

DOWNLOAD PDF ADVANCEMENT KEEPING THE FAITH IN AN EVOLUTIONARY AGE

Chapter 1 : The Advancement Book Critique 1 | Paul Sterling - www.nxgvision.com

In L. Russ Bush's Christian apologetic work, The Advancement: Keeping the Faith in an Evolutionary Age, he details the development and apparent fallacy associated with the modern naturalist worldview.

Moreover, one is not sure who this book was written for seemingly trying to refute serious philosophical assumptions, but then quoting scripture about how the last days will be dark as they are now. This book was honestly quite sophomoric, and unscholarly. Would not recommend at all. Apr 22, Stephen James Johnson rated it liked it L. Russ Bush was a Southern Baptist professor, apologist, and philosopher. Russ Bush Center for Faith and Culture. His commitment to biblical inerrancy and his astute academic publications surrounding it safeguarded biblical inerrancy as Southern Baptist Convention doctrine. He is remembered for his L. He is remembered for his passion to integrate theology and culture, in hopes that the culture could be successfully evangelized for the gospel of Jesus Christ. In an effort to address the prevailing culture of modernism and moral relativism, Bush published his treatise entitled The Advancement: Keeping the Faith in an Evolutionary Age. This eight chapter book exposes the philosophical flaws of naturalism, revealing its logical inconsistencies and antireligious sentiments. His text is an impressive, progressive apologetic against naturalism and for God and His intelligent design. A brief summary and critique of the text will be given, including suggestions for future discussions in theology. He demonstrates that a worldview without God or at minimum, an intelligent designer loses its validity as a result of its own claims i. The Advancement is mostly reader friendly, though not as accessible as W. Brown of Liberty University suggests in his review. Still, The Advancement remains complex enough to remain off the shelves of popular booksellers and sufficiently formal to intimidate many laypersons. While intellectual proficiency ought not to be a charge against Bush, one must remember that the battle against the Advancement is most often fought in the trenches of daily life between coworkers, colleagues, and friends. Wise Christian leaders will arm the masses rather than the intellectual elite. In a pluralistic age where many individuals concoct their own adaptations of spirituality and religion by drawing elements from one religion and perspectives from another, it is feasible to conclude that there are many postmodernists who hold to modernism in relation to science and academia but hold to postmodernity in morality and law. To this point, Bush does no harm by placing modernity and postmodernism under the same philosophical umbrella. However, Bush errs in his failure to properly distinguish the two philosophies. Perhaps this is why his argument seems to ebb and flow against modernism and postmodernism as he is uncertain as to which exactly he is opposing. The primary purpose of the text, to expose the flaws of naturalism and evolutionary worldviews, is an apology against modernism. The Advancement does well in its stance against integrating modernism with theology. The notion that God is in process because the earth and its human occupants are in process is the consequence of anthropocentric absurdity and a rejection of the inerrant inspiration of the Scriptures. Bibliography Brown, William E. A Comprehensive Case for Biblical Faith. Southeastern Baptist Seminary L.

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Chapter 2 : Pastoral Constitution on the Church in the Modern World-Gaudium et Spes

The Advancement is Bush's terminology for the current worldview. He does a good job of analyzing various theologies and how they influence this "advancement" which is a result of the religion of science.

Russ Bush was a noted philosopher, apologist, author, professor, pastor and friend. Russ Bush Center for Faith and Culture. Bush was instrumental in Southeastern reclaiming its sound theological heritage. Bush also led in the debate to secure the inerrancy of the Bible as a primary Southern Baptist doctrine with the book he co-authored with Dr. The book has been said to have literally changed history. It was his passion to connect theology with culture to make the Gospel of Christ known. The Center was named for Dr. Bush at its creation in because he embodied the vision and modeled the ministry of the Center. It is the commitment of the Center to continue Dr. The author in a succinct manner discusses the following concepts: After presenting the previous discussion, he contemplates the following questions for us: What are we to believe? Included in this eight-chapter discussion, Bush introduces and integrates significant pre-modern and modern philosophers while walking the reader through a timeline from scientific and religious acceptance of basic theology through the scientific experiments and thoughts that lead to Modernity. The major concern that Bush espouses is that the ultimate consequence of the acceptance of the scientific theories presented in the book leads to a denial that God is the Creator of the universe. Therefore, if God is not the Creator of the universe, he did not create mankind. If God did not create mankind, then mankind does not need to submit to God. As a result, not only does God not have a unique status but neither do humans. Bush defends traditional theology and itemizes seven assumptions of evolutionary biology; then, points out ten assumptions or axioms regarding Modern Scientific Thought while simultaneously exposing its fallacies. After laying out the four basic beliefs of modern thinkers, he discusses five objections to Naturalistic evolution. Following this thorough and compelling insight into modern scientific thought, Bush concludes that Advancement Thinking does not necessarily promote inevitable progress but rather it promotes the loss of order, a return to randomness, the destabilization of life, and a 4 degeneration from the past. What we have for certain though are three fundamental truths: Keeping the Faith in an Evolutionary Age. Our age is not what it used to be. We are now living in an age of advancement. The Christian consensus no longer dominates Western civilization. We did not lose our intellectual blend of biblical ideas and Christian standards overnight, but it is clear that we have lost the Western cultural consensus that understood and appreciated biblical truth and values. How did that happen? What exactly has replaced it? Why do so many seem to misunderstand the Christian witness today? Who would have thought that persecution would be so strong against Christians in the modern world? The fact is, many Americans and Europeans and other have simply adopted naturalistic philosophy in place of a theistic worldview, and the consequences are showing up everywhere. It is helpful to have a succinct reference source that presents the modernistic theories while exposing its fallacies as well as its possible benefits. The main theme of the challenges and ultimate consequence of Advancement thinking is clearly espousedâ€”ultimate denial of God as Creator of the universe. The author presupposes that the necessary antidote to the negatives of naturalism is for Christians to continue to embrace traditional biblical truths while rejecting compromise of those 7 truths. That presupposition is legitimate. He does not simply make his case for Christian truths but presents the pros and cons of non-Christian theories allowing the reader to be able to derive from facts to the same conclusions as his. Bush helps the reader understand the danger of a Godless society and to be prepared for the challenges that will come with such a society. This is not the time to passively speak out but this is the time as Scripture states from Matthew This book is very significant for building Christian faith and belief in God in an age where many Westerners now prefer such ideas as process theology and open theism. Today there is no real meaning because meaning is subjective depending on the individual and the circumstance. The author, notwithstanding, reveals with the subtitle of his book, Keeping the Faith in an Evolutionary Age, that he is a faithful Christian believer. From the preface we know that he is biased toward God and biblical truths.

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This book offers vast knowledge for the experienced and unexperienced student of theology. It will prove to be quite helpful and can be used multiple times to factually refute negative claims about who God is. Conclusion Conclusively, Science may answer some questions but God answers all questions regarding creation as he is the Creator of the universe. Everything and everybody operates under his Lordship. He is complete control. Thanks to this book, we can affirm with the Psalmist in

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Chapter 3 : When words fail - www.nxgvision.com : www.nxgvision.com

*The Advancement: Keeping the Faith in an Evolutionary Age [L. Russ Bush] on www.nxgvision.com *FREE* shipping on qualifying offers. This is a book that unapologetically presents the biblical solution as the only satisfactory worldview for modern life in contrast to the naturalistic worldview that dominates thought today.*

Above all, they upheld the primacy of the literal and obvious sense of the text. Augustine "not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity permits. From His words, they knew and taught that God made human beings male and female "from the beginning of creation" Mark They also knew and taught that the events in the book of Genesis actually took place. These events included the creation of Adam and Eve Matthew Moreover, from the genealogies contained in the Gospels Luke 3: I refer interested readers to www. In doing so, Christian intellectuals like Origen defied the conventional wisdom of the Greek and Roman intelligentsia who believed in an ancient earth. For well over years, no serious challenge was offered to this consensus. In the nineteenth century, however, for reasons that cannot be explained in so short an article, a number of natural scientists claimed to discover "irrefutable evidence" that contradicted the literal sense of Genesis on several points. The most important of these evidences included variations within populations of plants and animals and the discovery of layers of fossils in sedimentary rock formations in various places. The discovery of fossils in layers all over the earth inspired various interpretations. Charles Lyell speculated that the fossils had been laid down over millions of years and that they contained a record of the evolution of many different kinds of living things from common ancestors. This interpretation provided the framework for another creative interpretation of a different body of evidence. He theorized that natural selection "the survival of the fittest, or better adapted members of each species" could even account for the transformation of reptiles into birds, land mammals into whales, and apes into men. In reality, the proof of macroevolution "or "particles to people" evolution" was never provided. Numerous Catholic intellectuals of good will accepted as proven the assumption that the fossil bearing rocks of the earth had been laid down vertically in chronological order over millions of years. Interpreted in this way, the apparent arrangement of the fossils from simpler to more complex, from the deepest to the surface fossil layers seemed to confirm the occurrence of macroevolution. A few lone voices, like those of Sir J. Ambrose Fleming, Paul Lemoine, and W. Bell Dawson protested the complete lack of evidence for these assumptions. However, the intellectual leadership of the Church came under increasing pressure to agree with the American Association for the Advancement of Science resolution of that "the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. The literal sense of Genesis as understood by the Fathers of the Church taught that God created the different kinds of living things ex nihilo less than 10, years before Christ. If the facts of science flatly contradicted the literal sense, the literal sense would have to be abandoned in favor of a figurative sense. But if this were so, then would she not also have to revise her literal interpretation of other passages of Sacred Scripture, such as the miracles of Moses, the parting of the Red Sea, and even perhaps the miracles of Christ Himself? As on the pretext of a false "proof" noble Othello lost faith in his bride, so many Catholic professors, priests, and even bishops lost their faith in the literal sense of Scripture wherever it seemed to contradict the tenets of "evolutionary science. He feared in a special way for the young, and warned that "if they lose their reverence for the Holy Scripture on one or more points, [they] are easily led to give up believing in it altogether. Indeed the official catechism does not even mention the word "evolution. Today, it almost seems as if macroevolution has become the conventional wisdom of the Church. But the tide is about to turn. No transitional fossils have been found. No examples of upward evolution through the formation of new organs or bodily systems have been observed. Until recently, the failure to find these "proofs" has been glossed over with assurances that they will be found eventually. But in light of scientific advances in many disciplines during the last quarter century, evolution no longer suffers from a mere absence of proof. It has been definitively and fatally contradicted. Although many recent

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advances in genetics, biochemistry, molecular biology, and geology, among other fields, have challenged the macroevolutionary theory, a few have destroyed the very assumptions upon which it is based. Here it will be possible to sketch only a few of them. In geology, the work of sedimentologist Guy Berthault has demonstrated that the sedimentary layers of the earth are far more likely to have been formed by flowing water in sideways sloping strata than by having been deposited one on top of the other. Thus, the strata cannot be used to date rocks or the fossils contained in them. Moreover, studies of the aftermath of the Mt. Meanwhile, recent discoveries in molecular biology have revealed the staggering complexity of even the simplest cell. According to molecular biologist Michael Denton, "A functional protein or gene is complex beyond our own creative capacities". Alongside the level of ingenuity and complexity exhibited by the molecular machinery of life, even our most advanced artifacts appear clumsy. It had to have been programmed into them by an intelligent designer. In the words of Dr. Genetics research has also demonstrated that this staggering complexity of information in the simplest living things cannot have arisen through beneficial mutations or through any natural, undirected process. Thus, all the so-called examples of upward information-adding evolution have turned out to be examples of loss of genetic information. On the contrary, since there is no scientific evidence in favor of macroevolution or of long ages of geologic time, Tradition urges us to return to the literal sense of Genesis. Indeed, Tradition tells us that we must cling to the literal sense unless proof is provided that the literal sense is not true. It would be difficult to overestimate the significance of this return to a traditional understanding of Genesis. In short, they could no longer take their Father at His Word. As natural science administers the coup de grace to macroevolution, some fallen away Catholics are sure to arise from the empty cornhusks of materialism and return to the Father. But it is to be hoped that many will return with a renewed commitment to the Faith of their Fathers.

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Chapter 4 : European History/Print version - Wikibooks, open books for an open world

Faith & Mission The Advancement: Keeping Faith in an Evolutionary Age, by L. Russ Bush. Nashville: Broadman and Holman, Pp. L. Russ Bush serves as Senior Professor of Philosophy and Dean of Faculty.

The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds. Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today. Though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity. Hence, giving witness and voice to the faith of the whole people of God gathered together by Christ, this council can provide no more eloquent proof of its solidarity with, as well as its respect and love for the entire human family with which it is bound up, than by engaging with it in conversation about these various problems. The council brings to mankind light kindled from the Gospel, and puts at its disposal those saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person deserves to be preserved; human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will. Therefore, this sacred synod, proclaiming the noble destiny of man and championing the Godlike seed which has been sown in him, offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal: And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served. To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. Some of the main features of the modern world can be sketched as follows. Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. As happens in any crisis of growth, this transformation has brought serious difficulties in its wake. Thus while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to probe more profoundly into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it. Never has the human race enjoyed such an abundance of wealth, resources and economic power, and yet a huge proportion of the worlds citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before has man had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance. Although the world of today has a very vivid awareness of its unity and of how one man depends on another in needful solidarity, it is most grievously torn into opposing camps by conflicting forces. For

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political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems. Finally, man painstakingly searches for a better world, without a corresponding spiritual advancement. Influenced by such a variety of complexities, many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers; indeed, it forces them to do so. As a result of the latter, intellectual formation is ever increasingly based on the mathematical and natural sciences and on those dealing with man himself, while in the practical order the technology which stems from these sciences takes on mounting importance. This scientific spirit has a new kind of impact on the cultural sphere and on modes of thought. Technology is now transforming the face of the earth, and is already trying to master outer space. To a certain extent, the human intellect is also broadening its dominion over time: Advances in biology, psychology, and the social sciences not only bring men hope of improved self-knowledge; in conjunction with technical methods, they are helping men exert direct influence on the life of social groups. At the same time, the human race is giving steadily-increasing thought to forecasting and regulating its own population growth. History itself speeds along on so rapid a course that an individual person can scarcely keep abreast of it. The destiny of the human community has become all of a piece, where once the various groups of men had a kind of private history of their own. Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence there has arisen a new series of problems, a series as numerous as can be, calling for efforts of analysis and synthesis. By this very circumstance, the traditional local communities such as families, clans, tribes, villages, various groups and associations stemming from social contacts, experience more thorough changes every day. The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries. Likewise, the cult and pursuit of city living has grown, either because of a multiplication of cities and their inhabitants, or by a transplantation of city life to rural settings. New and more efficient media of social communication are contributing to the knowledge of events; by setting off chain reactions they are giving the swiftest and widest possible circulation to styles of thought and feeling. It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. This kind of evolution can be seen more clearly in those nations which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of liberty. A change in attitudes and in human structures frequently calls accepted values into question, especially among young people, who have grown impatient on more than one occasion, and indeed become rebels in their distress. Aware of their own influence in the life of society, they want a part in it sooner. This frequently causes parents and educators to experience greater difficulties day by day in discharging their tasks. The institutions, laws and modes of thinking and feeling as handed down from previous generations do not always seem to be well adapted to the contemporary state of affairs; hence arises an upheaval in the manner and even the norms of behavior. Finally, these new conditions have their impact on religion. On the one hand a more critical ability to distinguish religion from a magical view of the world and from the superstitions which still circulate purifies it and exacts day by day a more personal and explicit adherence to faith. As a result many persons are achieving a more vivid sense of God. On the other hand, growing numbers of people are abandoning religion in practice. Unlike former days, the denial of God or of religion, or the abandonment of them, are no longer unusual and individual occurrences. For today it is not rare for such things to be presented as requirements of scientific progress or of a certain new humanism. In numerous places these views are voiced not only in the teachings of

philosophers, but on every side they influence literature, the arts, the interpretation of the humanities and of history and civil laws themselves. As a consequence, many people are shaken. This development coming so rapidly and often in a disorderly fashion, combined with keener awareness itself of the inequalities in the world beget or intensify contradictions and imbalances. Within the individual person there develops rather frequently an imbalance between an intellect which is modern in practical matters and a theoretical system of thought which can neither master the sum total of its ideas, nor arrange them adequately into a synthesis. Likewise an imbalance arises between a concern for practicality and efficiency, and the demands of moral conscience; also very often between the conditions of collective existence and the requisites of personal thought, and even of contemplation. At length there develops an imbalance between specialized human activity and a comprehensive view of reality. As for the family, discord results from population, economic and social pressures, or from difficulties which arise between succeeding generations, or from new social relationships between men and women. What results is mutual distrust, enmities, conflicts and hardships. Of such is man at once the cause and the victim. Meanwhile the conviction grows not only that humanity can and should increasingly consolidate its control over creation, but even more, that it devolves on humanity to establish a political, social and economic order which will growingly serve man and help individuals as well as groups to affirm and develop the dignity proper to them. As a result many persons are quite aggressively demanding those benefits of which with vivid awareness they judge themselves to be deprived either through injustice or unequal distribution. Nations on the road to progress, like those recently made independent, desire to participate in the goods of modern civilization, not only in the political field but also economically, and to play their part freely on the world scene. Still they continually fall behind while very often their economic and other dependence on wealthier nations advances more rapidly. People hounded by hunger call upon those better off. Where they have not yet won it, women claim for themselves an equity with men before the law and in fact. Laborers and farmers seek not only to provide for the necessities of life, but to develop the gifts of their personality by their labors and indeed to take part in regulating economic, social, political and cultural life. Now, for the first time in human history all people are convinced that the benefits of culture ought to be and actually can be extended to everyone. Still, beneath all these demands lies a deeper and more widespread longing: In addition, nations try harder every day to bring about a kind of universal community. Since all these things are so, the modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest; before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred. Moreover, man is becoming aware that it is his responsibility to guide aright the forces which he has unleashed and which can enslave him or minister to him. That is why he is putting questions to himself. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would. No doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else, weighed down by unhappiness they are prevented from giving the matter any thought. Thinking they have found serenity in an interpretation of reality everywhere proposed these days, many look forward to a genuine and total emancipation of humanity wrought solely by human effort; they are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance and strive to confer a total meaning on it by their own ingenuity alone. Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer

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to society, what can he expect from it? What follows this earthly life? The Church firmly believes that Christ, who died and was raised up for all, can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under the heaven been given to man by which it is fitting for him to be saved.

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Chapter 5 : The Evolution of Marriage: Paper 82, The Urantia Book

A unique Christian apologetic approaching Darwinian naturalism from a history-of-ideas perspective. Bush argues that progress and advancement are better metaphors to characterize the late twentieth century and early twenty-first century than the term "postmodern."

The problem is apparent in a variety of scientific disciplines, but the consequences of the widespread rejection of climate science are devastating. According to the Pew Research Center, only 50 percent of American adults and just 28 percent of white evangelicals believe that global climate change is caused by human activity. This wholesale rejection of scientific opinion is surprising, considering that we live in a scientific society. We unconsciously think scientifically even about things that are clearly not scientific. We ask about the evidence of our faith. We look for scientific approaches to parenting. We try to prove our affections. In our culture, scientists are positioned in a role that is almost priestly, as the wise ones who know the mysteries of the universe and have the power to bless with a bountiful harvest, healthy offspring, or long life. Perhaps this priestly role has contributed to the strain between science and the church, but there are other causes as well. Scientific findings in evolutionary biology and genomics have led to insights that challenge traditional Christian interpretations of Scripture. Advances in scientific technologies, such as those around genome editing, grant scientists possibilities that some believers think should be reserved for God alone. There is ample motivation among Christians, like everyone else, to resist scientific discoveries that demand lifestyle changes we would rather avoid.

Tension Between the Church and Science When faced with challenging science like global climate change, Christians too often respond in ways that are unhelpful for the church, for science, or for our broader society. Our gut reactions tend to arise from fear, skepticism, or unwarranted optimism. We show our fear by lashing out at those with whom we disagree. We prove our skepticism by sowing dissension with rumors and doubt we barely understand. The division between science and Christianity has consequences that reach beyond climate change. Our inability to engage difficult science— including climate science— robs both the church and the scientific community of gifts we have to share with one another. This division also hurts our gospel witness. Our neighbors, and particularly our young people, are paying attention. When the church is wrong about things that are easily proven, it is difficult for people to trust the church with matters of faith that are not easily proven. In *You Lost Me: We have inadvertently taught Christian students that the relationship between science and faith is a war in which they must choose one side or the other.* When students come to believe scientific findings that come with difficult implications, they are only following that logic when they decide to leave their faith. In my position as a biology professor at a Christian college, I have seen gifted students disengage from challenging science, knowing that their home churches approach science with fear and skepticism. Instead they choose careers in health or leave the scientific world altogether. When Christians disengage from the scientific community, not only do we rob ourselves and hurt our gospel witness, we also deprive the scientific enterprise of the gifts of the Christian worldview. The church should be reminding scientists to share the redemptive gifts God grants through their work— gifts that reduce suffering and bring life. The church must also caution science as to its limitations in making claims only about the observable world. The church has blessings to offer, and the scientific community has gifts to share. In order to develop a healthful relationship within which these can be exchanged, we must adopt a more productive means of engaging challenging science, including climate change. One way we as believers should be giving these spiritual gifts to the scientific community is by encouraging our talented young people who are blessed with the interests and aptitudes to become scientists.

A Global Response to Climate Change The science of climate change is widely available online for scientists and ordinary citizens to read the Intergovernmental Council on Climate Change was established in to provide the current state of global knowledge in the science of climate change; see www. As in any field, the language scientists use is loaded with technical jargon that may make it difficult for non-scientists to understand. But

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while those of us who can read the science directly should do so, church members can look at how other organizations have responded to the science. The product of 20 previous global meetings, the statement begins by laying out the threat of global climate change that is already disrupting society. Next it explains the best-known solution for minimizing the consequences increases to world average temperature must be stopped at 2 degrees Celsius. Then it explains how that ambitious solution will be carried out each nation will voluntarily but publicly commit to specific greenhouse gas reductions. Finally, and very importantly, the agreement addresses issues of justice such as why rich nations were allowed to use coal as they developed but currently developing nations cannot. Through negotiation, compromise, good faith, and the work of the Holy Spirit, nearly every country on Earth signed the document. At the most recent Conference of Parties, COP, Syria which had been delayed by its brutal civil war signed on to the agreement, so that now every nation on the planet has signed the document. Since then, as has been well publicized, the United States government has vowed to leave the agreement. Fear works its effects on all extreme views. Some people, including Christians, lament an almost immediate and irreversible destruction of the entire world order because of climate change. These views spread fear—and when they fail to materialize, they provide talking points for climate change deniers on the other extreme. Many deniers also work from a place of fear. In either extreme, fear prevents the hearer from thoughtfully engaging the science. Skepticism is particularly common among Christians when discussing climate change. Nearly every expert in the field agrees that climate change is a serious and human-caused problem; every country in the world has agreed to address this problem; and major corporations are investing serious money into preparing for climate change. If the whole world is convinced by the science of human culpability to the problem and human responsibility for addressing it, we need to push beyond our skepticism. Unwarranted optimism has a particularly interesting manifestation among some Christians engaging climate science. It typically sounds something like this: This argument is not new. In the early s, Christians rejected the idea of extinction by arguing that God would never allow a species to disappear from the earth. Now we know that climate change, habitat loss, and other forces push between to species to extinction every day. This position represents a misunderstanding of God, creation, history, and sin. As the consequence of our sin, we are permitted hope but not unwarranted optimism. Critical Reading, Thoughtfulness, Gratitude I believe a more productive way of responding to the science of climate change involves critical reading, thoughtfulness, and gratitude. Critical reading of the science offers clear, robust, evidence of a serious worldwide threat. The exact extent of the threat varies by model, location, and our future decisions, but the overwhelming scientific consensus is that human action has led to higher temperatures, which will result in harmful consequences. Stronger hurricanes, more widespread fires, and more frequent droughts are just a sampling of these predicted results. Critical reading demands that we respond, no matter how difficult that may be or what lifestyle changes may be required. But in the face of a problem so big, how do we respond as families, churches, and as the church? A thoughtful approach will allow us to shape our answers to the difficult questions that arise. Is responding to global climate change in line with our Scriptural mandates? We are expected to care for people who are poor, for widows and orphans. We can remember, with trembling, that to those whom much has been given, much will be expected. Engaging climate science with thoughtfulness reveals that we who live in developed nations need to make changes in how we eat, how we drive, and how we live. Our current lifestyle cannot be sustained. Churches need to educate members and function as examples of ecological stewardship. In our denomination, the Office of Social Justice provides resources for doing just that. The global church should be leading efforts against climate change, and as we lead we should be constant advocates for the poorest populations in the poorest nations. As we learn to engage the challenging work of climate science with critical reading and thoughtfulness, we can learn to face this sobering field of science with gratitude. Just as it is possible to experience gratitude for an abnormal mammogram or colonoscopy, and just as we can be grateful for a friend who calls out our sin, we can be grateful for the warning climate science has given us. Debates about how to address climate change can easily devolve into discussions of dollars, percents, and degrees. We must guarantee that while the world responds to

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climate change, the burdens of expense, effort, and hardship must be paid first by those of us with the most to give. As it does so, the church must find ways to engage those results productively. For the sake of our witness, our young people, and our world, we must rise above fear, skepticism, and unwarranted optimism. May God grant us experts to guide us through critical reading, wise leaders to shape our conversations into thoughtfulness, and hearts of worship so that we might lift up each new scientific discovery to God with gratitude.

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Chapter 6 : Creation and Evolution

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Keeping the Faith in an Evolutionary Age. Keeping the Faith in an Evolutionary Age, L. Bush wrote this book as an apologetic tool for use by Christians against the rising tide of the advancement ix. Summary In chapter one, Bush gives an overview of the worldview of the advancement. Bush then draws a comparison between the features of the advancement worldview with the features of the Christian worldview. The author explains how the stability that was an integral part of the Christian worldview has been replaced with the concept of inevitable progress in the advancement worldview. In chapter two, Bush focuses on the rise of advancement science. In this chapter, Bush explains how naturalistic evolution has become the dominate paradigm in scientific methodology Bush states that the rise of naturalism and the decline of theism began in the late eighteenth century as scientists began to offer a very sophisticated and fairly comprehensive way to interpret scientific data without including God This new viewpoint gave rise to materialism and evolutionary thought that is now prevalent in Western societies today. Chapter three discusses the flaws in the advancement worldview. Bush points out that the modern worldview does not allow for objective thought because the mind is seen as only a product of the process of evolution Another problem the author finds with the modern worldview is that it has resulted in a loss of truth because advancement thinkers see truth as a relativistic concept instead of an enduring, stable reality Bush insists that not all modern thinkers have become naturalistic evolutionists, and in chapter four he presents some of the alternative theistic ideas that have been born out of the framework of advancement ideology. Modern Process Theology presents God as the fundamental activity that creates the structures of reality Open Theism considers the future to be an open set of possibilities and that God is not infallible but only knows the probability of a certain thing happening in the future Bush presents logical and scriptural reasons why neither process theology nor open theism can offer an acceptable alternative viewpoint to naturalistic evolution. In chapters five and six, Bush deals with the theoretical assumptions upon which naturalistic evolution is based and why it fails as a worldview. After discussing the seven basic assumptions upon which modern naturalism is based, Bush points out that they are all theories 3 that are elements of a worldview and cannot be proven experimentally Bush then lists the four basic beliefs of modern thinkers: In chapter seven, Bush rebuts the worldview of the advancement by offering his argument that the core belief in advancement thinking, the inevitability of progress, is false. Bush points to modern art, modern music, and pagan eroticism as proof that humanity is not progressing He points out that although medical advances have been noteworthy, healthcare costs increase, hospitals are overcrowded, and human life is degraded He points out that technology is capable of being used for both good and evil purposes He summarizes his argument against the advancement worldview by pointing out the fact that mankind has advanced technologically over the last few centuries but that humans themselves are not any different than their ancestors, sharing similar capacity for both greatness and failure with all humans who have every existed In the final chapter, Bush presents his apologetic of the Christian worldview. He appeals to three fundamental truths: God exists, the world exists, and Jesus is Lord Bush believes that the pre-modern worldview is more descriptive of reality than the modern worldview of the Advancement. He supports this belief by pointing to the logical necessity of belief in God and by pointing to the historicity of Jesus Christ His final summary argument for the 4 Christian worldview closes out the chapter. In this argument, Bush asserts that Jesus was either a liar, a lunatic, or he was Lord and affirms that Jesus truly is the focus of truth about God and the world Critique In attempting to determine the overall effectiveness of this book, this reviewer will now provide a critical interaction with the text with the intent of identifying the inherent strengths and weaknesses of the book. Bush references Scripture in all parts of the book from the introduction to the final chapter. In chapter

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one, Bush expounds on the Christian worldview to enable his readers to compare it with the modern worldview. Bush does a great job of giving his readers an understanding of the historical Christian worldview. By explaining that many notable early scientists of the Reformation era were devout Christians, Bush is able to help his readers understand that Christianity is not opposed to scientific research and investigation. Bush points out that scientific thought prior to the Enlightenment believed the world to be the created product of God. Bush points out that the early scientific method used during the sixteenth century had a Christian foundation. Bush refers to the Bible in his discussion of the rise of the modern philosophy of science 22, and the rise of uniformitarian thought. He uses 5 scripture to refute the modern theistic alternatives of process theology 58 and 63 open theism. In chapter six, Bush refutes naturalistic evolution with logical arguments and with an appeal to the historical Christian worldview of creationism. The two other strongpoints of this book are its brevity and its logical organization. The entire book is only pages of text, and this brief text is broken down into eight short chapters. This is an advantage for busy pastors and Christian leaders who might want to avail themselves of the information in the book but who do not have a lot of time to devote to reading. Bush is able to introduce and define the Advancement worldview, walk his readers through the main tenets of the worldview, and present an apologetic for the Christian worldview in a very succinct and concise essay. The organization of the book also appears to flow in a logically organized structure from the first chapter that defines the worldview of the advancement, through the progression of the worldview from a new way of thinking to it becoming the predominant worldview in Western culture, and concluding in a thorough refutation of the main points of the Advancement worldview. It makes the book appear more like a short story and less like a research paper to the casual reader, but still has the endnotes available for those who are reading for a more scholarly purpose. He then compares the Open Theism belief that God cannot know the future infallibly with the intentional deceit of the serpent, but he fails to document any such instances where Open Theists have attempted to prove that God was wrong about something as the serpent did to Eve in Genesis 3. The reader cannot make a determination about the validity of this statement because there is no source quoted or referenced here. Bush briefly mentions the main eras of history that lead up to the Modern worldview. Bush would have presented a stronger argument here had he given more definition to the terms he used and limited the number of different terms used in the chapter. The major strongpoint of the book is that it delivers a very informative and pragmatic Christian apologetic against the Modern worldview. Unfortunately, the book had two glaring weaknesses. Also, Bush has a tendency to use a lot of different terminology referring to different aspects of the worldview of the Advancement. For these reasons, this review would have to say that Bush accomplished his purpose stated in his thesis, but his book could have had a much greater effectiveness if not for the weaknesses previously mentioned.

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Chapter 7 : Keep the faith | www.nxgvision.com

The Advancement BOOK CRITIQUE of The Advancement: Keeping the Faith in an Evolutionary Age L. Russ Bush APOL (Summer) Introduction to Apologetics Liberty Baptist Theological Seminary Edwin S. Krzyzek (ID#) June 16th, Introduction The scales of theology have shifted.

Endnotes I recently received a letter from Sharon who works in a public elementary school in Minnesota. Each year, the halls of her school are decorated with voodoo masks or images of Aztec gods that the students make in art class. In January, Chinese New Year symbols are posted on the walls of the cafeteria and the children are encouraged to figure out which symbol their birthday is attached to. And on the last day of school before Christmas break, instead of acknowledging the holiday, the school celebrates "Back to the Fifties" with decorations and clothing and "fifties" music blaring in the cafeteria. Sharon asked, "Whatever happened to our American culture and national holidays? Think about how many children go through twelve years of education and never learn anything of significance about Christianity. The bias can be so blatant as to actually reinvent history and culture for students. For instance, a district in Wisconsin published a memo on the holidays that stated: Please try to avoid religious connotations. Liberal and conservative Presidents alike proclaim Thanksgiving a national holiday and ask Americans to thank God for His blessings. Yet, this Wisconsin school district, in essence, was asking its teachers to mislead their students about the nature of the holiday. This fear of even touching on a subject that references God or Christianity has led some elementary music educators to avoid teaching students patriotic songs that refer to God. An elementary music teacher in Florida, who is also a Christian, recently told me that her eleven colleagues who teach elementary music in the district will not teach students songs such as "America the Beautiful" because of the phrase "God shed his grace on thee. The bias against appropriately teaching about the contributions of Christianity to society comes largely from educators who either think it is not legally allowed or that, even if allowed, it is not proper or culturally sensitive to do so. There are millions of Christians within the public school system. It is vitally important that they help those within their sphere of influence realize that helping students understand and appreciate the value and contributions of Christianity to our society, the world, and even their academic subject, is culturally relevant, academically legitimate, legally permitted, and morally imperative. Parents, educators, school officials, and students can calm their fears about the presence of Christianity in classrooms just by remembering the acronym C. UP Culturally Relevant There are those who argue that, while we once could have been called a "Christian nation" long ago, we now live in a "post-Christian" era. It is true that secularism has become an influential force in society. However, consider the following cultural facts and ask yourself what other culture on earth has such Christian influence. From its founding, America was heavily influenced by Christianity. James Reichley, a senior fellow of The Brookings Institution a left-leaning think tank points out, "Almost all of the principal founders of the United States, including Thomas Jefferson, were convinced that the health of republican government depends on moral values derived from religion. Warren Nord of the University of North Carolina, Chapel Hill, and Charles Haynes of the First Amendment Center, in their book, Taking Religion Seriously Across the Curriculum, comment that it is important for students to understand this unique influence of Christianity that is deeply rooted in the American experience. Without exposure to this conception of history, much in the rest of the American story is difficult to comprehend. In addition to this, the influence of Christianity led to the founding of hospitals and schools, the abolition of slavery, the elevation of the status of women and much more. This astounding impact on the world has led sociologist Alvin Schmidt to conclude: One only needs to look to sectors of the world where Christianity has had little or no presence to see the remarkable differences. Christianity is the religion with the largest number of adherents in America. Eighty-five percent of Americans claim Christianity as their religious affiliation, compared to 2 percent who identify themselves as Jewish. Six percent consider themselves atheists or agnostics and one percent fall into the category of other religions. Even England ranks far behind the United States. Figures for weekly church

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attendance there range from 27 percent to only 8 percent. CCM contemporary Christian music sales were double those of U. Latin music last year and topped the combined numbers of jazz, classical, and New Age. None of this proves that Christianity is right. However, it does show that it is relevant to contemporary American culture. It is a valid topic for public school students to learn, precisely because it is such a significant part of the culture. As I show them a picture of India and have them decide the dominant religion Hinduism, I ask them if it would be reasonable to teach students something of the Hindu faith in order for them to have a better understanding of the Indian culture. They nod in agreement. I then show them a map of Laos and ask them the same question about Buddhism. They agree that students should learn about it. I continue on with a map of Syria and Israel, and, again, they agree that students should learn about Islam and Judaism in order to truly understand those cultures. Finally, I show them a map of the United States and they chuckle at the "gotcha" of my illustration. Too often, due to our multicultural orientation in schools, we agree with the idea that it is acceptable even necessary to teach students about the non-Christian religions of other countries, but we fail to make the logical conclusion that this needs to be done with Christianity when teaching students about America. It is reasonable to assume that American schools should teach American students about American culture, and that includes teaching them about the significant role of Christianity, both historically and currently. Because society has become more diverse over the years, many educators assume it is inappropriate to give Christianity greater attention than other religions. This may come from a sense of "fairness. They may teach the same subject and grade the same number of papers, but they will not get equal pay for equal work. They will get paid a salary proportional to their years of service. In another illustration, while states receive equal representation by having two U. Senators, they receive proportional representation through the House of Representatives. Thus, larger states have greater representation than smaller ones unequal but fair. When teachers teach about the contributions of Christianity to society, they are not giving Christianity unfair attention; they are merely teaching a cultural fact. Unfortunately, in the name of neutrality, many educators teach an imbalanced view of American culture. That is the not-so-subtle implication of these cultural lessons. The sad irony is that while many teachers starve their students of learning about the cultural significance of Christianity, educational leaders from across the political spectrum recognize the academic legitimacy of teaching students about Christianity. This leads me to my second major point: Academically Legitimate The mother of a Tyler, Texas public school student recently wrote to me: When he stood up to give a book report on Psalms, his teacher stopped him from reading Psalm When I talked to the teacher who is a Christian, she said it is not allowed. The Twenty-third Psalm is one of the most recognized passages of Scripture. Aside from its theological meaning, its poetic style makes it a thing of literary beauty. When doing a book report on the Psalms, it is certainly a legitimate academic exercise to actually read a psalm as an example. Unfortunately, for many teachers even Christians, Christianity is not considered a legitimate academic subject for public school students. This view of neutrality leads them to censorship rather than education. For such educators, it may be hard to believe that state school officials and various education leaders actually encourage teaching students about Christianity. For example, in, the California Department of Education published a handbook on teaching about religion and morality. To the contrary, understanding the historical contributions of religion and key elements of world religions is essential to a complete knowledge of our civilization and to being a well-educated person. To provide students with a full and appropriate education, the public schools are obligated to teach about religion, though they must not sponsor or advocate the practice of religion. However, school personnel should help students to 1 recognize the sources of morality in history, law, and experience; and 2 appreciate the significant contributions of religion, including respect for the sacredness of human life and belief in the freedom of worship. Prominent in the shaping of fundamental moral values in our society has been the influence of the Judeo-Christian heritage. America is a land of many races, cultures, languages, and religions. Students should learn about the contributions of religion to America. The state officials continue: Constitution; the problem of religious persecution; and the value of religious freedom. Many people will be surprised to discover that California educators also have the freedom to teach

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students about intelligent design and even divine creation. However, they add this statement: In fact, because such discussions are relegated to the social science and language arts classrooms, teachers are freer to introduce students to the biblical story of creation. They can discuss with students the impact that belief in a Creator has had on American concepts of liberty, equality, and morality. For instance, a history teacher could introduce a unit on the Judeo-Christian story of creation. He could read from Genesis and then introduce a few key ideas from scientists regarding intelligent design not a heavy-handed lesson, just a few important ideas that will help students think more critically about what they hear in biology class. A quick look at the current California Social Studies standards reveals a number of ways that state officials not only encourage educators to teach about Christian thought, they expect it. It is doubtful that many teachers if any actually teach to the following standards. Among these standards, students are expected to learn: Paul the Apostle to the definition and spread of Christian beliefs e. Again, it does not matter that other states may not have the same standards. My point is that a state as liberal as California has made the academic case that it is legitimate for public schools to teach students very thorough details about the contributions and value of Christianity. Even the National Education Association agrees. What a tremendous opportunity to show how biblical truth changed the world! However, simply because standards include teaching about Christianity does not mean that teachers are including it in their lessons, or if they are, that they are giving it proper attention. It is very likely that many teachers are unaware of the degree to which state officials expect them to teach about Christianity. Eighty-three percent indicated that they did not know any public school educator who included topics about religion in their curriculum, and 63 percent thought that teaching about religion is not even permissible in California classrooms! It is findings like this that led one instructor of student teachers to write in *Teacher Education Quarterly*: There is the often-unnoticed problem of excluding a Christian worldview from an academic topic. A worldview is the way in which you look at the world, not merely the bits of information you learn about the world. Regarding history textbooks for example, in his book, *Religion and American Education*, Warren Nord points out: All the names and dates are correct, as is the order of events. The problem Nord draws attention to is that the textbook left out "what is most important to the scriptural version: The meaning of the story is completely lost in the textbook; it becomes, in effect, a different story.

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Chapter 8 : Faith and Climate Science | The Banner

0 BOOK CRITIQUE of Bush, L. Russ. The Advancement: Keeping the Faith in an Evolutionary Age.

Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle. A child learns most of the essentials of life from his family and the neighbors. And you should recognize that most of these civilizations of the past continued to evolve with a bare minimum of other institutional influences because the home was effectively functioning. Today the human races possess a rich social and cultural heritage, and it should be wisely and effectively passed on to succeeding generations. The family as an educational institution must be maintained. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion. The entire reproductive experience was free from imaginative embellishment. The all-absorbing sex passion of the more highly civilized peoples is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites. But this Andite inheritance was absorbed by the evolutionary races in such limited amounts as to fail to provide sufficient self-control for the animal passions thus quickened and aroused by the endowment of keener sex consciousness and stronger mating urges. Of the evolutionary races, the red man had the highest sex code. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores. The amount of Andite stock in any people. Among such groups sex has become expressive of both the highest and the lowest in both the physical and emotional natures. What is called sex appeal is virtually absent even in present-day primitive races; these unmixed peoples have a definite mating instinct but insufficient sex attraction to create serious problems requiring social control. The perpetuation of the evolving human species is made certain by the presence of this racial mating impulse, an urge which is loosely called sex attraction. This great biologic urge becomes the impulse hub for all sorts of associated instincts, emotions, and usages—physical, intellectual, moral, and social. In animals, instinctive periodicity checks the mating propensity, but since man is so largely a self-controlled being, sex desire is not altogether periodic; therefore does it become necessary for society to impose self-control upon the individual. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics. Nature hardly recognizes individuals; it takes no cognizance of so-called morals; it is only and exclusively interested in the reproduction of the species. Nature compellingly insists on reproduction but indifferently leaves the consequential problems to be solved by society, thus creating an ever-present and major problem for evolutionary mankind. This social conflict consists in the unending war between basic instincts and evolving ethics. Because of this sex license, no prostitution existed. Today, the Pygmies and other backward groups have no marriage institution; a study of these peoples reveals the simple mating customs followed by primitive races. But all ancient peoples should always be studied and judged in the light of the moral standards of the mores of their own times. The moment societal groups began to form, marriage codes and marital restrictions began to develop. Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction. The sex customs of dress, adornment, and religious practices had their origin in these early taboos which defined the range of sex liberties and thus eventually created concepts of vice, crime, and sin. But it was long the practice to suspend all sex regulations on high festival days, especially May Day. The early mores granted the same degree of sex liberty to unmarried women as to men, but it has always been required of wives that they be faithful to their husbands.

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Married women have always borne some mark which set them apart as a class by themselves, such as hairdress, clothing, veil, seclusion, ornamentation, and rings. Mating is universally natural, and as society evolved from the simple to the complex, there was a corresponding evolution of the mating mores, the genesis of the marital institution. Wherever social evolution has progressed to the stage at which mores are generated, marriage will be found as an evolving institution. Always has the individual been rebellious against the sex regulations imposed by society; and this is the reason for this age-long sex problem: Self-maintenance is individual but is carried on by the group; self-perpetuation is social but is secured by individual impulse. Marriage standards have always been a true indicator of the current power of the mores and the functional integrity of the civil government. But the early sex and mating mores were a mass of inconsistent and crude regulations. Parents, children, relatives, and society all had conflicting interests in the marriage regulations. But in spite of all this, those races which exalted and practiced marriage naturally evolved to higher levels and survived in increased numbers. The savage looked upon his wedding day as marking his entrance upon responsibility and manhood. In one age, marriage has been looked upon as a social duty; in another, as a religious obligation; and in still another, as a political requirement to provide citizens for the state. Among the head-hunters a youth might not marry until he possessed at least one head, although such skulls were sometimes purchasable. As the buying of wives declined, they were won by riddle contests, a practice that still survives among many groups of the black man. These marriage tests embraced skill in hunting, fighting, and ability to provide for a family. She was required to execute a certain piece of agricultural work within a given time. And if she had borne a child before marriage, she was all the more valuable; her fertility was thus assured. It was also a general belief that unmarried persons could not enter spiritland, and this was a further incentive to child marriages even at birth and sometimes before birth, contingent upon sex. The ancients believed that even the dead must be married. The original matchmakers were employed to negotiate marriages for deceased individuals. One parent would arrange for these intermediaries to effect the marriage of a dead son with a dead daughter of another family. Early in social evolution peculiar and celibate orders of both men and women arose; they were started and maintained by individuals more or less lacking normal sex urge. Each of these men would give the girl a present, and this was the origin of the custom of giving wedding presents. Other tribes limited mating to similar age groups. It was the limitation of marriage to certain age groups that first gave origin to ideas of incest. In India there are even now no age restrictions on marriage. Some tribes burned them alive. If a widow continued to live, her life was one of continuous mourning and unbearable social restriction since remarriage was generally disapproved. If a wife was barren, she had to be redeemed by her parents, and the marriage was annulled. The mores demanded that every pair have children. The contracting individuals married permanently just as soon as fertility was established. When modern couples marry with the thought of convenient divorce in the background of their minds if they are not wholly pleased with their married life, they are in reality entering upon a form of trial marriage and one that is far beneath the status of the honest adventures of their less civilized ancestors. Property has been the stabilizer of marriage; religion, the moralizer. The ancients married for the advantage and welfare of the group; wherefore their marriages were planned and arranged by the group, their parents and elders. And that the property mores were effective in stabilizing the marriage institution is borne out by the fact that marriage was more permanent among the early tribes than it is among many modern peoples. Woman started out as the property of her father, who transferred his title to her husband, and all legalized sex relations grew out of these pre-existent property rights. The Old Testament deals with women as a form of property; the Koran teaches their inferiority. Man had the right to lend his wife to a friend or guest, and this custom still obtains among certain peoples. Primitive man was not jealous of his wife; he was just guarding his property. The reason for holding the wife to stricter sex account than the husband was because her marital infidelity involved descent and inheritance. Very early in the march of civilization the illegitimate child fell into disrepute. At first only the woman was punished for adultery; later on, the mores also decreed the chastisement of her partner, and for long ages the offended husband or the protector father had the full right to kill the male trespasser. Modern peoples retain

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these mores, which allow so-called crimes of honor under the unwritten law. In later years, chastity was more demanded by the father than by the suitor; a virgin was a commercial asset to the father—she brought a higher price. As chastity came more into demand, it was the practice to pay the father a bride fee in recognition of the service of properly rearing a chaste bride for the husband-to-be. When once started, this idea of female chastity took such hold on the races that it became the practice literally to cage up girls, actually to imprison them for years, in order to assure their virginity. It was not that inbreeding was always bad, but that outbreeding was always comparatively better; therefore the mores tended to crystallize in restriction of sex relations among near relatives. It was recognized that outbreeding greatly increased the selective opportunity for evolutionary variation and advancement. The outbred individuals were more versatile and had greater ability to survive in a hostile world; the inbreeders, together with their mores, gradually disappeared. This was all a slow development; the savage did not consciously reason about such problems. But the later and advancing peoples did, and they also made the observation that general weakness sometimes resulted from excessive inbreeding. Woman has usually favored the practice of in-marriage; man, outmarriage. Rulings of this sort led to a great multiplication of cousin marriages. In-mating was also practiced in an effort to preserve craft secrets; skilled workmen sought to keep the knowledge of their craft within the family. The Nodites for over one hundred and fifty thousand years were one of the great in-marriage groups. The later-day in-marriage mores were tremendously influenced by the traditions of the violet race, in which, at first, matings were, perforce, between brother and sister. And brother and sister marriages were common in early Egypt, Syria, Mesopotamia, and throughout the lands once occupied by the Andites. The Egyptians long practiced brother and sister marriages in an effort to keep the royal blood pure, a custom which persisted even longer in Persia. Among the Mesopotamians, before the days of Abraham, cousin marriages were obligatory; cousins had prior marriage rights to cousins. Abraham himself married his half sister, but such unions were not allowed under the later mores of the Jews. There is no biologic instinct against any degree of in-marriage; such restrictions are wholly a matter of taboo. Familiarity breeds contempt; so, as the element of individual choice began to dominate mating, it became the custom to choose partners from outside the tribe. Later on, marriages were regulated more in accordance with territorial residence than with kinship. There were many steps in the evolution of in-marriage into the modern practice of outmarriage. Even after the taboo rested upon in-marriages for the common people, chiefs and kings were permitted to marry those of close kin in order to keep the royal blood concentrated and pure. The mores have usually permitted sovereign rulers certain licenses in sex matters.

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Chapter 9 : www.nxgvision.com - Evolution a Dying Mythology

Evolutionary psychology appears to be unique in this endeavor, and as the following researchers point out, "Evolutionary psychology is the long-forested scientific attempt to assemble out of the disjointed, fragmentary, and mutually contradictory human disciplines a single, logically integrated research framework for the psychological.

And we will face new challenges as we enter the 21st century, especially in the area of technology. The fields of biotechnology and information technology have the capacity to change the social landscape and even alter the way we make ethical decisions. These are not challenges for the faint-hearted. We must bring a tough-minded Christianity into the 21st century. We are reminded in 1 Chronicles New ethical challenges await us as we consider the moral issues of our day and begin to analyze them from a biblical perspective. We should also enter into the task with humility. Over a hundred years ago, Charles Duell, Director of the U. However, we can analyze trends and look at new inventions and begin to see the implications of these remarkable changes. Our challenge will always be to apply the timeless truths of Scripture to the quickly changing world around us. How should Christians analyze the technological changes taking place? First we must begin by developing a theology of technology. Theology of Technology Technology is really nothing more than the systematic modification of the environment for human ends. This might be a process or activity that extends or enhances a human function. The biblical mandate for developing and using technology is stated in Genesis 1: God gave mankind dominion over the land, and we are obliged to use and manage these resources wisely in serving the Lord. Before the Fall Gen. Technology can benefit mankind in exercising proper dominion, and thus remove some of the effects of the Fall such as curing disease, breeding livestock, or growing better crops. Technology is neither good or evil. The worldview behind the particular technology determines its value. In the Old Testament, technology was used both for good e. Therefore, the focus should not be so much on the technology itself as on the philosophical motivation behind its use. Here are three important principles that should be considered. First, technology should be seen as a tool, not as an end in itself. There is nothing sacred about technology. Unfortunately, Western culture tends to rely on it more than is appropriate. If a computer, for example, proves a particular point, people have a greater tendency to believe it than if the answer was a well-reasoned conclusion given by a person. If a machine can do the job, employers are prone to mechanize, even if human labor does a better or more creative job. Often our society unconsciously places machines over man. Humans become servants to machines rather than the other way around. In Western culture especially, we tend to believe that technology will save us from our problems and thus we use technology as a substitute for God. Christians must not fall into this trap, but instead must exhibit their ultimate dependence on God. Christians must also differentiate between problems that demand a technological solution and ones that can be remedied by a social or spiritual one. Second, technology should be applied in different ways, according to specific instructions. Using artificial insemination to improve the genetic fitness of livestock does not justify using it on human beings. Christians should resist the idea that just because we can do something, we should do it. Technological ability does not grant moral permission. Third, ethics, rather than technology, must determine the direction of our society. Jacques Ellul has expressed the concern that technology moves society instead of vice versa. The technological ability to do something is not the same as a moral imperative to do it. Technology should not determine ethics. Though scientists may possess the technological ability to be gods, they nevertheless lack the capacity to act like gods. Too often, man has tried to use technology to become God. He uses it to work out his own physical salvation, to enhance his own development, or even to attempt to create life. The reality of human sinfulness means that society should be careful to prevent the use of technology for greed and exploitation. Each new power won by man is a power over man as well. Each advance leaves him weaker as well as stronger. In every victory, besides being the general who triumphs, he is also the prisoner who follows the triumphal car. The goal should be to liberate the positive effects of technology while restraining negative effects by setting up appropriate constraints against abuse. The

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Challenge of Biotechnology The age of biotechnology has arrived. For the first time in human history it is possible to completely redesign existing organisms, including man, and to direct the genetic and reproductive constitution of every living thing. Scientists are no longer limited to breeding and cross-pollination. Powerful genetic tools allow us to change genetic structure at the microscopic level and bypass the normal processes of reproduction. For the first time in human history it is also possible to make multiple copies of any existing organism or of certain sections of its genetic structure. This ability to clone existing organisms or their genes gives scientists a powerful tool to reproduce helpful and useful genetic material within a population. Scientists are also developing techniques to treat and cure genetic diseases through genetic surgery and genetic therapy. They can already identify genetic sequences that are defective, and soon scientists will be able to replace these defects with properly functioning genes. Gene splicing known as recombinant DNA technology is fundamentally different from other forms of genetic breeding used in the past. Breeding programs work on existing arrays of genetic variability in a species, isolating specific genetic traits through selective breeding. The potential benefits of gene splicing are significant. First, the technology can be used to produce medically important substances. The list of these substances is quite large and would include insulin, interferon, and human growth hormone. The technology also has great application in the field of immunology. In order to protect organisms from viral disease, doctors must inject a killed or attenuated virus. Scientists can use the technology to disable a toxin gene, thus producing a viral substance that triggers production of antibodies without the possibility of producing the disease. A second benefit is in the field of agriculture. This technology can improve the genetic fitness of various plant species. Third, gene splicing can aid industrial and environmental processes. Industries that manufacture drugs, plastics, industrial chemicals, vitamins, and cheese will benefit from this technology. Also scientists have begun to develop organisms that can clean up oil spills or toxic wastes. This last benefit, however, also raises one of the greatest scientific concerns over the use of biotechnology. The escape or even intentional release of a genetically engineered organism might wreak havoc on the environment. Scientists have created microorganisms that dissolve oil spills or reduce frost on plants. Critics of gene splicing fear that radically altered organisms could occupy new ecological niches, destroy existing ecosystems, or drive certain species to extinction. A significant question is whether life should be patented at all. Most religious leaders say no. A gathering of religious leaders representing virtually every major religious tradition spoke out against the patenting of genetically engineered substances. They argued that life is the creation of God, not humans, and should not be patented as human inventions. The natural reaction for many in society is to reject new forms of technology because they are dangerous. Christians should avoid the reflex reaction that scientists should not tinker with life; instead Christians should consider how this technology should be used responsibly. One key issue is the worldview behind most scientific research. Modern science rests on an evolutionary assumption. Many scientists assume that life on this planet is the result of millions of years of a chance evolutionary process. Therefore they conclude that intelligent scientists can do a better job of directing the evolutionary process than nature can do by chance. Even evolutionary scientists warn of this potential danger. At each stage we will get a little cockier, a little surer we know all the possibilities. How should Christians respond? They should humbly acknowledge that God is the sovereign Creator and that man has finite knowledge. Genetic engineering gives scientists the technological ability to be gods, but they lack the wisdom, knowledge, and moral capacity to act like God. Even evolutionary scientists who deny the existence of God and believe that all life is the result of an impersonal evolutionary process express concern about the potential dangers of this technology. The answer to that question can be found by distinguishing between two types of research. The first could be called genetic repair. This research attempts to remove genetic defects and develop techniques that will provide treatments for existing diseases. Applications would include various forms of genetic therapy and genetic surgery as well as modifications of existing microorganisms to produce beneficial results. The Human Genome Project has been able to pinpoint the location and sequence of the approximately 25,000 human genes. It is the result of the Fall Gen. A second type of research is the creation of new forms of life. While minor modifications of existing

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organisms may be permissible, Christians should be concerned about the large-scale production of novel life forms. That potential impact on the environment and on mankind could be considerable.