

1. **INTRODUCTION** – Scientific observations of the physical world consistently reveal order and purpose. This is interesting because secular science promotes chance occurrence and random chaos over time as the backdrop for creation. This is a poor explanation for the consistency and symbiotic interdependence we observe in the cosmos, upon earth, and within human culture. Secular Humanism and Scientific Naturalism that now underlies natural science makes no room for the supernatural. This article will explore what the field of Christian anthropology may offer in resolving this dichotomy. **Classic Cultural Anthropology** is comprised of three interdependent fields of study – 1) Ideology-Religion, 2) Socio-Political Organization, and 3) Technology-Science. When studied from a secular focus, it upon the forces and processes of cultural evolution over time. **Christian Anthropology** on the other hand, looks at humanity and cultural change through the lens of the most pivotal events in human history and is focused on the redemptive work of Messiah Jesus – the Advent, ministry, death and Resurrection, and Ascension, and Pentecost. The Christo-Centric interplay of “order and purpose” and “change and transformation” are seen to permeate the human experience, suggesting that it is not random but purposefully guided. This interplay demonstrates a strong, well-defined sense of a God Ordained moral-ethical standard for human nature. This promotes order through social-political cohesion and a strong ideological-religious identity. This too is not random but purposeful. We will come back to a further discussion of ideology-religion, socio-political organization, and technology-science, but first we’ll start this article exploring some thoughts behind the various terms surrounding order and purpose.
  - a. **Natural Order** – When Christians speak of the “Natural Order” it is usually referring to God’s Purpose or “Sovereign Will” being played out within Creation and throughout human history. The theology of God’s Sovereignty may be simply stated that God being both Supreme and Infinite can do anything He wants that is not in conflict with His Character, and God’s Character is understood in Scripture to be purposeful and fundamentally Good. Even when we as finite beings don’t understand completely what is transpiring, we believe that God can be trusted because of His inherent Goodness.

**Zondervan’s New International Encyclopedia of the Bible explains *God’s Goodness* in this way:** “In the Bible, the supreme good is never a matter of speculation as it was in ancient Greek [or post-modern] philosophy. In the Bible, ‘good’ is considered as happiness, pleasure, knowledge, etc. God Himself is The Good... there is no good apart from Him. He is the source of all goodness. No man can know The Good unless he knows God in a right relationship and does His expressed will. ‘No one is good but God alone’ (Mark 10:18). Since God is good, all that He does is necessarily good. He declared His own creation good (Genesis 1). The disorder, disruption, evil, and sin that now prevail throughout the world are the result of the rebellion of free-will moral beings [humanity] originally created good. God’s revelation of Himself in history was an increasing revelation of His goodness.” **Since God is fundamentally Good, all God’s purposes are understood to be fundamentally good.**

**Zondervan’s New International Encyclopedia of Bible Words says:** “The term translated as ‘purpose’ is employed 42 times in Scripture and always in the context of *God’s intended purpose* being accomplished. Thus, God’s sovereignty is affirmed in both the Old Testament and the New Testament. An important New Testament aspect of this affirmation is found in the repeated emphasis on that which God has purposed, planned, and decreed. Two Greek words, *prothesis* and *boule*, are particularly significant. *Prothesis* means ‘a plan’ or ‘a resolve,’

denoting a decision that has been [firmly] made. The New International Version of the Bible renders this word 'purpose' in four of the twelve places where it appears in the New Testament (Romans 8:28; 9:11; Ephesians 1:11; 3:11). The word *boule* is a strong term, indicating God's *fixed intention*." **This means the outcome of God's Sovereignty or "Prescribed Will" are the things God specifically chooses to do or wants done. God's "Permissive Will" on the other hand, are the things He allows to occur as an outcome of humanity's "free will." Theologians and philosopher's often debate about the interplay of God's prescribed will and His permissive will, but it is clear in Scripture that humanity was not created as "*automatons*," essentially meaning actors playing out their part in a carefully choreographed play. Scripture demonstrates that God intended humanity to be free-will rational and relational beings living in community in the presence of God. The Fall and resultant Sin [both wrong being and wrong doing] were the result of choices made by humanity. The whole story of the Bible chronicles God's redemptive plan playing out in history between the Fall in Genesis chapter 3 and the New Heaven and Earth of Revelation chapter 21 concluding in the redemption and restoration of humanity.**

- b. **Change** – There is probably nothing more certain than change. Nothing remains the same, almost everything is in a constant state of adaption, flux, change or transformation. Dealing with change can run the emotional gamut from joyous to troubling. Wikipedia the Online Encyclopedia looks at change from a variety of perspectives, including:

- i. **Personal Change – [AKA development]** "covers activities that improve awareness and identity, develop talents and potential, build human character and capital, and facilitate employability, enhance the quality of life and contribute to the realization of dreams and aspirations. Personal development takes place over the course of a person's entire life. Not limited to self-help, the concept involves formal and informal activities for developing others in roles such as teacher, guide, counselor, manager, life coach or mentor. When personal development takes place in the context of institutions, it refers to the methods, programs, tools, techniques, and assessment systems that support human development at the individual level both personally and in organizations."
- ii. **Social Change** – "may refer to the notion of social progress or socio-cultural evolution – the philosophical idea that society moves forward by evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance as with a shift away from feudalism and towards capitalism. Accordingly, it may also refer to social revolution, such as the Socialist revolution presented in Marxism, or to other social movements, such as Women's suffrage or the Civil rights movement. Social change may be driven by any combination of cultural, religious, economic, scientific or technological forces."
- iii. **Technological Change – [AKA technological development, technological achievement, or technological progress]** "is the overall process of invention, innovation and diffusion of technology or processes. In essence, technological change covers the invention of technologies (including processes) and their commercialization or release as open source via research and development (producing emerging technologies), the continual improvement of technologies (in which they often become less expensive), and the diffusion of technologies throughout industry or society (which sometimes involves

disruption and convergence). In short, technological change is based on both better and more technology made more readily available to more people.”

- iv. **Transformational Change** – this is the type of change that renders people or their society something significantly different than they were before. Change on this order can be cataclysmic in its magnitude reducing the people or culture to a simpler or even non-existent form or enable them to enter into a new world they couldn’t have imagined before. The latter is utopian transformational change.
- c. **Chaos** – In contrast to Order inherent in God’s purpose, are the notions of “Chaos” [random chance] and “Desolation” [absence of order]. These terms refer to things that are outside of God’s intended purpose but may occur usually as a result of God’s “Permissive Will.”

Zondervan’s New International Encyclopedia of Bible Words says:

**The term translated as chaos is used but once in Scripture – in Isaiah 34:11**

“The desert owl and screech owl will possess it; the great owl and the raven will nest there.

God will stretch out over Edom the measuring line of *chaos* and the plumb line of *desolation*.”

**Note the juxtaposition of Chaos and Desolation in this text:**

“The word *samem* with its derivatives occurs 195 times in the Old Testament. It defines the concept that is reflected in the few New Testament uses of “desolate.” The image produced by *samem* is one of a barren, empty land, wasted and made bleak by some disaster. The disaster may be natural or a result of war; but usually this word group is associated with divine judgment. Normally “desolate” applies to places and things [outside of an ordered environment]. A few times a person is pictured as desolated by events (e.g., Isaiah 54:1). One derivative, *sammah*, is a noun that emphasizes the horror experienced by a person viewing such desolation. The view may be of future events [prophecy] or past events [history] brought on by judgment.”

- d. **Order or Chaos** – The intent of this brief word study is to clarify that God purposed Creation to be fundamentally *Good, Purposeful and Orderly*. Theologically, the result of the Fall and the Sin Curse [Genesis 3] is that God’s perfect plan has been subverted by an intentional bad actor Satan, and hapless humanity got caught up in Satan’s machinations. This contrast of order and chaos sets the stage for God’s redemptive plan detailed in Scripture that plays out in redemptive history. God’s Goodness and Purpose, His abiding love for humanity, and the interplay of God’s Prescriptive and Permissive Will are behind Paul’s words in Romans 8:28-39 –

“And we know that in all things God works for the good of those who love Him, who have been called according to His purpose. For those God foreknew He also predestined to be conformed to the likeness of his Son, that He [Messiah Jesus] might be the firstborn among many brothers. And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified. What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare His own Son [Messiah Jesus], but gave Him up for [the redemption of] us all—how will He not also, along with Him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: ‘For your sake we face

death all day long; we are considered as sheep to be slaughtered.’ No, in all these things we are more than conquerors through Him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.” **This is an incredibly powerful statement of the display of the Goodness and Purposefulness of God. Order not chaos reigns because God wills it.**

- e. **Order within Creation** – In the scientific community we hear a lot about chaos theory and random chance dictating the inception and outcome of the cosmos, but many scientists observe order. As a young non-Christian cultural anthropology student at the University of California Santa Barbara, I observed and marveled at the beauty and order of the natural world. Instead of the expected norm of random occurrence and relative chaos and conflict one might expect from the evolutionary process described in the Origin of Species by Charles Darwin in a Godless and Soulless world, I observed beauty and symbiotic interdependency within an integrated and generally collaborative ecosystem. In other words, as a young scientist observing the world and the cosmos, I found order and purpose not chaos and random chance. My study of chemistry, biology, geology, math and geo-physics increasingly revealed the order and purpose of God’s “Intentional Design.” Long before I read the Bible or became a Christian, I intuitively sensed the truth of what King David had written in Psalm 19:1-4 around 1,000 BC...

“The heavens declare the glory of God; the skies proclaim the work of his hands.

Day after day they pour forth speech; night after night they display knowledge.

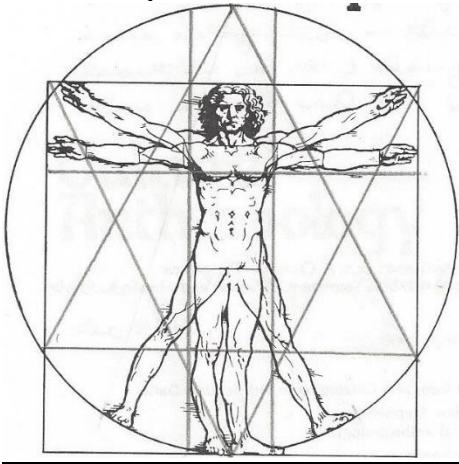
There is no speech or language where their voice is not heard.

Their voice goes out into all the earth, their words to the ends of the world.”

**The Apostle Paul wrote in Romans 1:20-21 a similar thought...** “For since the creation of the world God’s invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they [humanity] are without excuse.”

## 2. **CHRISTIAN CULTURAL ANTHROPOLOGY** – May be described in several ways:

- a. **Pictorial representation of the Holistic nature of Christian Cultural Anthropology:**



1. The square represents humanity’s base or animal nature. Humanity is capable of cruelty and self-interest at the expense of others unless restrained.
2. The circle represents humanity’s more holistic nature, where actions can be restrained by moral and ethical values, and self-interest is strongly influenced by the needs of others.
3. The Jewish Star represents God’s Self-revelation through Spirit-led prophets in OT Scripture.
4. The Christian Cross represents Messiah-Jesus’ ministry and Self-revelation through Spirit-led Apostles in NT Scripture.

- b. **Cultural Anthropology A Christian Perspective** by Stephen Grunlan and Marvin Mayers explores traditional cultural anthropology but with a distinct Christian perspective. Their intent as Christian professors of anthropology is to provide an underlying basis for preparing Bible College and Seminary students for their mission fields, and entering into a culture or society as an outsider presents many challenges for missionaries. Thus, their book offers some foundational insights into the development of culture whereby they hope to provide bridges through which missionaries can engage other cultures more effectively. When observed within the context of the three interdependent fields of study of Cultural Anthropology namely that of 1) Ideology-Religion, 2) Socio-Political Organization, and 3) Technology-Science, we can't help but notice the developmental interplay. We will look at each of these three fields of study from an anthropological perspective. First, Grunlan and Mayers note that:

"Every society has some form of governmental system whether informal [kinship, economic, leadership seniority] or formal [institutionalized state government] empowered to make communal decisions-judgments and maintaining stable social control. Both informal and formal governmental organizations are accompanied by social mechanisms for regulation and control of the population. The larger and more complex the group becomes, the greater the need for more generalized and sophisticated social controls."

i. **First, they present a hierarchy of socio-political development:**

1. The family is the most basic and enduring unit of society. Socio-cultural development is founded upon the family structure.
2. Multi-family organization through kinship or tribal identity. Identity at this level focuses on the "us versus them" group identity.
3. Village and City-State are the next level of organization which allow greater economic and mutual defense forming stable and more complex societies. The village-city state development is the foundation for regional nationalism.
4. Regional and national governments tend to be the largest and most complex societies. Building upon the smaller developmental groups, this level adds a much broader identity accompanied with far greater control and enforcement.

ii. **They present the development of social control as being culturally derived learned through shared worldview, attitudes, values, and normative behavioral standards (Ideology-Religion). These are learned in the family unit and reinforced in the community.**

1. **They identify four factors that produce normative behavior:**

- a. Maximizing satisfaction – when a pattern of behavior leads to the satisfaction of the majority of people, it then becomes normative. This leads to "rule making" and social/governmental enforcement.
- b. Value of predictability – expectations and predictability of behavior have great value in the effective maintenance of a society. Following the rules is generally expected, and those who don't become social outcasts because they are unreliable community members.
- c. Restraint of power – the unbridled use of power creates doubt and tension; the reasonable use of power creates confidence and consistency. Social

cohesion relies upon confidence and consistency of the population of their leadership. Ideological values are a natural social restraint within the community.

d. Secondary gains – the system is working when it becomes self-rewarding.

**2. They identify the means of addressing social deviance through both informal and established mechanisms of social control which include:**

- a. Folkways – these are the lowest-level of informal control, being essentially social manners and customs that are taught as polite behavior. Failure to follow such customs such as shaking hands when introduced to someone or saying “thank you” or “forgive me” are polite means to encourage community and avoid offense.
- b. Mores – these are higher-level social rules and regulations and are related to personal character, speaking more to behaviors of moral and ethical nature. Mores push back against lying, manipulation, keeping your promises, honoring commitments. Cheating such as in extramarital affairs a disregard of the interest of others are examples of things that are not necessarily illegal but are certainly not acceptable in promoting social integration.
- c. Laws – these are rules and regulations are the highest-level of social conformity, laws that are codified by the society and enforced by the governmental leadership. These are the highest level of social control.

**3. Grunlan and Mayers observe when these socio-political controls break down, deviance or non-conformity develop:**

“When deviance is at a low or moderate level, this can lead to innovation and healthy change. However, when it is at the more extreme level, this can lead to schisms within the group and even rebellion. Civil disobedience is the lowest level of push back in organized societies, and open rebellion or civil war being the greatest level of push back.”

**AD observes that Modern and Post-Modern philosophers would be well-served by evaluating cultural evolution through these generalities. When a culture or society finds itself at the juncture where the established broad-culture and the developing counter-cultural tensions become heightened, the opportunity for social breakdown is raised, especially when both sides seem entrenched into a philosophical stalemate that is trending toward confrontation and animosity. In such context, it is useful to understand that pundits differentiate between what is called a “cold” or “hot” war of ideas. A cold war of ideas is primarily reflecting the differing value structure of the groups involved. As long as the groups are engaged and communicating; there is hope for meaningful dialogue, reform and even compromise in a middle ground. However, when things escalate a hot war of ideas may emerge with each side entrenched in positions of argument and protest. The danger here is that of open social breakdown even combat resulting from the entrenched disparity of ideas and a refusal to engage, mediate or moderate.**



**When “Us and Them” are redefined by these entrenched ideological belief structures, this then redefines normative behavior on the basis of the extremes. When negotiations break down or are abandoned, a split usually occurs with each group going on a separate path.**

**4. Grunlan and Mayers conclude that:**

“All relationships are built upon trust and respect and recognizing the rights of others. When trust and respect break down between individuals or communities, the stability of social relationships are in trouble. When the parties demonstrate good faith through reasoned interaction, negotiation and establishing a middle ground, the relationships can be salvaged, and the society even strengthened. When one party or the other acts in bad faith and have moved beyond disrespect to open disregard for the interests of the other, and when each effectively denigrates the other as less valued than the other, the relationship is pretty much doomed.”

- iii. Ideology and Religion – is the component that most influences social integration within classic anthropology. Ideological cohesion allows a more centered and generalized world view of the culture. When groups lose their Ideological-Religious centeredness and separate into factions with significantly disparate ideological viewpoints, tensions are at their greatest and a unified world view is being lost.**

**Grunlan and Mayers argue that:**

“A religious-ideological identity is common in all cultures. Every known society practices some form of religion. To anthropologists the term ‘religion’ refers to the shared beliefs and practices of a society. These beliefs and practices form the doctrines and rituals of the religion. At some point in their development, the beliefs of a society are codified either orally or in written form.” **This codification becomes a moral-ethical compass that all members of the culture live by, it becomes their operating value system.**

**1. The elements of codified religion include:**

- a. “Beginnings and pre-historical narratives – deal with the supernatural and are usually concerned with the origins of the material universe and humanity. Such are more than mere superstition; it is how a culture understands itself in light of the world in which it finds itself; it is a cultures’ underlying identity in their worldview and are foundational to the belief system of a society. These give rise to practices that are evidenced in the rituals of the religion. Such rituals include:
  - i. Rites of passage – mark an individual’s development from one stage to another in the life cycle of the community. Such life cycle events include birth, puberty, adulthood, marriage, childbearing, and death.
  - ii. Rites of intensification – mark an individual’s faith movement into a more deliberate and committed religious experience. Christian baptism, confirmation, communion, pilgrimages, etc., all serve to mark such events.

- b. Historical narratives – deal with the supernatural development of the religious community in the journey of their faith walk. Everyone is on a journey, individually and collectively. These provide spiritual guidance for the faithful during their lifetimes.”

### **2. Functions of religion include the following:**

- a. “Psychological support, consolation, and reconciliation – Humanity understands their weakness and dependence in terms of an unknown future which includes sickness, natural disaster, and accidental outcomes. Historically, humanity understands there is supernatural power floating about that influence’s outcomes. Religion provides emotional support and consolation in the face of a hostile and uncertain future, and when a person becomes alienated from their society, religion provides a means of reconciliation.”
- b. “Transcendental support – In an ever-changing world humanity looks for a reference point from which they can orient themselves in the flux and flow of history. Religion provides an absolute reference point to cope with the world.”
- c. “Sacralization – The supernatural vantage point that legitimizes societal norms and values. Life and eternity are sacred, our place within it matters and a hopeful eternity awaits us.”
- d. “Prophetic vision – allows the faithful to understand and criticize norms and values in the terms of an ever-changing world. Problems will inevitably occur; a prophetic view enables us to see our place in an uncertain natural universe.”
- e. “Identification – religion provides the individual with a sense of identity amid a distant past and a limitless but uncertain future.”
- f. “Maturation – celebrates the life passages in the context of faith from birth to puberty, from marriage to childbearing, from adulthood to death. We are all on a journey.”

### **3. Religion, sorcery and magic have distinct differences:**

- a. “In Religion, humanity recognizes the superiority of the supernatural. Humanity’s approach to religion is one of submission, reverence, and adoration. These responses to the shared supernatural other provide a central focal point for aligning the community.”
- b. “Magic is the manipulation of the supernatural to influence the natural world and those within it. The supernatural is still stronger than the magician, who has only learned to effectively employ spells/devices to do their bidding. ‘White-magic’ is used for the benefit of others to help the person or community; while ‘black-magic’ is employed to harm another and benefit the magician.”



- c. “Science vs magic – every society, no matter how primitive, has a science or technology. Magic typically begins where science and technology leave off.”
4. **Christianity and religion have distinct differences: Christianity is a relationship with God through the auspices of God’s revelation of Himself to humanity. Humanity could not breach the metaphysical separation of the natural and the supernatural, so God breached it for us. In other words:**

“God came close to us, thus Emmanuel [God with us] was the earliest name for Jesus (Matthew 1:23; Isaiah 8:8-10). Religion is generally described as the beliefs, rites, and practices whereby humanity seeks to come close to God. These are practices intended to enable the Practitioner to enter the supernatural. However, Christianity is more than a religion. It is a relationship with God facilitated by Jesus and the indwelling Holy Spirit. God wants to be found, He wants to be known, and He provided the means to accomplish this. When missionaries bring this message of relational faith to those familiar only with the practices of religious rites, the foregoing aspects of what religion is and what it does can serve as a means for engagement.”

**Pastor and theologian Jim Denison in his blog “The Denison Forum” notes that Benjamin Franklin observed of the cultural trends in his era, and offered this hope for humanity:**

“ ‘O that moral Science were in as fair a Way of Improvement, that Men would cease to be Wolves to one another, and that human Beings would at length learn what they now improperly call Humanity.’ His wish brings me to my point today: science, for all its remarkable contributions to our daily experience, cannot improve our moral lives. [Evidenced by the fact that] the twentieth century may have seen more technological and scientific progress than all other centuries combined in human history. But it was also the bloodiest century in human history.” **In other words, science and technology may provide the means for improving or diminishing creature-life as we know it, but Religion-Ideology is necessary to provide the moral-ethical compass to make humanity noble as well as purposefully guide science and technology.**

- c. **Apologetics for God and Jesus – Where current culture is now regulated by secular humanism and scientific naturalism, the Judea-Christian faith has anchored humanity in a metaphysical reality that “God is There AND He is not Silent.” It is foundational to Judea-Christian faith is that 1) God wants to be found and to be known and experienced, and that 2) God has taken the initiative to accomplish this, and 3) rewards those who seek Him. Most faiths provide a means to experience the supernatural, but even with long study and practice they come up short of a personal encounter with a relational God who genuinely loves them and desires relational intimacy and rewards those who seek Him. Christianity is compelling because it affirms God’s love for His Creation and for each individual. Rather than an impersonal, unapproachable,**

unknowable, other-worldly “being or force” impossible to engage relationally... the Bible presents Jesus as the polar opposite... the God who came to reveal Himself to humanity. The question of Christianity becomes one of “Epistemology” – which is a branch of philosophy that investigates the origin, nature, methods and limits of human knowledge. It explores and probes about 1) what can we know, 2) how do we know, and 3) what that informs about ourselves and creation. Christian Theologian and Apologist Francis Schaeffer wrote a book on this very subject entitled He is There, and He is not Silent. Schaeffer introduces this book with a startling statement:

“Christianity has balance, not only exegetically and intellectually, but also in the area of reality and beauty; an insistence that beginning with the Christian system God has given to humanity in the verbalized propositional revelation of the Bible one can move along and discover that every area of life is touched by Truth and Song. This book [the Bible] deals with one of the most fundamental of all questions: how we know, and how do we know we know. Unless our epistemology is right, everything is going to be wrong.”

**Schaeffer observes**, “The Infinite Personal God is there, but He is also not silent; that changes the whole world. The primary matter in community is where we emphasize the balance struck between 1) the practice of the purity of the visible Church. 2) the love which ought to mark relationships between all true Christians, no matter what their differences over secondary matters. 3) True Spirituality is also crucial; it is a dedicated treatment of the whole basis of Christian community living in an open relationship with God, with ourselves, and with others. God is there [to be found and experienced]... He is not a silent or far off God.”

**Schaeffer goes on to explore the necessity for such a God in terms of:** 1) the metaphysical necessity, 2) the moral necessity, 3) the epistemological necessity [the problem], and 4) the epistemological necessity [the answer].” **Schaeffer’s book** “is the antidote for those who argue that God is not there, He can’t be experienced, and He can’t be known... to which Schaeffer says emphatically, ‘Yes we can!’” **It is impossible to do service to this great work in this brief article format, so I’ll refer you to the text in hope you’ll explore it for yourself -**

<https://www.christianbook.com/francis-schaeffer-trilogy-francis-schaeffer/9780891075615/pd/55615?event=PRCBD1>

3. **SCIENTIFIC OBSERVATIONS OF ORDER IN CREATION** – We have observed in the foregoing discussion of philosophical and theological concepts which have influenced developments in science and technology. That Christian Ideology played a significant role historically in the development of science and technology is not surprising, as many brilliant scientists have been men and women of faith. That presently secular humanism has become the primary philosophy for science and technology is surprising. Ideology expressed as theology and philosophy are an integral part of the field of “epistemology,” meaning that which “evaluates the origin, nature, methods and limits of human knowledge.” A clear view of epistemology provides a guiding light, a moral and ethical compass that keeps exploration on track. Without a proper moral and ethical compass, science and technology have

perpetrated many evils upon society. Proper moral and ethical alignment allow humanity a more disciplined exploration and study of both the natural and supernatural, as well as the physical and metaphysical. Unfortunately, in the modern era, many learning institutions have adopted an epistemology that finds science in conflict with the supernatural and metaphysical. As a result, many learning institutions have placed their faith solely on the natural and physical, thinking that science is exclusive of the supernatural and metaphysical and the necessary antidote for a faith-based approach. This conclusion has removed the long-standing moral-ethical compass of Christian faith that has guided science and technology successfully, leaving them free to pursue whatever notions they devise. Generally speaking, the purpose of science is to explore and explain the natural physical world; while the purpose of religion is to explore and explain the supernatural metaphysical world. Here are some observations on where these endeavors interact:

a. **The Birth of String Field Theory – a brilliant scientist/mathematician observes God in Creation:**

Dr. Michio Kaku, a theoretical physicist at the City College of New York (CUNY) and co-founder of String Field Theory, says theoretical particles known as “primitive semi-radius tachyons” are physical evidence that the universe was created by a higher intelligence. After analyzing the behavior of these sub-atomic particles, which can move faster than the speed of light and have the ability to “unstick” space and matter; and using technology created in 2005, Kaku concluded that the universe is a “Matrix” [an integrated system] governed by laws and principles that could only have been designed by an intelligent being.

“I have concluded that we are in a world made by rules created by an intelligence. Believe me, everything that we call chance today won’t make sense anymore,” Kaku said, according to an article published in the Geophilosophical Association of Anthropological and Cultural Studies. “To me it is clear that we exist in a plan which is governed by rules that were created, shaped by a universal intelligence and not by chance.”

“The final solution or resolution could be that God is a mathematician,” Kaku, author of *The Future of the Mind: The Scientific Quest to Understand, Enhance, and Empower the Mind*, said in a 2013 Big Think video posted on YouTube. “The mind of God, we now believe, is cosmic music, the music of strings resonating through 11-dimensional hyperspace.”

b. **String Field Theory could be the foundation of Quantum Mechanics – University of Southern California Scientists uncover a connection that could be a huge boost to String Theory – article by Robert Perkins:**

Two USC researchers have proposed a link between String Field Theory and Quantum Mechanics that could open the door to using string field theory — or a broader version of it, called M-theory — *as the basis of all physics*: “This could solve the mystery of where quantum mechanics comes from,” said Itzhak Bars, USC Dornsife College of Letters, Arts and Sciences professor and lead author of the paper. Bars collaborated with Dmitry Rychkov, his Ph.D. student at USC. The paper was published online on October 27 by the journal *Physics Letters*.

Rather than use quantum mechanics to validate string field theory, the researchers worked backwards and used string field theory to try to validate quantum mechanics. In their paper, which reformulated string field theory in a clearer language, Bars and Rychov showed that a set of fundamental quantum mechanical principles known as “commutation rules” that may be derived from the geometry of strings joining and splitting. “Our argument can be presented in bare bones in a hugely simplified mathematical structure,” Bars said. “The essential ingredient is the assumption that all matter is made up of strings and that the only possible interaction is joining/splitting as specified in their version of string field theory.”

- c. **Isaac Newton and a Short History of String Theory:** Isaac Newton was a brilliant scientist as well as a man of faith. In the following short Bio, Wikipedia the Online Encyclopedia reports that: Sir Isaac Newton (1642-1726) was an English mathematician, physicist, astronomer, theologian, and author (described in his own day as a "natural philosopher") who is widely recognized as one of the most influential scientists of all time, and a key figure in the scientific revolution. His book *Philosophiæ Naturalis Principia Mathematica* ("Mathematical Principles of Natural Philosophy"), first published in 1687, laid the foundations of classical mechanics. Newton also made seminal contributions to optics and shares credit with Gottfried Wilhelm Leibniz for developing the infinitesimal calculus.

In *Principia*, Newton formulated the laws of motion and universal gravitation that formed the dominant scientific viewpoint until it was superseded by the theory of relativity. Newton used his mathematical description of gravity to prove Kepler's laws of planetary motion, account for tides, the trajectories of comets, the precession of the equinoxes and other phenomena, eradicating doubt about the Solar System's heliocentricity. He demonstrated that the motion of objects on Earth and celestial bodies could be accounted for by the same principles. Newton's inference that the Earth is an oblate spheroid was later confirmed by the geodetic measurements of Maupertuis, La Condamine, and others, convincing most European scientists of the superiority of Newtonian mechanics over earlier systems.

**Newtonian thought is understood to be foundational to the development of higher math and science. History also shows that Newton was a theologian and man of faith, which had no conflict with his theoretical exploration of God’s Creation. New discoveries continue to be built upon Newton’s foundational work – also from Wikipedia:**

i. **Quantum Mechanics:**

Physicists have long sought to unite quantum mechanics and general relativity, and to explain why both work in their respective domains. First proposed in the 1970s, string theory resolved inconsistencies of quantum gravity and suggested that the fundamental unit of matter was a tiny string, not a point, and that the only possible interactions of matter are strings either joining or splitting. At present, no single set of rules can be used to explain all of the physical interactions that occur in the observable universe.

Four decades later, physicists are still trying to hash out the rules of string theory, which seem to demand some interesting starting conditions to work (like extra dimensions, which may explain why quarks and leptons have electric charge, color and “flavor” that distinguish them from one another). At present, no single set of rules can be used to explain all of the physical interactions that occur in the observable universe.

On large scales, scientists use classical, Newtonian mechanics to describe how gravity holds the moon in its orbit or why the force of a jet engine propels a jet forward. Newtonian mechanics is intuitive and can often be observed with the naked eye.

**ii. Newton's Mathematical Principles of Natural Philosophy:**

Was published in 1686, setting forth the basis for classical mechanics. Newton's laws of motion are three physical laws that, together, laid the foundation for classical mechanics. They describe the relationship between a body and the forces acting upon it, and its motion in response to those forces. More precisely, the first law defines the force *qualitatively*, the second law offers a *quantitative* measure of the force, and the third asserts that *a single isolated force doesn't exist*. These three laws have been expressed in several different ways, over nearly three centuries, and can be summarized as follows:

1. First Law – Inertia and Movement – an object at rest remains at rest or continues to move at a constant velocity until acted upon by an external force.
2. Second Law – an object in motion whose mass is constant will move in an inertial reference frame based upon the objects vector sum of the forces equal to the mass of the object multiplied by the acceleration of the object.
3. Third Law – when one body collides with or otherwise exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction upon the first body.

**iii. Newton's law of Universal Gravitation:**

States that a particle attracts every other particle in the universe using a force that is directly proportional to the product of their masses and inversely proportional to the square of the distance between their centers. This is a general physical law derived from empirical observations by what Isaac Newton called *inductive reasoning*.

1. In modern language, the law states: Every point mass attracts every single other point mass by a force pointing along the line intersecting both points. The force is proportional to the product of the two masses and inversely proportional to the square of the distance between them. The first test of Newton's theory of gravitation between masses in the laboratory was the Cavendish experiment conducted by the British scientist Henry Cavendish in 1798. It took place 111 years after the publication of Newton's Principia and approximately 71 years after Newton's death.

2. Newton's law of gravitation resembles Coulomb's law of electrical forces, which is used to calculate the magnitude of the electrical force arising between two charged bodies. Both are inverse-square laws, where force is inversely proportional to the square of the distance between the bodies. Coulomb's law has the product of two charges in place of the product of the masses, and the electrostatic constant in place of the gravitational constant.
3. Newton's law has since been superseded by Albert Einstein's theory of general relativity, but it continues to be used as an excellent approximation of the effects of gravity in most applications. Relativity is required only when there is a need for extreme precision, or when dealing with very strong gravitational fields, such as those found near extremely massive and dense objects, or at very close distances (such as Mercury's orbit around the Sun).
4. On incredibly tiny scales, such as 100 million times smaller than an atom, scientists use relativistic quantum field theory to describe the interactions of subatomic particles and the forces that hold quarks and leptons together inside protons, neutrons, nuclei and atoms.
5. Quantum mechanics is often counterintuitive, allowing for particles to be in two places at once, but has been repeatedly validated from the atom to the quarks. It has become an invaluable and accurate framework for understanding the interactions of matter and energy at small distances.
6. Quantum mechanics is extremely successful as a model for how things work on small scales, but it contains a big mystery: the unexplained foundational quantum commutation rules that predict uncertainty in the position and momentum of every point in the universe.  
“The commutation rules don’t have an explanation from a more fundamental perspective but have been experimentally verified down to the smallest distances probed by the most powerful accelerators. Clearly the rules are correct, but they beg for an explanation of their origins in some physical phenomena that are even deeper,” Bars said.

The difficulty lies in the fact that there’s no experimental data on the topic — testing things on such a small scale is currently beyond a scientist’s technological ability.

The research was funded by the Department of Energy.

#### 4. **INTERLUDE:**

- a. **These preceding theoretical developments occurred with brilliant people looking upon and seeking to understand and make sense of Creation and humanity’s place in it... in other words they were exploring epistemology. Note there was no fundamental dichotomy or exclusion of faith and science in these examples. It begs the question, why do we see the commitment in modern scholarship for a strict separation between faith and science?**
- b. **Secular humanism’s ScientificNaturalism seems to be the guiding principle in humanity’s self-regulation. Humanity seems content in exclaiming they don’t need God to be moral-ethical**



beings; but how will this work out as humanity's moral-ethical compass? I'm reminded of Satan's lie to Eve captured in Genesis 3:5, quoted from the Living Translation - "You won't die!" the serpent hissed. God knows that your eyes will be opened when you eat it. You will become just like God, knowing everything, both good and evil."

**You will become just like God, meaning "you don't need God"... "you can be your own God."** If history has taught us anything, it is that the creature is made noble by the person and character of its master. When the master is noble, the creature dependent upon it is made noble. When the master is ignoble or there is no master, the creature is ignoble... it remains merely an animal living out its life as suits it (Note the "Pictorial representation of the Holistic nature of Christian Cultural Anthropology" at the bottom of page four of this article).

**Paul describes this condition well in Romans 1:28-32 quoted from the Living Translation –** "When they [humanity] refused to acknowledge God, he abandoned them to their evil minds and let them do things that should never be done. Their lives became full of every kind of wickedness, sin, greed, hate, envy, murder, fighting, deception, malicious behavior, and gossip. They are backstabbers, haters of God, insolent, proud, and boastful. They are forever inventing new ways of sinning and are disobedient to their parents. They refuse to understand, break their promises, and are heartless and unforgiving. They are fully aware of God's death penalty for those who do these things, yet they go right ahead and do them anyway. And, worse yet, they encourage others to do them, too." **In other words, humanity cannot self-regulate without a Biblically standardized moral-ethical compass guiding their mind and heart.**

5. **THE INTERPLAY OF FAITH, SCIENCE AND POLITICS** – In this segment we will look at the three components of culture that underlies classic anthropology and the need for a moral-ethical compass to guide culture:
- a. **The three components of Classic Anthropology** – formed the basis of anthropological study as taught when I studied at the University of California, Santa Barbara in the 1970's. The three components are 1) Religion-Ideology, 2) Socio-Political Order, and 3) Technology-Science. The application and interplay of these components is very useful in understanding cultural change over time. It was commonly taught at the time that changes in one component usually lead to changes in the others. This adaptive-change process is known as "cultural evolution." For example, the change from a "hunter-gatherer" economy to an "agrarian horticulture" economy meant more people can remain in one place as a sedentary community. Instead of a small band following a herd or other seasonal food source, villages and communities developed in a set geographical area with a more predictable economy of agriculture and animal husbandry. This development obviously meant that larger populations necessarily co-existed in a more permanent geographical setting, and that changes in the socio-political nature of the community had to occur to accommodate and organize this numerical growth. Thus technological change will ripple through the social-political organization of the community. Generally speaking, the following are brief definitions of each of the three components of Classic Anthropology:
    - i. **Religion-Ideology** – Is a belief system developed based upon a community's particular world view and shared values and personal experiences that give meaning, substance and

**purpose to the life of the society. It provides a means for a society to define itself and their place in the world. Zondervan's New International Bible Dictionary says:**

**"Religion-Faith has a twofold sense in the Bible – On the one hand it means 'trust' and 'reliance' [of the people], and on the other it means 'fidelity' and 'trustworthiness' [of their God]." This interplay allows community cohesion that individual self-interest cannot. An example of the first meaning is found in Romans 3:3, where "God's faithfulness" means His fidelity guarantees He can be trusted to keep His promise to His people.**

- ii. Socio-Political Order – Is a systematic means of social organization and corporate oversight where the few manage the many. Where the many numerically grow, the few in leadership necessarily must grow and management structure as well to effectively manage the society. Wikipedia the Online Dictionary says:**

**"Politics refers to a set of activities associated with the governance of a population within a country, region or area. It involves making decisions that apply to members of a group. It refers to achieving and exercising control through authoritative positions of governance—organized control over a human community, particularly a state. A variety of methods are deployed in politics, which include promoting one's own political views among people, negotiation with other political subjects, making laws, and exercising enforcement including warfare against adversaries. Politics is exercised on a wide range of social levels, from clans and tribes of traditional societies, and through modern local governments, companies and institutions up to sovereign states including the international level."**

- iii. Science and Technology – Is the methodical study of the natural order and development of instruments that enhance the culture's survival within it. Wikipedia the Online Dictionary says:**

**"Science (from the Latin word *scientia*, meaning 'knowledge') is a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the workings of the material world and universe and developing functional means of enhancing the culture." Science is the knowledge and technology the applicable means.**

- b. Technology and the Reverse Engineering of the Classical Anthropological Order – The unprecedented pace of scientific and technological change in our modern era have made amazing beneficial contributions to society and culture. However, scientific research guided by the ideology of secular humanism and the philosophy of scientific naturalism have redefined the moral-ethical argument which has not kept pace. Classical Anthropology has demonstrated rapid changes in cultural evolution and the interactive connection between ideology, social-political order, and science-technology as they play out historically in culture. In the past, ideological values have formed a structure for science-technology to develop within. However, the current pace of scientific and technological change is so fast and so great, that our ideological value structure has not kept pace with it. The result recently has been that science and technology have emerged into an ideological structure of its own making, shaking off the guidance of the past with little moral-ethical value guidance provided. In other words, the ability to "do a thing" has become decoupled from the moral-ethical components guiding "should we do a thing." Coupled with the frenetic race to develop "the next big thing," science is being pushed full speed**

ahead and usually with little thought of the potential moral-ethical ramifications upon the society. While there are many examples of rapid change with little moral-ethical guidance, one area in particular where this is occurring is in the field of Genetic Engineering.

- i. **Genetic Engineering of Plants and Animals** – has been going on full speed for many decades. The current push for Non-GMO [non-genetically modified organisms] and Organically grown products [without steroids, pesticides, and other chemical additives] has been largely in response to physiological problems resulting from unexpected physical responses from consuming these un-natural products. Interestingly, genetic isolation and modification are being pursued world-wide. With the intent of creating plant and animal strains that are disease resistant, more productive in terms of higher yields per acre, more resistive to damage in their production cycle and in transporting goods to market, etc., unexpected results of this product development have resulted. We've discovered that some grains have been thoroughly affected by years of genetic experimentation, that the original strains have been contaminated and, in some cases, eradicated. Such grains most especially affected are wheat and corn. The unexpected rise in gluten intolerance and celiac disease are seen as the result of protein changes in the wheat kernels. Wikipedia the Online Encyclopedia discusses some of this grain impact:

"Gluten (from Latin gluten, "glue") is a group of proteins, called prolamins and glutelins which occur with starch in the endosperm of various cereal grains. This protein complex comprises 75–85% of the total protein in bread wheat. It is found in related wheat species and hybrids, such as spelt, khorasan, emmer, einkorn, and triticale; barley, rye, and oats as well as products derived from these grains such as breads and malts. Glutens, especially Triticeae glutens, have unique viscoelastic and adhesive properties, which give dough its elasticity, helping it rise and keep its shape and often leaving the final product with a chewy texture. These properties and its relative low cost are the reasons why gluten is so widely demanded by the food industry.

Prolamins in wheat are called gliadins; in barley, hordeins; in rye, secalins; and in oats, avenins. These protein classes are collectively referred to as gluten. Wheat glutelin's are called glutenin. True gluten is limited to these four grains. (The storage proteins in maize and rice are sometimes called glutens, but they differ from true gluten.) Bread produced from wheat grains contains gluten.

As of 2017, gluten-related disorders were increasing in frequency in different geographic areas [especially with] the development in recent years of new types of wheat [through genetic engineering] with a higher amount of cytotoxic gluten peptides, and the higher content of gluten in bread and bakery products due to the reduction of dough fermentation time. Wheat proteins are also seen as an inexpensive dietary supplement and are used in a wide variety of commercial foods.

Gluten can trigger adverse inflammatory, immunological and autoimmune reactions in some people. In addition, in vitro studies on cell cultures showed that gluten is cytotoxic

and can cause direct intestinal damage. As a consequence, it can produce a broad spectrum of gluten-related disorders, including celiac disease in 1–2% of the general population, non-celiac gluten sensitivity in 6–10% of the general population, dermatitis herpetiformis, gluten ataxia and other neurological disorders. These disorders are usually treated with a gluten-free diet. Avenins cytotoxicity in celiac people depends on the cultivar consumed because of prolamin genes, protein amino acid sequences, and the immunoreactivities of prolamins which vary among varieties. Also, many products are cross-contaminated with other gluten-containing cereals.”

**As genetically modified wheat and gains continue to make inroads in the world marketplace displacing the historical grain sources, the unintended consequences of people consuming artificially modified food sources is that their bodies cannot properly digest these products and the health ramifications are multiplying. This is but one of the unintended consequences of widespread genetic experimentation and manipulation.**

- ii. **Genetic Engineering of Humanity – The deliberate genetic manipulation of the human genetic code for the improvement of humanity is known as “Eugenics.” This is one of numerous areas where our moral-ethical value structure has not kept pace with the rate of change. Let’s begin with a few definitions:**

**Wikipedia the Online Encyclopedia (<https://en.wikipedia.org/wiki/Eugenics>) describes Eugenics:**

“Is a set of beliefs and practices that aim to improve the genetic quality of a human population by excluding (through a variety of morally criticized means) certain genetic groups judged to be inferior, and promoting other genetic groups judged to be superior. The definition of *eugenics* has been a matter of debate since the term was coined by Francis Galton in 1883. The concept predates the term; Plato suggested applying the principles of selective breeding [similar to animal husbandry] to humans around 400 BC.

While eugenic principles have been practiced as early as ancient Greece, the contemporary history of eugenics began in the early 20th century, when a popular eugenics movement emerged in the United Kingdom, and then spread to many countries, including the United States, Canada, and most European countries. In this period, eugenic ideas were espoused across the political spectrum. *Consequently, many countries adopted eugenic policies, intended to improve the quality of their populations' genetic stock.* Such programs included both *positive* measures, such as encouraging individuals deemed particularly ‘fit’ to reproduce, and *negative* measures, such as marriage prohibitions and forced sterilization of people deemed ‘unfit’ for reproduction. Those deemed ‘unfit to reproduce’ often included people with mental or physical disabilities, people who scored in the low ranges on different IQ tests, criminals and ‘deviants’, and members of disfavored minority groups.

The eugenics movement became associated with Nazi Germany and the Holocaust when many of the defendants at the Nuremberg trials attempted to justify their human rights

abuses by claiming there was little difference between the Nazi eugenics' programs and the U.S. eugenics programs. In the decades following World War II, with the institution of human rights, many countries gradually began to abandon eugenics policies, although some Western countries, the United States, Canada, and Sweden among them, continued to carry out forced sterilizations.

Since the 1980s and 1990s, with new assisted reproductive technology procedures available, such as gestational surrogacy (available since 1985), preimplantation genetic diagnosis (available since 1989), and cytoplasmic transfer (first performed in 1996), fear has emerged about the possible revival of a more potent form of eugenics after decades of promoting human rights.

*A major criticism of eugenics policies is that, regardless of whether negative or positive policies are used, they are susceptible to abuse because the genetic selection criteria are determined by whichever group has political power at the time. Furthermore, negative eugenics in particular is criticized by many as a violation of basic human rights, which include the right to reproduce. Another criticism is that eugenics policies eventually lead to a loss of genetic diversity, thereby resulting in inbreeding depression due to a loss of genetic variation. Yet another criticism of contemporary eugenics policy is that they propose to permanently and artificially disrupt millions of years of evolution, and that attempting to create genetic lines 'clean' of 'disorders' can have far-reaching ancillary downstream effects in the genetic ecology, including negative effects on immunity and species resilience."*

**According to some sources, Planned Parenthood which provides sexual health and abortion services has long been associated with the American Eugenics movement. The recent disclosure of "fetal tissues" being offered for sale to conduct medical research by Planned Parenthood is extremely worrisome. "Stem cell" research utilizing aborted fetal tissues offers many promising health benefits, but obviously at the expense of an unborn child. The moral-ethical debate relative to eugenics needs to be robustly pursued... because we can do a thing, does not necessarily mean that we should we do at thing. Also, on this list of genetic manipulation is the trend of so called "designer babies" whose DNA have been modified to meet some pre-determined criteria. Without a Biblical Moral-Ethical compass, science under the ideology of secular humanism and the philosophy of scientific naturalism are free to explore any and all avenues.**

iii. **"Is Eugenics Happening Today" – From Genetic Generation (<http://knowgenetics.org/is-eugenics-happening-today>)**

"As research continues to uncover new disease-causing mutations, it becomes increasingly possible to stop the transmission of certain heritable diseases. In the long term, this may lead to the complete eradication of diseases like Down Syndrome, cystic fibrosis, and

hemophilia. However, some wonder if modern day attempts to eradicate hereditary disorders equate to eugenics.

One complication of genetic testing for the purpose of disease eradication is that, in practice, a particular ethnic group will likely be involved due to shared ancestry. For instance, Tay-Sachs disease is significantly more common in certain Jewish communities. Tay-Sachs is a genetic disease that causes a deterioration of mental and physical abilities and results in death by age four. Eradicating Tay-Sachs will require screening all individuals in the affected population. However, a public campaign to test all individuals of Jewish descent for Tay-Sachs carrier status may for some recall the racist motivations of eugenicists in the early 20th century, particularly those associated with Nazi Germany. Also, racial stereotypes or biases may be reinforced if genetic testing performed on individuals of an ethnic group reveals a predisposition to a particular disease or condition. For example, sickle cell anemia is prevalent among African ancestral groups, and dupuytren's contracture is prevalent among Nordic ancestral groups.

Using modern genetic technology, prospective parents can be prescreened to determine their carrier status for certain diseases. Preimplantation genetic diagnosis following in vitro fertilization allows parents to select embryos that are free of some significant diseases. Additionally, prenatal genetic testing can provide a lot of information to parents about their unborn child. These technologies make more informed decision-making possible, but some are concerned about a shift in the way we view family and parenting. Parents who want to have a child without pursuing genetic testing may feel guilty if the child is born with any health problems. Additionally, some are concerned about what an overemphasis on eliminating disabilities in unborn children will mean for people who already have the disability.

The most significant difference between modern genetic technologies, that some view as eugenic, and the historical use of eugenics is consent. Today, individuals pursue genetic testing by choice. An individual [presently] can never be forced into testing or be required to take action, such as sterilization, based on the results of a genetic test. Individuals differ in their views on genetic testing in relation to reproductive decision-making and possible eugenic motivations, but at least today parents have the choice to use the technology or not."

### **6. CONCLUSION – Some take-aways from this article:**

- a. Order and Purpose are inherent in the Natural Order of Creation. Order and purpose speak of a Creator who is both Orderly and Purposeful. Change and chance play a role in evolutionary development, but disorder and chaos are not the ruling processes.**
- b. Christian Anthropology is a holistic study of humanity and creation with a decidedly Christocentric perspective. The first Advent or Coming to earth of Jesus the Second Person of the Trinity**



is the central occurrence for humanity. All of early humanity looked forward to and all of latter humanity looks back upon the Birth, Ministry, Death, Resurrection and Ascension of Jesus which opened the way for the Coming of the Holy Spirit on Pentecost.

- c. **Classical Anthropology** comprised of the three interdependent components of 1) Ideology-Religion, 2) Socio-Political Organization, and 3) Technology-Science provide a means for observing and charting Cultural Evolution. The three work together in developing and protecting Culture.
- d. **Scientific Observations** validate human Epistemology [the origin, nature, methods, and limits of human knowledge]. Many Christian Theological and Philosophical values enrich the disciplined exploration of Creation as well as the Supernatural and Metaphysical world. The insistence of the ideology of secular humanism guided by the philosophy of scientific naturalism is not logical.
- e. **The interplay of Science-Technology and Socio-Political Order** without a Moral-Ideological Compass is both worrisome and troubling. “Why” and “How” we do something should guide “What” we do in the fields of Science and Technology. Thought development is always an important part of whatever we do. However, a reasoned and enlightened “Moral-Ethical Compass” should always guide the “Why,” “How,” and “What” we do.
- f. **Sciences’ Philosophical Transformation** – In the preceding discussions, we have observed that Theistic faith in general and Christian faith in particular are not in conflict with science and technology. However, in the past few decades the philosophy of secular humanism has become the new philosophical norm upon which scientific and technological thought and development are based. **Wikipedia the Online Encyclopedia** defines:

“Secular humanism [AKA humanism] as a philosophy or life stance that embraces human reason, ethics, and philosophical [scientific] naturalism while specifically rejecting religious dogma, supernaturalism, pseudoscience, and superstition as the basis of morality and decision making. *Secular humanism posits that human beings are capable of being ethical and moral without religion or a god.* It does not, however, assume that humans are either inherently good or evil, nor does it present humans as being superior to nature. Rather, the humanist life stance emphasizes the unique responsibility facing humanity and the ethical consequences of human decisions. Fundamental to the concept of secular humanism is the strongly held viewpoint that ideology—be it religious or political—must be thoroughly examined by each individual and not simply accepted or rejected on faith. Along with this, an essential part of secular humanism is a continually adapting search for truth, primarily through science and [humanist] philosophy. Many secular humanists derive their moral codes from a philosophy of utilitarianism, ethical naturalism, or evolutionary ethics, and some advocate a science of morality.”

**With this guiding philosophy, science is reduced to a completely empirical undertaking of the natural physical world where only that which is measurable and quantifiable in real time and space, and only that which can be experimentally identified and validated by successive repeatable experimentation is considered scientific. Thus, anything that is metaphysical or supernatural or beyond empirical analysis is deemed unscientific by fiat. The baby that has been thrown out with the bathwater in this official sanction, is the Judea-Christian moral-ethical compass that has successfully guided humanity’s development over the past four millennia.**

**Pastor and theologian Jim Denison in his blog “The Denison Forum” wrote on 6-21-19 the following commentary which is an appropriate part of the conclusion of this article:**

“The secularization of American society is not just one moral problem we face—it is *the* moral problem we face. Every other moral issue of our day is a manifestation of this one. Writing for The Cut, Sarah Miller describes her four abortions, calling her latest ‘the best abortion ever.’ She writes graphically and in profane terms about the ending of human life as if it were simply a somewhat distressful medical procedure.

The *New York Times* tells us that in 1977, 43 percent of Americans believed lesbian and gay sex should be illegal, while 43 percent believed it should be legal. Today, 83 percent say such relationships should be legal. In 1996, 27 percent of Americans supported same-sex marriage; this year, 63 percent do.

We could discuss the rising popularity of euthanasia, the decline in church membership, and any other moral/spiritual issue we face. They all have at their heart the marginalization of faith and secularizing of culture. When God is a hobby and the Bible is merely a diary of religious opinion [and Dogma], we are free to believe what we want and do what we want. In essence, we believe Satan’s lie that we can ‘be just like god’ (Genesis 3:5).

Paul described the Gentile culture of his day: ‘They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity’ (Ephesians 4:18–19). Could he say the same about today’s society?”

- g. SUMMATION:** We have seen in this article that the Science-Technology components of Classic Anthropology are excellent tools necessary to serve the greater good of culture guided by a common Religion-Ideology value structure for the benefit of the greater good of the people who comprise the culture. The Socio-Political component should be focused on the greater good defined by the people, not that which is engineered and politicized by special interest groups. The biggest threat to social and political order in our opinion, results when science is taken hostage by certain groups for their own self-interest, and desired results reversed engineered for one group’s gain. Manipulating the argument in support of an unethical or immoral practice is insensible as well as indefensible. When practices are no longer restrained by a well-defined and accepted value structure that acts as Moral-Ethical Compass, society and the culture are in danger and the population necessarily suffers. The values of moral and ethical integrity matter greatly, and the rear-view mirror of history is always a valuable asset in charting our way forward.
- h. FURTHER STUDY** – For additional study on these topics, please review these resources:
  - i.** A U-Tube science dialogue on Darwinian Theory on the Origin of Species:  
<https://www.youtube.com/watch?v=noj4phMT9OE>

- ii. Indian Philosopher Vishal Mangalwadi examines the origins of a civilization's greatness and the misguided beliefs that threaten to unravel it's progress.

[https://www.amazon.com/Book-that-Made-Your-World/dp/1595555455/ref=sr\\_1\\_1?crid=9IJ66GUQADJ5&keywords=the+book+that+made+your+world+by+vishal+mangalwadi&qid=1563894806&s=books&srefix=the+bok+that+made+%2Caps%2C193&sr=1-1](https://www.amazon.com/Book-that-Made-Your-World/dp/1595555455/ref=sr_1_1?crid=9IJ66GUQADJ5&keywords=the+book+that+made+your+world+by+vishal+mangalwadi&qid=1563894806&s=books&srefix=the+bok+that+made+%2Caps%2C193&sr=1-1)