

# **The Gospel in Our Culture**

**The Gospel in Our Culture**  
**Paul G. Hiebert**

For our struggle is not against enemies of blood and flesh, but against rulers, against authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Eph. 6:12

In recent years there has been considerable discussion regarding the nature of the "rulers," "authorities," "cosmic powers," and "spiritual forces" to which Paul and the other New Testament writers refer. Many (Wagner 1989, Wagner and Pennoyer 1990, Peretti 1989) believe it applies to demonic hierarchies that rule the earth. Others (Berkhof 1962 and Yoder 1972) believe it refers to human systems of power and authority. Wink (1984) notes that in the New Testament there is no sharp distinction between spiritual and human powers. On the one hand, human systems of rule are divinely appointed (Rom. 13:1-3), on the other the demonic can gain control of them, causing them to oppose God and those who commit themselves to His rule.

What are some of these human systems in North America for which and with which we must contend? What is the message of the Gospel **in** and **to** our culture? Before examine these questions specifically, we need to lay the theoretical groundwork for our analysis.

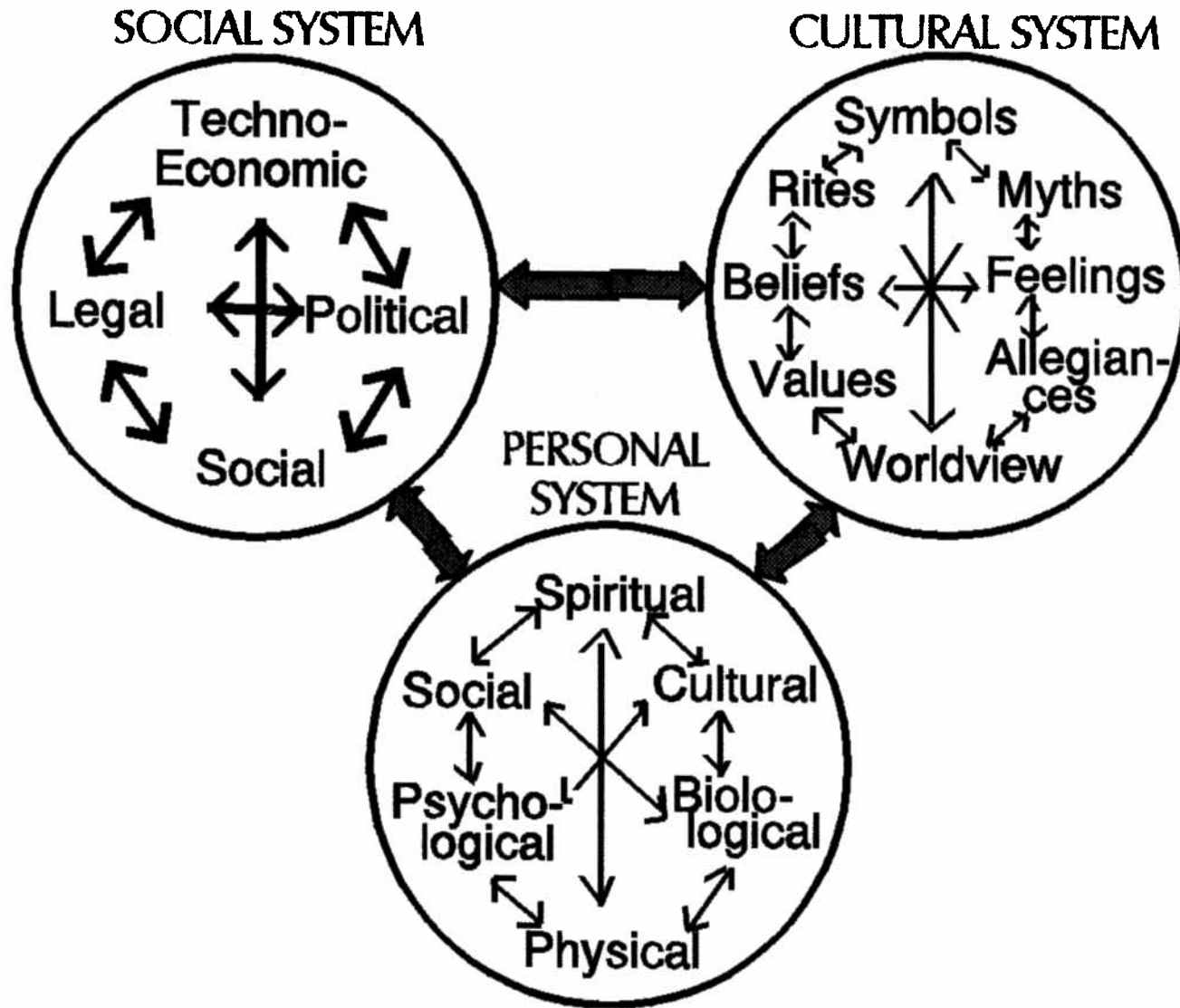
**Theoretical Considerations**

In 1952, Talcott Parsons, Edward Shils, Clyde Kluckhohn, Gordon Allport and other leading social scientists developed an comprehensive view of human organization. They concluded that it is helpful to speak of a system of systems in which three systems--society, culture and the individual person--interact (figure 1). Since we are interested here not in individuals, but in corporate systems, we will confine our discussion to the first two of these.

Figure 1

The systemic nature of human organization

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### Society

By society we mean the **systems of relationship** in which people live. These systems define our identity in the society, and shape our lives. They include micro-systems such as the family, clubs, and communities; mid-level systems such as clans, institutions, and cities; and macro-systems such as tribes and nations.

Social systems have several dimensions to them. The **social dimension** has to do with the way a social system **defines, allocates and uses social relationships**. For example, in our culture, one person is recognized as a 'doctor' which permits him/her to act in certain ways towards 'patients.' We organize clubs, and corporations. And we construct a democratic, capitalistic society. The economic dimension has to do with **the definition, allocation and use of resources**. These may be material, such as money, land, and possessions, or they may be immaterial, such as time, copyrights and reputation. The political dimension has to do with **the definition, allocation and use of power**. Power includes social pressures, persuasion and engendering fear, as well as physical coercion. The legal dimension has to do with **the definition, allocation and use of legitimacy**. A person or group may exercise power, but if they lack the socially recognized right to do so, it is rebellion. It is important to recognize that the legal and political dimensions are closely entwined in discussions of the principalities and powers, for these are often involved in one or another form of rule.

All these dimensions are present in every human social system, whether at the level of the family and club, the corporation and city, or the nation and multinational institution. These social systems are one of the 'principalities and powers' we must examine in our society, because they

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profoundly shape and control us as Christians. They are both good and evil: good because they are essential for human life, and evil because as sinners we bend and distort them to our own purposes.

### Culture

Another of the 'powers' that we must examine is culture. This is the more or less integrated systems of beliefs, feelings and values characteristic of our society. They are our mental maps of the world that define reality for us which we use **for** guiding our lives.

On the surface, culture is made up of the dominant systems of symbols and beliefs characteristic of our society. In our case this includes English which profoundly shapes the way we see reality. It also encompasses the ideologies that govern our lives.

At the core of our culture is the western worldview - or, to be more precise, worldviews. These are the fundamental, unquestioned assumptions we make about the nature of things. Our worldviews give us both a synchronic and a diachronic understanding of reality. **Synchronically**, they define for us the structure of that reality. They gives us the categories with which we think, and declare which of these are real and important, and which are not. They provides us the logic we use to explain reality, and define the fundamental values and allegiances that demand our worship and our lives. Our worldviews are what we think with, not what we think about.

For the most part worldviews are implicit in the culture, and, therefore, are hard to detect. Their power over us lies, in part, because we are not aware of them or the ways they shape our lives. But because they are foundational they are at the heart of the western 'principalities and powers.'

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**Diachronically**, our worldview provides us with the big story of 'what is really going on here.' This cosmic myth<sup>1</sup> provides meaning to all our corporate and personal stories (Eliade 1963, May 1991). For example, the Exodus, as a historical event, was for the Israelites the paradigm by which they interpreted all their experiences. Western cultures and worldviews, too, belong to the 'principalities and powers' with which we must contend.

### A theoretical model

In our analysis of our western world, we will examine our social and cultural systems, and the relationship between them. The two act as semi-autonomous systems that reinforce each other. Changes in one often, but not always, produce comparable changes in the other. Frequently there is a tension between our cultural ideals and our social realities. The result is cognitive dissonance in our lives.

This interlocking nature of social and cultural systems makes it most difficult to introduce change. We may change people's beliefs and worldviews, but this does not guarantee change in society. Furthermore, the unreformed social order, in time, can subvert even the most fundamental cultural changes. The opposite is also true. Social change does not guarantee culture change.

Because we live in a time of sociocultural flux, we cannot speak, even in the most broad sense, of a North American culture or a North American society. Many have noted that our dominant systems of modernity are being challenged by post-modern ones (Rosenau 1992, Rose 1991). It is not yet clear whether, in fact, modernity will be replaced by post-modernity as they and

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<sup>1</sup> We use the term 'myth' here in its technical sense, as the paradigmatic story taken to be true. It does not mean fictional cases or fantasies of the mind.

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others such as Barry Smart (1993) and Allen Toffler (1980) think, or whether, as Peter Berger (1974) and Ernest Gellner (1992) argue, post-modernity is another rear-guard revolt that will fail in the face of the triumph of science, technology, consumerism, and business. For our purposes, we will examine both modernity and post-modernity, and their challenge to the church and God's rule.

### **Modernity**

What are the 'powers' of modernity, and how should the church in North America respond to them? We can only sketch a few illustrative themes characteristic of modernity. A full listing and analysis of modernity and what should be the church's response is the larger task to which we have committed ourselves.

#### The social systems of modernity

Modern social systems have several common attributes.

#### **Scale**

Traditional societies are generally small. Modern societies are large, and linked together with global networks. As they grow in complexity, more levels of social organization are added and on each level new social structures emerge that encompass the social systems below them. These upper level systems are not just large in size; they are also different in character from the systems below. They are based not on ties of kinship, but on power and economics. The result is macro-institutions such as government, banking systems, factories and schools. Modernity is being spread around the world through these systems. Traditional ways are discredited, and modern enlightenment

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knowledge (science, free capitalistic markets, global laws) is taught as unquestioned truth and good. Hierarchy and bureaucratic organization is seen as the most efficient way of maintaining order.

Churches in the west has bought deeply into this model of progress, and have identified themselves uncritically with modern styles of organization. Institutionalization, and bureaucratic structures are widespread in most of them, and hierarchy is common in their organizational patterns.

### **A Technological Approach to Organization.**

In The Technological Society Jacques Ellul writes (1964, 3-5),

No social, human, or spiritual fact is so important as the fact of technique in the modern world. . . . Technique certainly began with the machine. . . [But t]echnique has now become almost completely independent of the machine, which has lagged far behind its offspring. . . . Technique has enough of the mechanical in its nature to cope with the machine, but it surpasses and transcends the machine because it remains in close touch with the human order.

Peter Berger and his associates (1974a) point out that a central features of the modern social order are the factory in which we control nature, and bureaucracies in which we reduce humans to machines.

In this mechanical mode of organization, the focus is on tasks, production, efficiency, control, profit and success. Management is by objective. Means are separated from ends, and become ends in themselves. People must conform to the impersonal roles, because an intrinsic requirement of technological production is to define each other as anonymous functionaries. They must manage their emotions, because free expression of emotions destroys the impersonal, rational, ordered nature of the factory and bureaucracy.



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This management style has shaped many of the western churches. Pastors are increasingly seen as administrators who must manage by objective, and church growth is thought to be the result of human engineering. We even measure our spirituality by the work we do. This 'spirit of human management' is one of the 'powers' which we must challenge if we are to recapture a biblical vision of the church and of society.

### **Complexity and Specialization**

A second characteristic of modern societies is specialization. This springs out of the growing complexity in the technological areas of society, but spreads to other institutionalized areas of life, including religion and education.

On one level specialization leads to the emergence of professional roles--experts who 'know' what needs to be done. Common folk increasingly rely on these technocrats for answers. On a higher level, specialization leads to specialized institutions. Banks, schools, governments, factories and the entertainment industry are specialized bureaucracies controlled by a few. Even the church tends to be a special interest group, a place where people worship God and share in spiritual fellowship. The rest of their lives are controlled by other institutions. Most western churches operate more like clubs or corporations than covenant communities that minister to whole lives.

### The cultural systems of modernity

What are the cultural systems of modernity? We will focus here primarily on the North American worldview which shapes how we see both the structure and the story of reality. As Morris Opler (1945) points out, our view of the structure of things is shaped by a few 'worldview themes.'

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Victor Turner and Stephen Pepper refer to these as 'root metaphors.' What are some of the 'cultural themes' or 'root metaphors' of modernity?

### **Dualism: the split between spirit and matter**

One root metaphor is the split in western culture between spirit and matter; between subject and object; and therefore between subjective faith and objective truth. This came from Greek thought that came to the west through the crusades. In theology this found expression in Thomas Aquinas. In society it appears in the Cartesian split of the world into **res cogitans** (mind) and **res extensa** (matter).

One consequence of this split was the division of life into the public and private sectors described so well by Leslie Newbiggin (1986, 1991). The public sector has to do with the world of work and public discourse where reason, hard facts and universal truths rule. The private sector has to do with the arts and religion where feelings, values, personal beliefs and diversity are in charge.

Another consequence was to divide the world into natural and supernatural realms. The former is the domain of science, and deals with material realities as if they are mechanistically determined. The latter is the domain of religion, and deals with spirits, miracles, feelings and values.

The effect of this metaphor on Christianity in the west has been devastating. Christianity has been privatized, relegated to personal piety, while science controls public truth and life. Within Christianity, it has led to a division between evangelism and social concern.

### **Mechanistic worldview**

A second theme of the modern public American worldview is mechanism (Dijksterhuis

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1986). Alwyn Jones (1987:236-40) points out that the Cartesian paradigm which divided the world between mind and matter,

. . . allows scientists to treat matter as dead and completely separate from themselves, and to see the material world as a multitude of different objects assembled into a huge machine. . . . Priority is . . . given to the parts over the whole, the presumption being that a knowledge of the whole can gradually be built up from a detailed understanding of the relationship between the parts. The model of reality which emerges from this is a vast machine whose fundamental characteristics can be understood by an analysis of its parts and the laws which govern their working. . . . This has led to the "searchlight" effect - of high specialization but not seeing the whole.

In The Homeless Mind, Peter Berger (1974a) traces the consequences of this view of reality. Orderliness, organizability, predictability, and rationality are the underlying means. Control, production and profit the ends.

As we have seen, this bureaucratic worldview is invading western Christianity. Order, organization, planning, control, and production are common values in many North American churches and mission agencies. Prayer, waiting upon God, and seeking his leading are used to introduce our planning meetings, or relegated to the aged and marginalized.

### **Order and Hierarchy**

One consequences of a mechanistic view of reality is a strong stress on order. We see this in such things as our obsession with clearly defined, discrete categories in time and space (Hiebert 1994), and our rejection of fuzzy relational ones. It leads to an emphasis on 'cleanliness' and 'law' defined as high order.

Order in modernity is largely created through a hierarchical view of life and of society. Biological sciences create hierarchical taxonomies of life that hark back to the Greek belief in the

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great chain of being (Lovejoy 1936). This hierarchy is also reflected in the modern view of social organization which is based on hierarchy and clearly defined roles.

### **Individualism and freedom**

As Robert Bellah and others have shown so well in Habits of the Heart (1985), a fourth theme of North American culture is individualism. The concept of the individual as an autonomous person is a product of modernity. Allen Bloom (1987) traces the linguistic shift from 'soul,' which connotes dependence on God, to 'self,' which carries the idea of an autonomous being. This term, coined by Locke, gave rise to the concept of the 'self-made' person, then to self-achievement and self-fulfillment, and now to self-realization in the transcendental and New Age sense.

The impact of this individualism on Christians and the church is far-reaching. Lamin Sanneh notes,

Our modern tendency to see the Church in terms of individual healthy-mindedness, as a selfhood that is vulnerable to bouts of low self-esteem, is light years removed from the Church as a fellowship of faithfulness to God's promises (1993, 221).

The erosion of the church as a 'covenant community,' and its transformation into a crowd, club or corporation have made Christianity largely a spectator sport, or a business activity.<sup>2</sup>

### **Materialism, work and consumerism**

A fifth theme in the western worldview is materialism. As Max Weber (1956) pointed out, the renaissance marked a shift from an other-worldly emphasis to a this-worldly one. Protestantism

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<sup>2</sup> Richard Halverson puts it succinctly: When the Greeks got the gospel, they turned it into a philosophy; when the Romans got it, they turned it into a government; when the Europeans got it, they turned it into a culture; and when the Americans got it, they turned it into a business.

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incorporated this shift in the reformation. At first the asceticism of the Middle Ages continued, and hard work and saving become dominant values. Prosperity and the good life--defined in material terms--was evidence that one was among God's chosen people predestined to eternal life in heaven.

In recent years, Richard Fox, and T. J. Lears (1983) have shown that a change took place in the North American worldview between 1890 and 1910 when it moved from asceticism to self-gratification, from the work ethic to consumerism. This was closely tied to the spread of technique as a way of organizing society. The authors write (1983, xii),

[T]he new professional-managerial corps appeared with a timely dual message. On the one hand they proposed a new managerial efficiency, a new regimen of administration by experts for business, government, and other spheres of life. On the other hand, they preached a new morality that subordinated the old goal of transcendency to new ideals of self-fulfillment and immediate gratification. This late-nineteenth-century link between individual hedonism and bureaucratic organization - a link that has been strengthened in the twentieth century - marks the point of departure for modern American consumer culture. . . . Consumer culture is more than the "leisure ethic," or the "American standard of living." It is an ethic, a standard of living, and a power structure.

Meaning was tied to acquiring things, and borrowing replaced saving as the way to fund our lifestyles.

Consumerism is a growing value in most North American churches, not only in those preaching a 'health and wealth' gospel. Yet few Christians in the west have challenged not only our affluence, but also the consumer mentality that lies behind our thinking.

## **Welfare state and civil religion**

A sixth theme we will note here is the emergence of the welfare state, and with it, civil religion. In the middle ages, the state dealt primarily with matters of defense and trade. The church

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and other institutions took responsibility for the well-being of humans. They established hospitals, schools, orphanages and poor homes.

In the nineteenth century, the state came to be the central institution ultimately responsible for the well-being of its citizens. It took control of education, medicine and welfare, and set the limits of religion. It also demanded total allegiance, particularly in times of war. Unfortunately, the church was an all too willing partner in this reorganization of loyalties and responsibilities. Increasingly it saw its primary responsibilities to be in the area of the private sphere which has primarily to do with feelings, values, family life, entertainment and the women's world.

## **Cosmic warfare**

Worldviews not only provide us with the root metaphors that underlie the culture, they also supply us with our root myths. These are the big stories that provide us with the paradigms that help us understand other stories. The central Indo-European myth holds that the cosmos is divided into good and evil, and that is an eternal battle being waged between them (Wink 1992, Hiebert 1992). In this battle, the good may use wicked means if the evil side does so first, because winning is 'the only thing.' It enables the victor to gain control, and to establish order. If the good party wins, it can institute the rule of righteousness and peace. The battle is never fully won nor eternal peace established. The good side may win for a time, but the evil side revives and the battle is renewed. In fact, the excitement is in the battle. This scenario is played out a thousand times a week in our North American entertainment: by Superman, Underdog, Batman, Lone Ranger, Colombo, Rambo and Starwars. It is the fundamental myth underlying detective stories, murder mysteries, westerns and science fiction. It is relived in football, baseball, basketball, tennis, and most of our sports.

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The fundamental message of this myth is that life is based on competition and battle, that the victors gain control and establish order, and that the result is progress. This message lies at the heart of our theory of evolution, our faith in democracy, and our worship of capitalism.

In contrast to the Indo-European myth with its stress on a battle to gain control, the Biblical story is clear. There is no question that God indeed rules and that his methods are love, reconciliation and peace, not competition and warfare.

## **The American Dream**

Peter Berger points out, "Underlying the major ideological models for social change (including Third World development) are two powerful myths--the myth of growth and the myth of revolution (1974b, xi)." North America is committed to the first of these. It assumes change through incremental improvement, and is based on the enlightenment assumptions of progress, autonomous individualism, faith in reason and innate goodness of humans. Jon Bonk writes,

The West continues to be the standard against which "development" is measured; and western aid and efforts have, until quite recently, been fueled by the certainty that given enough money, time and Western expertise, the rest of the world can become what the West now is--"developed" (1991, 20).

Rollo May (1991) analyses the popular myths of North America such as Horatio Alger and the American Dream, the therapist and deliverance from hell, romance and the chase of love, and the myth of patriarchal power. We need more analysis of these and other myths that give meaning to the life stories of many Americans.

### **Post-Modernity**

Many argue that a paradigm shift is taking place in North American thought--that modernity is dying and a post-modern era is being born. What are the systemic characteristics of this new era, and what challenges does it offer to the church?

#### The social order of post-modernity

The social nature of post-modernity are only now emerging. One or two characteristics now seem apparent.

#### **Pluralism**

The social root for post-modernity is the growing pluralism of western societies. No longer can one group remain dominant and control the social order. A myriad of other voices are being heard. This is particularly true in our North American cities. For example, in Los Angeles, public school classes are now being taught in more than eighty different languages!

But post-modern society is more than the fact of pluralism. It is the acceptance of pluralism as the ideal way to organize society in the long run. No longer do we speak of assimilation into one homogeneous society. Rather we encourage different communities to maintain their distinct identities.

The implications of pluralism for the church are far reaching. Should the church bless difference by baptizing homogeneous unit churches, or should it try to return to the emphasis on uniformity of the modern era? Should it speak of theologies, or of Theology? What is the motive for missions if we are to affirm other communities and their religious beliefs?



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### **Networks**

In reaction to the monolithic bureaucratic systems of modernity, post-modern people seek loose organizations, and more personable relationships. Organizational tasks are often performed through networks of relationships which are flexible and less institutionalized.

### The cultural order of post-modernity

Post-modernity is also infiltrating our worldview. We see this with the recent emergence of a new set themes.

### **Deconstructionism, relativism and pragmatism**

One fundamental theme of post-modernity is deconstructionism. Not only does this argue against coherent plots and perspectives in art (Gunn 1987), and distinct styles in architecture, it also argues against any single system of objective truth. All truth, it holds, is perspectival, including science. In this sense it breaks down the public-private dualism of modernity, and reduces everything to the private sphere. Anthony Giddens points out (1990)

... post-modernity refers to a shift away from attempts to ground epistemology and from faith in humanly engineered progress. The condition of post-modernity is distinguished by an evaporating of the 'grand narrative' -- the overarching 'story line' by means of which we are placed in history as beings having a definite past and a predictable future. The post-modern outlooks sees a plurality of heterogeneous claims to knowledge, in which science does not have a privileged place.

David Harvey adds (1984),

I begin with what appears to be the most startling fact about postmodernism: its total acceptance of the ephemerality, fragmentation, discontinuity, and the chaotic . . . but postmodernism . . . does not try to transcend it, contradict it, or even to define the 'eternal and immutable' elements that might lie within it. Postmodernism swims, even wallows, in the fragmentary and the chaotic currents of change as if that is all there is.

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Post-modernists such as Linda Hutcheon see pluralism and contradiction as inherently good.

She writes (1980:xiii),

Willfully contradictory, then, post modern culture uses and abuses the conventions of discourse. It knows it cannot escape the implications of the economic (late capitalist) and ideological (liberal humanist) domains of its time. There is no outside. All it can do is question from within.

Post-modernists are open in their attack on science and its search for a unified theory, and on Habermas and his idea of "unity of experience." Lyotard writes (1984:80-81),

We have paid a high enough price for the nostalgia of the whole and the one, for the reconciliation of the concept and the sensible, of the transparent and the communicable experience. . . The answer is: Let us wage a war on totality; let us be witnesses to the unrepresentable; let us activate the differences and save the honor of the name.

The result of pluralism and deconstructionism is relativism. We can no longer speak of objective truth. All beliefs, including science, are subjective and private. The effects of this are now being seen in our western response to other religions. A long list of authors now affirm that our task is not to convert others to Christianity, but to affirm the good in all religions.

### **Subjectivism, idealism and existentialism**

A second theme of post-modernity is that the mind creates the realities we know. Its epistemological foundations are either instrumentalism or idealism.<sup>3</sup> The world we live in is a

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<sup>3</sup> While instrumentalism is a form of realism, and therefore stands in contrast to idealism, the two act in much the same way. Instrumentalism says that there is a real world outside us, but that we cannot know anything about it for certain. Consequently, we must reject notions of truth and accept science and other forms of knowledge as useful constructs that help us live. Pragmatism and utilitarianism are the results. Idealism denies that there is a real world outside and says that we mentally construct the worlds in which we live. In both we are left ultimately with images in the mind.

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construction of our minds. Walter Anderson writes (1990),

In recent decades we have passed, like Alice slipping through the looking glass, into a new world. This postmodern world looks and feels in many ways like the modern world that preceded it; we still have the belief systems that gave form to the modern world, and indeed we also have remnants of many of the belief systems of premodern societies. If there is anything we have plenty of, it is belief systems. But we also have something else: a growing suspicion that all belief systems -- all ideas about human reality -- are social constructions.

The logical consequence of this idealism is self-centeredness. We create the world in which we live. Therefore, we must be gods.

Another consequence is existentialism. We are the center of existence, so we should live for ourselves today. We are no longer interested in history, only in News.

### **Therapeutic society**

A third theme of post-modernity is a stress on therapy and health. R. Fox and T. J. Lears note (1983, 4),

[There is] the beginning of a shift from a Protestant ethos of salvation through self-denial toward a therapeutic ethos stressing self-realization in this world - an ethos characterized by an almost obsessive concern with psychic and physical health defined in sweeping terms. . . . In earlier times and other places, the quest for health had occurred within larger communal, ethical or religious frameworks of meaning. By the late nineteenth century those frameworks were eroding. The quest for health has become an entirely secular and self-referential project, rooted in peculiar modern emotional needs - above all the need to renew a sense of selfhood that had grown fragmented, diffuse, and somehow "unreal."

This search for the 'self' is a reaction to modernity with its depersonalization of human beings.

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Lamin Sanneh notes,

Our new orthodoxies are now constructed and validated as psychological uplift, self-esteem and other versions of emotional quick-fix, in the name of all of which we would make sacrifices that we would begrudge Church and fellowship (1993, 221).

The shift to therapy and healing as the root metaphors, has led to a decline in concepts such as sin and salvation. People are not rebels against God but victims of society, or of evil spirits. They need health, defined primarily in terms of feelings, not an objective reconciliation with God. What we need is deliverance and self-realization, not justice and peace. Harry Emerson Fosdick pointed out (Fox and Lears 1983, 14) that "multitudes of people are living not bad but frittered lives - split, scattered, uncoordinated." The problem, in other words, is not morality but morale. Robert Bellah (1985) traces some of the consequences of this theme on contemporary American life.

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What is the Gospel in our North American culture? I have not given any answers. I have only tried to lay out an agenda for future study. I am convinced that the solutions lie not in a prophet who will lead us through the land, but in a community of committed Christians who are willing not only to hear the Gospel together in our countries, but also to pay the price that obedience to that Gospel will demand.

Our task is a two-fold one. We must address both our social order, and our cultural order, particularly our worldview. To challenge one or the other is not enough, for the two systems are interlocked. We need, therefore, teaching and action.

We need to remember that the systems of North America are not all evil (Wink 1992). Individualism, mechanism, technique and the rest are beneficial if they are kept in check by higher

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values and social systems. Groupism, organicism and relationalism carried to the extreme are equally destructive. The greatest danger is that we accept our social organization and our culture without being aware of it, and become its captive (Guinness 1993). All human systems need to be brought under the lordship of Christ and his Kingdom.

As a minority in the country, we as Christians must first experience transformation in ourselves and in our churches (Hauerwas and Willimon 191989). Then we must act as salt in the land, subverting systems when they opposed the Kingdom of God. Newbigin puts it well (1991,82),

If I understand the teaching of the New Testament on this matter, I understand the role of the Christian as that of being neither a conservative nor an anarchist, but a subversive agent. When Paul says that Christ has disarmed the powers (not destroyed them), and when he speaks of the powers as being created in Christ and for Christ, and when he says that the Church is to make known the wisdom of God to the powers, I take it that this means that a Christian neither accepts them as some sort of eternal order which cannot be changed, nor seeks to destroy them because of the evil they do, but seeks to subvert them from within and thereby to bring them back under the allegiance of their true Lord.

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