

sense experiences. *Your business is to fix his attention on the stream. Teach him to call it "real life" and don't let him ask what he means by "real"* (p. 12).

Taking the Offense

The devil wants us to remain passive in the face of hostile opposition to the Christian faith. And, when we do get involved, he directs us to follow only defensive measures. The devil isn't too concerned if we battle Humanism. He knows that in time we'll go home. For most Christians, there's no long-term strategy to implement. What angers, frustrates, and motivates the devil is when we start building to supplant Humanism. When we start building schools, the devil-inspired Humanists who have succeeded in claiming the seats of judicial power swoop down on us to try to shut us down. They are usually backed by one of the largest anti-Christian lobbying groups in the country, the NEA.

You see, as long as Christians remained in their churches, even railing against every "ism" under the sun, the devil was not worried. He got upset when we took our Christian beliefs to the world. It's when we claimed this world as ours in the name of Christ, as "fellow-heirs" (Rom. 8:17), that he went on his rampage. He put his "useful idiots" to work, like Norman Lear and "People for the American Way," Paul Kurtz of *Free Inquiry*, and Lloyd L. Morain of *The Humanist*.

The goal is to get us to believe a lie, that Christians should keep their religion private, that there's no hope in changing things. Preachers teach it, and millions of Christians believe it. The Humanists are saying the same thing! Here's just *one* example. In Greenville, Tennessee some Christian parents want alternative textbooks for their children. Here's what a syndicated columnist had to say about them (Rheta Grimsley Johnson, "People' vs. fundamentalists," *The Marietta Daily Journal*, Tuesday, September 2, 1986, p. 4A):

These poor children are being denied the most basic of childhood's freedoms, the right to imagine and learn. Someone should remind their parents the law of this land still requires we educate our children in qualified schools with qualified teachers. That a sound education involves free exploration of ideas and fact. That they may rant and rave against

humanism and feminism and any other "ism" on Sunday, but come Monday the children belong in school.

Christians are tolerated as long as they keep their faith private. That's just the way the devil wants it. We fall for his trap when we believe that the world cannot be changed, that there's no earthly hope, that this world doesn't matter.

What Will Our Response Be?

The world has changed. It has been transformed numerous times. But all too often, the transformation has not been permanent. Each new generation notices the shift. Two responses are forthcoming. First, there is the response of imminent judgment and earthly hopelessness. Second, there are those who respond with reconstruction in mind. There is certainly truth in the response of judgment. God is not pleased with rebellion. But is it a judgment unto destruction or a judgment unto restoration? The history of the world, and especially the history of Israel, shows that judgment is unto restoration for covenant nations. How will restoration come? What methods should we use?

The evangelical response to restoration is in the life-transforming effects of the gospel. The secularist trusts in the inherent goodness of man and the inevitability of progress that resides in the evolutionary dogma. The Humanist cannot win if Christians just extend some effort in reclaiming this world for Jesus Christ. Read the Bible, and you will find that the prophets, Jesus, and the New Testament writers directing their message to the church. The people of God are the ones who are called to action. The unbelievers are called on to repent and to turn to Christ. Why do we expect something from people who are hostile toward God. Rebels act like rebels. The church is called on to build, to "do business," until Jesus returns. Humanists are not our problem.

Why do we give up so easily? Why do we act as if the power of the devil is greater than the power of God? Why do we go around preaching a gospel that transforms lives and families, but we cannot bring ourselves to believe that this same gospel can transform our world? Is there anything too great for God? Are there limits to what God can do?