the truth claims for each of these formal “worldviews”. This just simply means that the “book” for each of these worldviews makes the strong assertion that its truth claims are really real.

A personal worldview is also a set of truth claims, but these truth claims aren’t written in a book, they are written on the heart. They are truth claims that are embraced so deeply that we “believe” they really do match reality. But the critical factor here is that once we believe that a truth claim is really real, it will drive our behavior: how we act, how we think, and how we feel. If you believe that you



are unlovable unless you weigh less than you do now, that belief will drive how you act. If you believe that your happiness and significance is based upon circumstances working out the way you have planned them and it appears that the chances of that happening are growing less probable, then you will find

yourself worried. Jesus dealt with the issue of worry and He clearly jabbed His finger upon the source: our beliefs.

This is the power of the personal worldview and the impotence of a formal worldview. No one acts on the ideas in a book. They act on the ideas in their heart. You can make up your own new formal worldview. You can write a book about it or maybe even a hundred books about it. You can give it a snazzy name, like Avatarism. But if no one embraces your truth claims as being really real, then you will have nothing but a dusty old book.

But if hundreds, or thousands, or even millions of people begin to read that book and believe your truth claims to be really real, even if they are totally false, then you will rule them with your ideas.

This is why Dave Breese wrote a book entitled *Seven Men Who Rule the World from the Grave*. How do they continue to rule? Because they each wrote a “book” with their own ideas in them, mostly false ideas, and people began to believe those ideas and in so doing, even long after the authors of those books were dead, their ideas continue to drive how people think, how they act, and how they feel. They are ruled by those ideas. Why? Because they are written in their hearts. They believe they are real. They became a part of their personal worldview.

This is the significance of ideas and the power of a worldview. But until it becomes part of one’s personal worldview, it is powerless. This is why the Scripture warns us to “guard our heart” (Proverbs 4:23). That is not to guard ourselves against being emotionally hurt by someone, it is to guard what it is we end up believing to be really real.

And if you were to write your book and only one person began to believe your ideas were real, you would be ruling that one person. This should be enough for us to take seriously another warning from Scripture: “Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.” (James 3:1)

The most important daily exercise of the child of God is to turn his eyes away from this world, and gaze upon the face of God.

If you are going to teach or write, you better make sure that the “truth claims” that you assert are really real. And the only way that I know to insure that, is to make very, very sure that your words are consistent with the Truth of God. If not, woe to you if some “little child should stumble” (Mark 9:42)

because of your false teaching.

There are more differences in these two worldviews:

- A **formal** worldview is usually quite comprehensive, dealing with most areas of life, if not all.
- A **personal** worldview can be quite spotty or incomplete.
- Studying a **formal** worldview is fairly easy.
- Trying to understand one’s **personal** worldview is not.
- A **formal** worldview can be crafted to appear quite logical (although a false worldview will always be filled with contradictions if you are willing to examine them).
- A **personal** worldview can be quite illogical. It can embrace ideas or truth claims that are very contradictory. It can be driven by selfish motives and desires, rather than reality. In fact, one’s personal worldview can be quite “unreal” and in certain areas it could be said that we are living in a “dream” world because our beliefs are so contrary to reality. When this is the case, it is usually because of our selfish motives: we believe what we want to believe.

SOURCE OF TRUTH

What is common to both, however, is that each relies upon a source of truth.

For the formal worldview, this is fairly easy to determine. A Christian worldview believes that truth has been revealed in both the creation of God and in His written Word. Islam believes it has been revealed in the Koran. Latter Day Saints believe it has been revealed in the Book of Mormon and other revelations to their prophets, such as The Pearl of Great Price. Naturalism believes that the

We can become quite good at crafting beautiful masks... the kind of masks that people love to see... and we can become masters of which masks to wear in front of certain people.



source of truth is found in science alone. Marxism and Leninism rests upon the writings of Karl Marx and Frederick Engels, who also happened to stand upon a worldview of Naturalism.

For the personal worldview, consistent with its inconsistency, we could find multiple sources of truth. However, in the truly selfish worldview, it is sometimes expressed that the individual's heart is the source of truth. So, "My heart tells me that..." is one's source of truth.

Sometimes a person begins to believe that a formal worldview is right in its understanding of the source of truth and adherents will attempt to mold their personal worldview to the doctrines of the formal worldview. However, it is quite unusual for an individual to have a personal worldview that perfectly matches a formal worldview. When selfishness or other motives drive our beliefs, then we can declare that we believe in a formal worldview's source of truth and its truth claims, but act in a different way.

And why do we act in a different way? Because we have other truth claims that have captured our heart that are deeper than the truth claims of the formal worldview. All of this leads us to the third type of worldview: the "professed" worldview.

This is a complicated thing, but not too much so. It is the thing that happens when we believe that it is in our best interest to "profess" a particular belief when we don't really believe it is real. And why do we believe that it is in our "best interest"? Because we have believed another truth claim that says so. For example, if I believe the truth claim "I will be happy if people accept me and think well of me" then I might act in a way that would make people accept me and think well of me. If I were in a Christian group and I wanted to be happy, then I would say "Jesus is Lord" when I don't really believe it. I might even memorize Scripture passages or go to church or raise my hands

in worship to show that I am really worthy of the honor and praise of those who see me do such things. This becomes my "professed" worldview and it is often difficult to separate the "professed" from the "personal". Often times, the "professed" is the open profession of things consistent with the formal worldview, but it may be miles away from the personal worldview.

I believe God is speaking to this when He declares "These people draw near to me with their mouth and honor me with their lips, but their hearts are far from me." (Isaiah 29:13) This is a "professed" worldview in action. But the omniscient God is not fooled by the "professions" we make for He "looks at the heart." (1 Samuel 16:7) This means that He doesn't just know how you "feel." He knows what you *really* believe despite what you "profess."

This is why we must not fool ourselves in thinking that our "professed" worldview is equal to our "personal" worldview; nor that our "personal" worldview is equal to the "formal" worldview that I am associated with—just because I am a member of a church or synagogue or mosque or Freethinkers Society.

Mark records that Jesus knew what people were thinking in their hearts (Mark 2:8). We can become quite good at crafting beautiful masks...the kind of mask that people love to see...and we can become masters of which mask to wear in the presence of certain people. We do this because we believe, in our hearts, that our significance and pleasure and happiness is bound up in what people think of us. So we wear a mask and fool everyone.

Everyone, of course, but God. He knows our heart. ♦

EDITOR'S COMMENTS:

Del Tackett is a retired Air Force officer who served as the President of the Focus on the Family Institute. He created and taught Focus on the Family's The Truth Project, a Christian worldview curriculum that has impacted over 12 million people worldwide.

THE INBOX

TIM MOORE

Providing Answers to Your Questions in the Light of God's Word.



Q: Why should we care about the worldly realm of politics if Jesus is coming again soon?

A: This is a good question, because it goes to the heart of our role in the world as followers of Jesus Christ. Jesus told us to be “in the world, but not of the world,” and the political realm seems to reek of worldliness. You might say it is a swamp.

Having served in a legislature at the state level, I can report that Charles Dickens’ description in “A Tale of Two Cities” applies to the political realm. As in war, you can witness both the altruistic self-sacrifice and the utter depravity of man.

“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair.”

– Charles Dickens “A Tale of Two Cities”

Nevertheless, we cannot relegate this sphere of human endeavor to Satan and his minions. The repercussions of decisions made and policies enacted in the political realm impact every person within a jurisdiction. And so, if we are to be salt and light in this darkening world, we must stay engaged and wield influence in this arena. Even as I say

that, our goal is not to be a mere voting block or interest group, but to act as conduits of the Holy Spirit wherever He leads us to serve.

It is obvious that Bible prophecy impacts the political realm with forthtelling and foretelling. The ancient prophets often directed their charge to the king in power. Samuel called out and then rejected Saul, Nathan called out David, Jonah preached to Nineveh and the king was led to repent. In the New Testament, John the Baptist called out Herod the Tetrarch—speaking truth to power despite the risk to his own life.

Twenty years before he became the Dutch prime minister at the turn of the last century, Abraham Kuyper said, “There's not a square inch in the whole domain of human existence over which Christ, who is Lord over all, does not exclaim, 'Mine!'” If we believe that to be so, if we believe that the Holy Spirit indwells every believer and empowers the Church so that even “the gates of Hell shall not prevail against it (Matthew 16:18, KJV), then our course is clear.

Although final fulfillment of the promises of God await the return of our Savior-King, we must endeavor to “make His blessings flow, far as the curse is found” (Isaac Watts, Joy to the World, 1719). ♦

EDITOR'S NOTE:

An upcoming episode of *Christ in Prophecy* will feature Jeanne Nigro and her new book, “The Lies We Believe about Faith and Politics—The Way Forward” – available at Amazon. The question above reflects a common question posed to Lamb & Lion Ministries every election cycle. Anyone who has pondered the role followers of Jesus Christ should pursue in the political arena should be sure to watch this episode.

Through His Eyes

John Salom



I first had the privilege of stepping foot in the land of Israel in 2008 as an airline pilot sent on an ad hoc charter to Tel Aviv's Ben Gurion International Airport.

At the time, I knew very little about the modern State of Israel, much less the prophetic significance of its very existence. I was simply excited to be in the land where so many Bible stories that I had known my whole life had taken place.

Upon landing, I performed my duty as a Captain and checked in with our crew scheduling department to determine our next flight assignment. You can imagine my delight to hear that another one of our planes would not be passing through Israel for another eight days!

"Hang tight, John, and enjoy some hummus and shawarma," I heard on the other end of the line, "you're going to be there for at least a week."

So, after checking in to the Renaissance Hotel right on the Mediterranean's shores, I began to concoct a plan for my crew. I was determined to take advantage of this incredible gift that had just fallen into our laps. We were on the clock at work and had just been told that there was no

where for us to go. Translation: we were on a paid vacation in Israel!

That night, we took a cab to the old town of Joppa. As we sat down to a wonderful meal on this cool June evening, we marveled at the beautiful view and the shoreline that stretched out before us. It never occurred to me as I watched the twinkling lights of Tel Aviv reflecting off the waves of the Med, that this was the very port where Jonah had begun his ill-fated journey to Tarshish. I had no idea that we were also just blocks away from the location of Simon the Tanner's house on whose rooftop Peter had once had the vision of a sheet being brought down from heaven.

Over the next week, I finally devised an affordable-enough plan for us to go and see the Holy City, Jerusalem. For a mere \$3.00, I convinced my crew to board an early morning bus in Tel Aviv that would transverse the center of the country on Highway 1, going from West to East (both literally and metaphorically). As we

boarded the bus, we quickly began to feel just how out of place we were.

Sitting right in front of me was a girl who couldn't have been much older than 17 with an Uzi submachine gun strapped to her back, having just recently begun her service in the IAF as all young people of this nation were required to do. Everyone on the bus was "packing heat," as they say, everyone except for me, my First Officer, and my Flight Engineer.

We eventually arrived in the newer part of Jerusalem, and from there, we caught another bus that would take us over to the old part of the city.

We took our spots on the front row of seats as the entire bus filled up with Orthodox and Hasidic Jews headed for the Western Wall. They sat staring at these silly Westerners, wondering how we had managed to find ourselves on their bus. The whole experience was quite humorous, and it was painfully clear to all that we had no idea what we were doing.



Beautiful Sunrise on the Sea of Galilee

Photo by John Salom

Minutes later, I found myself standing before the famed Western Wall. Over the course of next few hours, we climbed up the old outer walls of the city and walked atop them, made our way to David's tomb and clumsily darted about Jerusalem, completely unaware of what we were looking at.

Eventually, our walkabout landed us at the Garden of Gethsemane. As I peered into the garden through an iron gate, I did my best to hold back the tears, a flood of emotion sweeping over me. I didn't want my crew to see their Captain crying. We ended the day at the summit of the Mount of Olives, which afforded us spectacular views of Old Jerusalem. Finally, we worked our way back toward the shores of the Mediterranean, returning to our hotel in Tel Aviv. That night I lay in bed with tears streaming down my cheeks, as emotional as I had ever been, recalling all the day's events. It would be 14 years before I would ever see Jerusalem again.

Fast forward to May 14, 2022 (a date of prophetic significance, no less exactly 74 years after Israel had become a nation in a day). How much the world had changed in just under a decade and a half; but more importantly, how much this man had changed in as many years! The Lord had done a profound work in my life, and on this day, a very different man once again touched down on the tarmac of Ben Gurion Airport.

My worldview was vastly different than when my first

visit to the Promised Land had taken place; a worldview that was about to evolve even further. Having gained much more advanced knowledge of Scripture and a vastly improved understanding of Bible prophecy, this visit would allow me to see Israel through entirely different eyes. Not only had my grasp of Scripture dramatically improved over the years, but I would join a group of pilgrims on a pilgrimage led by a dynamic team of two highly-knowledgeable men on this visit.

This time, it was Lamb and Lion's own Tim Moore who would be at the helm, and he wonderfully expounded on modern and ancient Jewish history at each site throughout the Holy Land. At his side, our Messianic Jewish tour guide, Erez Bar-David, stood at the ready to offer his own meticulous expertise.

It is one thing to read through and meditate on Scripture, flexing the muscles of our imaginations to attempt to grasp what once took place or is even now taking place. It is quite another to witness firsthand those locations where the events of Scripture once played out and are still playing out even today! To be able to peer for a moment through a 1st Century looking glass with 21st Century eyes does not merely change one's worldview; it is an earth-shaking game changer that can build your faith in ways you had never imagined before.

Looking back into Bible history by literally walking in the footsteps of Jesus can be described as nothing less than utterly life-altering. My career over the years has taken me to six different continents and nearly 90 different countries, and at last count, I have managed to circumnavigate the globe some 300 times in my life.

Arising just before dawn one morning, I snuck out of my room in Tiberias and found my way down to the shores of the Sea of Galilee. I listened as the birds sang songs to their God, who daily provides for them and was given a most unique gift, as I watched the sun rise over the Golan Heights, casting a golden shadow onto the waters upon which Jesus had once walked. In all my travels, I have never encountered a moment quite like that one.

What can one call an experience for a believer who walks through the ancient cities of Magdala or Chorazin or Capernaum? How does a Christian process that moment when he stands before the Garden Tomb or bows his head and places his hand on the Western Wall in prayer? What are we to do with a private moment in the Garden of Geth-

semane, where under the shade of an olive tree, we are allowed to “watch and pray”?

These experiences are not something we can fully grasp on an intellectual level but are best processed with the help of the Holy Spirit, who is able to open the eyes of our hearts. A land once described by the famous American author Mark Twain as “a hopeless, dreary, heartbroken land” has today become precisely what the prophet Eze-kiel long ago foretold:

So they will say, “This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited.

Today’s pilgrim can peruse the pages of the past and see the fulfillment of Deuteronomy’s curse. Moreover, they can bear witness to God’s promise through His holy prophets that a day would come when He would once again regath-er His people (in unbelief) back to the land of their fathers, for His Name’s sake.

***“I was blind,
and now I can see!”***
John 9:25



The words of Paul in his epistle to the Romans pierce the heart while standing at the Western Wall and observ- ing the Orthodox Jew in his prayers. “For I bear them wit- ness that they have a zeal for God, but not according to knowledge.”

It’s enough to make the stoutest heart crumble, know- ing that “blindness in part has happened to Israel.” I can only pray for the Day to be hastened when that tree I have been grafted into is again wholly restored!

A pilgrimage to Israel does not alter one’s worldview; instead, in the context of Scripture, it helps one to see a glorious glimpse into God’s worldview. I only wish that ev- ery true Bible-believing Christian could have such a bless- ed experience. Perhaps our gracious God will bestow you with such a blessing in the future. Until then, I will leave you with the words of the Jews of the Diaspora who, for centuries, would shout this phrase at the conclusion of the Passover Seder: “Next year in Jerusalem!” ♦

EDITOR’S COMMENTS:

John Salom is a commercial airline pilot who participated in Lamb & Lion Minis- tries’ May 2022 Israel pilgrimage. He is an avid Bible student, teacher, and writer.



John Salom teaching at Mt. Carmel in Israel

Join us for our next Holy Land pilgrimage and walk in the footsteps of our Lord! Stay tuned for details at LambLion.com!





Your Worldview May be More Secular Than You Think

SEAN MCDOWELL

Ayouth pastor once asked me to speak to his students and challenge them to think Christianly. Rather than giving a talk, I decided to engage them in a conversation that would (hopefully) unearth how deeply their thinking had been formed by secular ideas.

I wrote a simple question on the board and asked them to respond: “What does it mean to be a person who is free?” After making sure they knew the question was more personal than political, I asked for their thoughts.

After some discussion and reflection, they agreed on the following definition: “Freedom is being able to do what you want without restraint.” In other words, they understood freedom as an individual doing whatever he or she desires without constraint (law, person, etc.). Thus, the free person is truly the author of her own life.

DOES A PERSONAL GOD CHANGE ANYTHING?

Then I followed up with a second question: “If a personal God exists, would that change how we understand freedom?” After some reflection and interaction, they agreed that the nature of freedom would essentially be the same with or without God, and that God would only add the reality of consequences. God may add guilt in this life, or consequences in the afterlife, but His existence would make no significant difference as to what it means to be free.

For the next hour, I lovingly pressed them to consider how they had unwittingly adopted a secular view of freedom without even realizing it. Let me explain.

If God does not exist, then these students expressed a reasonable view of freedom. After all, humans have no divine accountability and are the result of a blind, purposeless evolutionary process. The free human being would simply be one who can live however he wants to live.

A PERSONAL GOD CHANGES EVERYTHING

But what these students failed to understand is that the existence of a personal God changes everything. That’s right, everything. The definition the students expressed is a negative understanding of freedom that might be called “freedom from.” Being free from constraint is one aspect of freedom. But it is only half the story.

If God exists, then we also need to consider a positive aspect, which is sometimes called “freedom for.” Just like a car that has been designed by its creator to operate in a certain fashion, humans have been made for a greater purpose and experience freedom when they discover and live that purpose (Gen 1-2). It is only when we know truth, and align our lives to it, that we can experience genuine freedom. Simply put, the free person is the one who is able to live in accordance with God’s design.

The secular view says to live as you want. The Christian view says to cultivate the right wants. The secular view emphasizes the individual as supreme. The Christian view says that loving God and loving others is supreme. The secular view says that we create existential truth. The Christian view says we discover truth.

We all live our lives based on some understanding of freedom. The key question is not *if* we have a view of freedom, but *what* view we hold. Is our worldview more informed by our increasingly secular culture or by Scripture?

It can’t be both. ♦

EDITOR'S COMMENTS:

Dr. Sean McDowell is a gifted communicator who has followed in his father, Josh's, footsteps as an advocate for Christian faith. He serves as an Associate Professor of Christian Apologetics at Talbot School of Theology, Biola University. He has written, co-authored, or edited over twenty books, and regularly travels throughout the United States and around the world proclaiming the Gospel.

How Will We Live Now?

Francis Schaeffer's *How Should We Then Live* After 40 Years

Dr. Al Mohler



The year 1976, the very year that many Americans came to know that evangelicals even existed, continues to reverberate throughout evangelical Christianity. The towering giants of the evangelical world at that time seemed to see our world in increasingly hopeful terms. The urgent cultural crises of the 1960s appeared to be in recession.

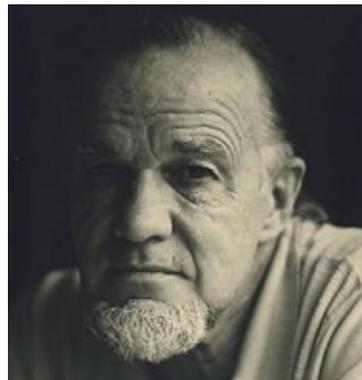
As we now know, it was not really so. In 1973 the Supreme Court handed down the *Roe v. Wade* decision legalizing abortion on demand nationwide. Larger intellectual currents were setting the stage for a massive shift in the culture. Evangelicals were wearing “I Found It” buttons and building massive megachurches, but the culture was shifting toward a hostile secularism that would not be fully apparent for a generation.

Still, some saw it coming. I turned 17 years old in 1976, facing my last year of high school and trying to figure out the world around me. An apologetic crisis had troubled me for a couple of years by then, and I needed help. I was already facing some of the issues and questions that would

explode onto the American scene in coming decades. Thankfully, I did get help from multiple sources.

D. James Kennedy introduced me to the writings of Francis Schaeffer. I devoured *He is There and He is Not Silent* and *Escape from Reason* and *The God Who Is There*.

At that point, I had not met Francis Schaeffer, but his



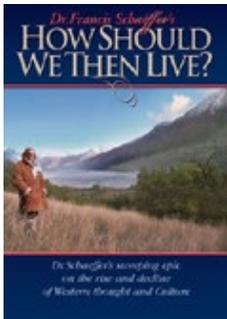
Francis Schaeffer

writings were a form of theological rescue for me. I did not fully grasp all that Schaeffer presented in his books, but I did get his main points, and they gave me a way of understanding how the Christian faith related to and answered the questions of the world around me.

I was asking huge questions. At the same time, I was captivated by a world that had opened to me through two British television series, both like nothing that had been presented in that medium before. I watched every minute of Sir Kenneth Clark's magnificent series *Civilisation* and then Jacob Bronowski's, *The Ascent of Man*. Bronowski's telling of the human story and the rise of modern science was fascinating to me, but I knew that much of what he was presenting flatly contradicted Christianity.

Civilisation on the other hand, raised no such alarm. I was hanging on every word and image as Kenneth Clark told the story of Western civilization and illustrated every epoch with his masterful explanation of painting and architecture, literature, and music. I was hooked, and I wanted to see the cathedrals and abbeys and museums and libraries that Sir Clark showed me on television for the very first time.

But Kenneth Clark was also telling a story—with art and aesthetic values at the center. I knew of the Protestant Reformation, but I did not know enough to understand that Sir Clark was telling the story of the civilization and culture of the West from a humanistic worldview.



In 1976 Francis Schaeffer released *How Should We Then Live? The Rise and Decline of Western Thought and Culture*. I eagerly read it from cover to cover, knowing that Schaeffer was telling the story of Western civilization as well.

“How Should We Then Live?” was both a book and a multi-episode video project, just like Sir Clark’s *Civilisation*. This was not a coincidence. Schaeffer was deliberately answering both Bronowski and Clark. He was telling a very different story.

The subtitle of the book made that clear—*The Rise and Decline of Western Thought and Culture*. That was virtually the opposite of Sir Clark’s story. Schaeffer did not disagree with every argument of Clark’s *Civilisation*, but he did disagree with many of Clark’s arguments and, more importantly, with a humanistic interpretation of the main story.

The main title of the book struck me as odd. It still does. It is correct, in terms of English usage, but I found it an odd way to ask the question. Then again, Schaeffer was odd. He famously dressed as if he had come down from the Swiss mountains in a previous century. In one sense he had. Francis Schaeffer and his wife, Edith, had founded and then directed L’Abri Fellowship, a ministry in the Swiss mountains, drawing disaffected and confused young people from around the world, mostly the United States.

He presented them with the gospel of Jesus Christ and, strangely and wonderfully enough, answered their questions with a rational and demonstrative apologetic for biblical Christianity. While other leaders were building the evangelical empire, the Schaeffers took in scores of long-haired and intellectually agitated young people, engaging their minds and interpreting the culture.

I read *How Should We Then Live?* cover to cover in the first weeks of my senior year of high school. At \$12.95, back then it was a costly book to buy with my own money. It was worth the price, but Schaeffer’s book troubled me.

Who was right about the main story of Western civilization: Francis Schaeffer or Sir Kenneth Clark? I wasn’t sure at first. Sir Clark pointed to the continual rise of the culture



over centuries, right down to the present. Schaeffer saw modern culture as overwhelmingly opposed to God and disintegrating, cut off from any ability to make transcendent judgments or truth claims.

He saw the looming humanism as a direct challenge to Christianity. I realized then that Sir Clark believed the same, and yet he saw the new humanism as a liberation from ancient but persistent religious beliefs. To my chagrin, I had not realized the presuppositions behind Kenneth Clark’s story of civilization.

The collision between Kenneth Clark and Francis Schaeffer, confronted in my first reading of *How Should We Then Live?* introduced me to the great collision of worldviews that became a central interest and urgency in my life. On the one hand, I felt embarrassed that I had not recognized the problems with Sir Clark’s storyline. On the other hand, I knew that I desperately wanted to understand the intersection of ideas, morality, art, culture, architecture, music, science, philosophy, and biblical Christianity.

Schaeffer did not tell the story perfectly. Some of his generalizations were too broad and some crucial details were missing. Later critics would target Francis Schaeffer as the architect of an unsustainable effort to rebuild evangelical Christianity in a recovery of Reformation theology and biblical authority. More liberal critics have argued that Schaeffer established a dead end from which evangelicalism has not yet recovered.

I see the truth as very different from that assessment. Later generations of evangelical scholars have accomplished far more than Francis Schaeffer in terms of academic scholarship and influence. But Francis Schaeffer was both asking and answering the most urgent questions long before the renaissance of modern evangelical scholarship.

Most people catch their presuppositions from their family and surrounding society, the way that a child catches the measles. But people with understanding realize that their presuppositions should be chosen after a careful consideration of which worldview is true.



Years before words like “worldviews” and “truth claims” entered the common evangelical vocabulary, Schaeffer was introducing the terms and stressing their importance. He knew that the great conflict of worldviews was underway, and he cared deeply about a generation of young people who were even then deciding between Christianity or intellectual revolution.

Schaeffer also believed that our worldview inevitably determines our moral judgments and understanding of reality. He was right when he challenged Lord Kenneth Clark to an intellectual duel, even if Sir Clark might scarcely have cared if Francis Schaeffer existed. Schaeffer did not set out to convince Sir Clark that he was wrong about the trajectory of civilization in the West; he wanted Christians to understand what was at stake.

Schaeffer was absolutely right when he began “How Should We Then Live?” with these words: “There is a flow to history and culture.” Yes, there is such a flow, and Christians had better know which way the culture is flowing.

“People have presuppositions, and they will live more consistently on the basis of those presuppositions than even they themselves may realize,” Schaeffer wrote, and he was talking this way when most evangelicals were unaware of the storm of worldviews that was coming. He perceived the presuppositions of the looming humanistic and secular worldview as showing up first in art and high culture. He was right. While most evangelicals were watching *Gunsmoke* and taking their kids to the newly opened Walt Disney World, Schaeffer was listening and watching as a

new worldview was taking hold of the larger culture.

He was also right that the greatest threats to evangelical faithfulness were the promise of personal peace and affluence. He was prophetic in criticizing the Christian church for a legacy of racism and the abuse of economic abundance. He was right when he looked to developments like *Roe v. Wade* and knew that something seismic had shifted in the culture, and that bigger shocks were yet to come.

He was asking precisely the right question: *How should we then live?* That question which troubled Schaeffer so much in 1976 troubles all of us now. We are about to find out if Christians in this generation are going to believe and live authentic biblical Christianity. How will we live now? ♦

EDITOR'S COMMENTS:

Dr. Al Mohler is the President of The Southern Baptist Theological Seminary in Louisville, KY. He hosts “The Briefing,” a daily analysis of news and events from a Christian worldview—and has been called “an articulate voice and intellectual leader of evangelical Christianity.”

Al Mohler recently expressed his eschatological worldview this way:

I'm a premillennialist. I'm also an historic premillennialist. I believe that the rightful interpretation of Revelation 20 is that Christ will come and then He will establish a thousand year reign, in which He will fulfill all the biblical promises and prophecies of that reign.

That's historic premillennialism. I hold to that view. I do not believe that it is any impediment to cultural engagement because we do not know when Christ will return, and until then He calls his church to be faithful, and there are plenty of commands from Christ in scripture about what that would look like.

Wavering Between Two Opinions

Forty-nine years ago, the United States Supreme Court handed down its infamous “Roe v. Wade” decision. In an instant, the Court legalized abortion throughout the Nation. Since January 22nd, 1973, the United States has tolerated much more liberal—which is to say, unrestrictive—abortion laws than every other western nation. Only places like China and North Korea have been more unabashedly committed to abortion.

On June 24th, 2022, the Supreme Court overturned that horrific decision. The majority opinion echoes the overturning of previous decisions that enabled slavery, discrimination, and other injustices. Evangelical Christians, Catholics, and others who have been praying for an end to this evil scourge have reason to praise the Lord.

This was a day for thanksgiving, but our work is not done. As Franklin Graham pointed out, “sadly, this decision is not an end to abortion—it pushes the battle back to the states.” Enraged voices from the left are already inciting vandalism and violence. Democratic officials are pledging to promote abortion in blue states, even promising to pay for abortions and travel expenses for women living in red states.

In the face of the political outrage that is coming, many Republicans will waver—just as they have done on homosexual marriage and the transgender revolution. Their pro-life stance will wither unless it is grounded on something (and Someone) more lasting than political expediency. Those of us who are committed to defending innocent life will need to redouble our efforts—and our prayers.

Satan is raging right now. Recognizing that his time is short, he has already been accelerating his deceptions and his accusations. For 49 years he deceived the Nation that claimed to be “one Nation, under God” to kill its own unborn children. However, like Molech and Baal in the ancient world, Choice has proven to be false god. It has demanded the death of over 60 million American babies and stoked a culture of wanton self-idolization and violence. God was unwavering in His denunciation of this abominable practice in the Old Testament—and of those who per-

petrated such evil in the land.

God does not change and He will not be mocked. As you witness the rage that has ensued following this Supreme Court decision, ask yourself who is being served.

Rabbi Jonathan Cahn pointed out that we are in the 50th year since Roe v. Wade. He states, “in the Bible, the 50th year is the Jubilee—the year of restitution, when that which is taken is restored, and that which was done is reversed.” A Jubilee is a demonstration of grace—something that evokes celebration in the midst of humility.

Asked if he felt he played a role in the reversal of Roe v. Wade, Former President Donald Trump deflected credit to where it belongs. He said, “God made the decision.”

America is at a moral and spiritual crossroads. The choice is ours. Elijah challenged the people of Israel to consider how long they would waver between two opinions. Would they follow Baal or the LORD God? The people gathered at Mount Carmel did not answer his question (1 Kings 18:21).

That same question hangs over our society right now. We are wavering between two opinions: some advocate for protecting innocent life, while others cavalierly encourage snuffing it out in the womb (and beyond).

Someday very soon, every knee will bow and every tongue will confess, “The LORD, He is God; the LORD, He is God!” (1 Kings 18:39). Until that day, Satan will rage. His minions will rage. Those who are deceived and those who are deceivers will rage. But, standing on the Rock of our salvation, we will not be shaken (Psalm 62:2).

Our prayer will remain, “Thy will be done—on earth, as it is in heaven.” And, while we wait for our soon-coming King to flood the earth with peace and righteousness, we can cry out, “Maranatha! Come quickly, Lord Jesus!”

Blessed be the Name of the LORD!! ♦



SIGNS OF THE TIMES



NATURE

· In the 1970s, Leftist alarmists were warning that the earth was poised to enter another ice age; now, global warming has given way to climate change—an ever-changing, never-subsid-ing mantra of alarmism.



· The James Webb space telescope began sending pictures back to earth from its position at L2—one of the so-called Lagrangian points that allows it to “hover” in space about a million miles behind the earth (as viewed from the sun); its first images show the incredible beauty of the universe God created.

SOCIETY

· As more and more nations prioritize an elusive ESG score (based on ill-defined “environmental, societal, and governance metrics”), inflation is rising and economies are faltering around the world—leading to declining GDP and increasing poverty and unrest.



· The Biden Administration is doubling-down on its effort to up-end millennia of human sexuality by supporting a radical transgender agenda; sidelining Title IX laws designed to protect women, colleges are being told that men *identifying* as women must be housed with women—even sharing the same room. In New Jersey, a male prisoner named Demi Minor who identified as a woman was transferred out of the state’s only women’s prison after impregnating two actual women.



SPIRITUAL

· Continuing the tragic abandonment of convictional Christianity, the leaders of United Methodist Church are systematically refusing to uphold the denominations own bylaws as upheld by its recent conventions; in just one example, the Methodist Iliff School of Theology in Denver includes “students who are professing Hindus, universalists, Jews, Muslims, Buddhists, atheists, [and] agnostics”—and one senior Christian theology student who serves at a local Wiccan church [Dr. Matt Ayars, cited in AFA’s “The Stand” — May 2022].



· Students for Life of America (SFLA) has documented the entanglement of many Christian universities with Planned Parenthood, including Texas Christian, Virginia Wesleyan, Southern Methodist, and Ohio Wesleyan Universities.



WORLD POLITICS

• While the West wrings its hands, Russian President Vladimir Putin and Turkish Prime Minister Recep Erdogan recently visited Iran to strengthen a trilateral relationship; Turkey's NATO membership has not stopped Erdogan—a committed Islamist—from courting new alliances with nations hostile to the West.



• The pain being experienced by Americans due to rising inflation is having a devastating impact in many countries on the brink; higher costs and limited food supplies are increasing the risk of dangerous geopolitical instability. [Ukraine and Russia provided 82%

of Egypt's grain supply in recent years.]

TECHNOLOGY

• Saudi Arabia is planning a mega-city southeast of Eilat, Israel, called Neom ("new-future"). Configured in a 100+ mile line and towering over 1,600 feet, it will include high-speed rail to connect millions of people. The artificial intelligence and security technology it incorporates will make it possible to track every person on a continual basis.



• Medical researchers are pushing to perfect the transplantation of pig organs into human recipients, with the realization that, surprisingly, pig tissue is most compatible and least likely to be rejected; by the time the harlot of Revelation 17 appears riding a scarlet beast, she just might have the heart of a pig.



ISRAEL

• While America comes to grips with a growing threat from China, Israel is being left largely to its own devices relative to Iran; the Islamic republic has long declared its intention to annihilate the Jewish state, and recently claimed that it has the technical savvy and sufficient nuclear material for 5 bombs; meanwhile, as recently



FROM THE EDITOR: Every month brings another cascade of signs in all the categories we track here at Lamb & Lion Ministries. As Dr. David Reagan has observed, 100 years ago a faithful student of Bible prophecy accepted by faith that the Lord would fulfill all His promises regarding the Signs of the Times pointing to the end. Today, you would have to be blind not to see them proliferating all around us! The entire emphasis of this edition of the *Lamplighter* has been aligning our perspective with God's. We should see the world as He sees the world. When we do, our natural inclination toward worry and fear will be replaced with bold assurance that He is weaving all things together for our good and His glory (Romans 8:28).

as June, the Biden Administration has plead with Iran to renegotiate the 2015 JCPOA (nuclear deal) with the United States.



• Israelis have witnessed a significant rise in Palestinian terrorist attacks, with groups like Hamas, Hezbollah, Palestinian Islamic Jihad, al-Qaeda, and ISIS gleefully celebrating each murder—and rushing to claim credit for the carnage.

***Though the earth give way
and the mountains fall into
the heart of the sea, though its
waters roar and foam and the
mountains quake with their
surging...we will not fear.***

Psalm 46:1-3

Islam and Christianity

TWO ROADS TO THE SAME GOD?

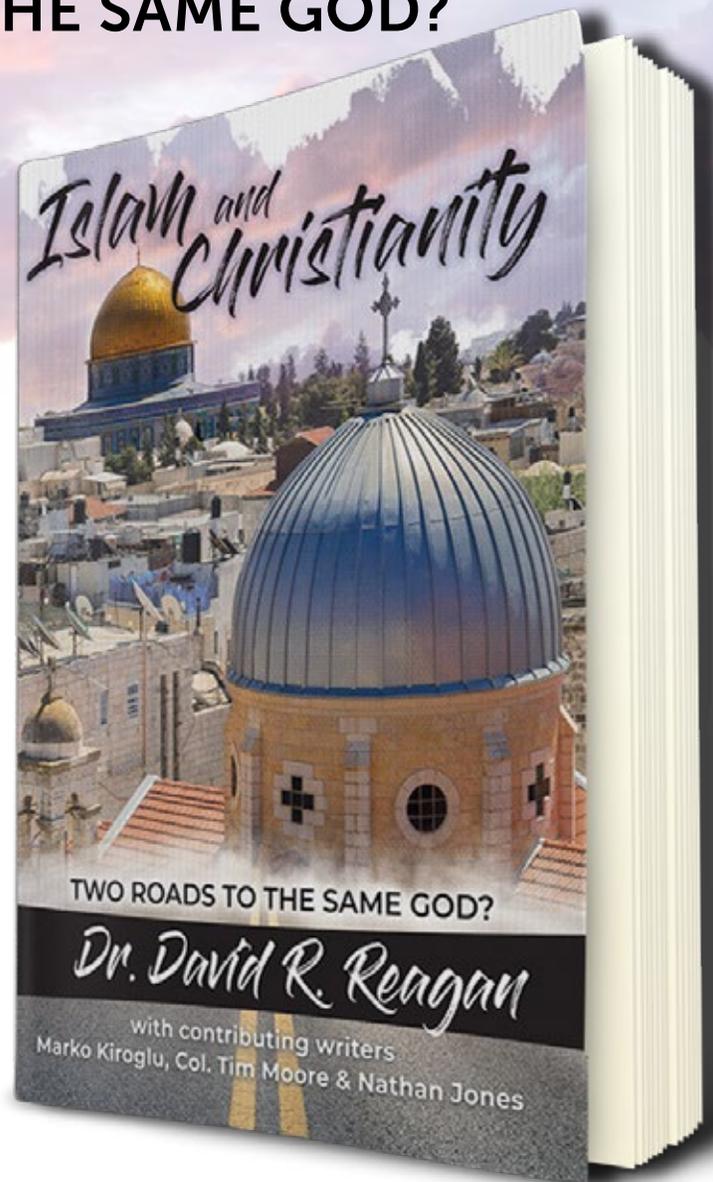
- Are Christianity and Islam compatible?
- Do Christians and Muslims worship the same God?
- Are Christianity and Islam roads that lead to the same God?
- Are the Islamic holy scriptures, known as the Qur'an, inspired by God?
- Is the Jesus of Islam the same as the Jesus of the Bible?
- Are Islamic fundamentalists representative of true Islam, or are they a terrible aberration of an otherwise peace-loving religion?

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Dr. David Reagan's powerful new book, with contributing writers Marko Kiroglu, Tim Moore and Nathan Jones, peels back the layers to reveal the truth about the God of Abraham, Isaac and Jacob who says, "Is there any God besides Me, or is there any other Rock? I know of none" (Isaiah 44:8).

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