

**The church, family and school in a normative crisis in a
religious pluralistic society:**

**A proposed paradigm shift within the worldview of the Afrikaans
speaking segment of the Reformed Churches in South Africa**

J.S. SWANEPOEL

(B.Th.; Hons B.Th.; M.Div.; M.Th.)

Thesis presented for the degree Philosophiae Doctor (Missiology) at the Faculty of Theology of North
West University (Potchefstroom Campus)

Supervisor: Prof. T.D. Mashau



Title:

The church, family and school in a normative crisis in a religious pluralistic society:

Sub-title:

A proposed paradigm shift within the worldview of the Afrikaans-speaking segment of the Reformed Churches in South Africa

J.S. SWANEPOEL

(B.Th.; Hons B.Th.; M.Div.; M.Th.)

Thesis presented for the degree Doctor of Philosophy (Missiology) at the Faculty of Theology of the North-West University (Potchefstroom Campus)

Supervisor: Prof T.D. Mashau

November 2009

Potchefstroom

Cover page:

Photo by Hesmé Schoeman, Papillon Photography [<http://www.photosbyhesme.com/>]

Dedication

This study is gratefully dedicated to all those who, over the years, have taken pains to teach me, guide me and direct me. It has been fun so far...

Foreword & Acknowledgements

Born Out Of Concern

This study is born out of concern for my inability to understand my world and my place in it as child of God. There is also a concern for my inability to see or understand my place in the church, as well as understanding the church's place in the world. Consequently this study was born out of subjective concerns, but at the same time as an attempt to understand the times I live in. To be "...men of Issachar who understood the times and knew what Israel should do" (1 Chronicles 12:32) (Bible, 1995).

To Understand My Role And Service

It is also an attempt to understand my own role and service as one called to equip believers in the light of Ephesians 4:12: "It was he who gave some ...to prepare God's people for works of service, so that the body of Christ may be built up."

Grasping My Responsibility

Struggling with the questions in this study is not a matter of academic concern. These questions are intimately and intricately part of my life. I whole-heartedly believe that God calls all believers to be responsible co-workers in *missio Dei*. In Christ we are called to make a difference – to create anew and rebuild what sin destroyed. Caught in the intricacies of daily life, the enormity of this responsibility is something I rarely grasp. However, when I see my children the enormity of this responsibility becomes crystal clear.

A Poignant Photo

On the cover page is a photo of my youngest. Not yet three weeks old, and completely dependant. Lying in my arms she *has* to trust me. As a doting father I like to believe she does trust me. However, at three weeks, she has no choice in the matter. Yet, providing for her physical needs is the easy part of my responsibility. It is *her head in my hands* that fills me with doubts and concerns. What will she learn from me about life? What attitudes and perspectives will she glean from observing and following me? For me, this photo embodies an urgent call for deliberate discipleship/mentoring that takes account, not only of what we do, but how we think as well. For the sake of our children, we need to see and understand our lives in this world from God's perspective, and live accordingly.

At the beginning of this study I compiled a caricature to prompt me through the study process. Accompanying it, I printed a quote by Zig Ziglar (cf. Thomsett, 1990:5). My experience was that we in the *Gereformeerde Kerke* were mostly concerned with efficiency – *doing things right* (with regard to the church). Effectiveness – *doing the right things* (with regard to life in the world outside) seemed of little concern.



Efficiency is doing things right – effectiveness is doing the right things!

Born and raised in the *Gereformeerde Kerke*, my experience was that church mostly existed to prepare believers for life in the hereafter, *to the glory of God*. What occupied us in church seemed to have little bearing on what happened in the world outside. Life outside church seemed a tedious and meaningless addendum to the things that really mattered (in church). *Life to the full*, which Christ brought, did not seem to be ordained for life *out there* (John 10:10). This idea is alien to the Reformational worldview. Something it seems is amiss in the practice of equipping believers. I believe equipping believers should be understood more in terms of war (Ephesians 6:12). For this reason, the church in equipping believers should function as something of a quartermaster. The quartermaster does not fight on the front, but he is indispensable in war. The quartermaster's whole existence is directed towards kitting

out soldiers with the necessary equipment for their specific mission. It is the quartermaster's responsibility to ensure that soldiers are issued the right kit (tools?), for the right mission (what?), for the right place (where?). Believers are sent on a mission into a world at war (Revelation 12:17). Some of the authors I consulted in this study described contemporary society as caught in a battle over worldviews. What happens in church should be directed at effectively equipping believers for their mission with regard to this world.

On completion of this study, having glimpsed something of the opportunities open to the church in contemporary society, I am hopeful that the church can be much more effective in equipping believers for life in the world at war.

I would like to extend my sincerest gratitude to the following people:

Tarina for her love, support and patience. My friends and family for their support and encouragement. Especially the inspiring and stimulating conversations that contributed positively towards my understanding of the church. To Professor T.D. Mashau, for a wide berth and freedom in exploring and examining the issues addressed in this study. To Professor B.J. van der Walt for valued critique and advice. Lastly to Me. Elma de Kock for proofreading the manuscript.

Lastly I would like to thank our heavenly Father for his grace and patience. *May the fruit of this study serve to reflect your glory so that a world at war may see and rejoice in You!*

Fanie Swanepoel

Potchefsroom

March 2010

CONTENTS

	PAGE
CHAPTER 1	1
INTRODUCTION	1
1 FORMULATING THE PROBLEM	1
1.1 BACKGROUND	1
1.1.1 The Problem Of Worldview	1
1.1.2 The School As Bridge Between The Family And Society	5
1.1.3 The Church As Herald Of God's Kingdom	6
1.2 RESEARCH QUESTION	7
1.2.1 Main Research Question	7
1.2.2 Individual Problems	7
1.3 AIM AND OBJECTIVES	8
1.3.1 Main Aim	8
1.3.2 Specific Objectives	8
1.4 CENTRAL THEORETICAL STATEMENT	9
1.5 METHODOLOGY	9
1.6 STRUCTURE OF THE STUDY	10
1.7 TERMINOLOGY	10
1.8 ABBREVIATIONS	11
 CHAPTER 2	 12
WORLDVIEW: A REALITY	12
<i>Aim Of Chapter</i>	12
<i>Chapter Outline</i>	12
2.1 INTRODUCTION	13
2.2 A REFORMATIONAL PARADIGM	14
2.2.1 A Distinction Between God, Law And Creation	14
2.2.2 A Distinction Between Structure And Direction	15
2.2.3 God's Threefold Revelation In Creation, In Scripture And In Christ	17
2.3 THE TERM: WORLDVIEW	19

2.4	WORLDVIEW: THE HEART OF CULTURE	20
2.4.1	Culture's Basis In God's Threefold Revelation	20
2.4.1.1	Culture's Basis In God's Scriptural Revelation	20
2.4.1.2	Culture's Basis In God's Creational Revelation	22
2.4.1.3	Culture's Revelational Basis In Christ	26
2.4.2	The Systems Of Culture	27
2.4.3	The Dimensions Of Culture	27
2.4.4	A Definition Of Culture	29
2.4.5	Worldview: The Heart Of Culture	29
2.5	THE NATURE OF A WORLDVIEW	30
2.5.1	Decreed By God	30
2.5.2	Formed And Informed By God's Threefold Revelation	30
2.5.3	Faith: A Person's Deepest Held Religious Conviction	31
2.5.4	A Worldview: A Lens	32
2.5.5	Reality	32
2.5.6	Two-Way Traffic	33
2.6	THE DEFINITION OF A WORLDVIEW	34
2.7	SIX ASPECTS OF A WORLDVIEW	35
2.7.1	An Idea About God Or An Idol	35
2.7.2	An Idea About Laws/Norms	36
2.7.3	An Idea About Creation	37
2.7.4	An Idea About The Individual	38
2.7.5	An Idea About Society	41
2.7.6	An Idea About Time	46
2.8	THE ACQUISITION OF A WORLDVIEW	47
2.8.1	Worldview And Convictions	51
2.8.1.1	A Revealed Structure And Content	51
2.8.1.2	Scripting	52
2.8.1.3	The Golden Years	52
2.8.2	Worldview And Character	53
2.8.2.1	Integrity	54
2.8.2.2	A Divided Heart	54
2.8.2.3	A Dualistic Worldview	54
2.8.2.4	Salvation's Farreaching Effects	56
2.8.3	Worldview And Community	57

2.8.3.1	Mentors	57
2.8.3.2	The Family	58
2.8.3.3	The Household Of God: The Church	61
2.8.3.4	Generation Gaps	63
2.8.4	The Transformation Of Society	65
2.9	WORLDVIEW AND COMMUNICATION	69
2.10	CONCLUDING SUMMARY	74
2.11	WHERE TO FROM HERE?	74

CHAPTER 3 **76**

A BIBLICAL WORLDVIEW: THE KINGDOM OF GOD **76**

	<i>Aim Of Chapter</i>	76
	<i>Chapter Outline</i>	76
3.1	INTRODUCTION	76
3.2	THE KINGDOM OF GOD	77
3.2.1	God's Reign Versus Man's Illusion	78
3.2.2	God's Reign Restored And Affirmed	87
3.2.3	God's Reign Effected As <i>Missio Dei</i>	98
3.3	CITIZENSHIP IN THE KINGDOM OF GOD.	107
3.3.1	Requirements And Actualization	107
3.3.2	Effect Of Being A Citizen Of The Kingdom Of God.	110
3.3.3	Duties As A Citizen Of The Kingdom Of God	118
3.4	CONCLUDING SUMMARY	128
3.5	WHERE TO FROM HERE?	129

CHAPTER 4 **130**

SOCIETY IN REBELLION **130**

	<i>Aim Of Chapter</i>	130
	<i>Chapter Outline</i>	130
4.1	INTRODUCTION	131
4.2	DUALISM: AN OBSTINATE HERITAGE	131

4.2.1	Pre-Synthetic Thought	133
4.2.1.1	Paganism Defined	133
4.2.1.2	Plato	135
4.2.1.3	Aristotle	136
4.2.1.4	Comments	137
4.2.2	Synthetic Thought	137
4.2.2.1	Synthesis Defined	137
4.2.2.2	Christianity and Paganism	137
4.2.2.3	Augustine of Hippo (354-430 A.D.)	138
4.2.2.4	Thomas of Aquinas (1225-1274 A.D.)	140
4.2.3	Anti-Synthetic Thought	142
4.2.3.1	The Renaissance and Reformation	142
4.2.3.2	Anti-Synthetic left: Enlightenment and Romanticism	144
4.2.3.3	Society In Rebellion: The Modern And Post-modern Response	147
4.2.3.4	Christianity's Dualistic Response	155
4.2.3.5	Anti Synthetic Right: Reformational Alternative	159
4.3	CONTEXT: A GLOBAL VILLAGE	163
4.3.1	A Flat World	164
4.3.2	Popular Culture	170
4.3.3	Change	171
4.3.4	Lifelong Learning	174
4.3.5	Community	176
4.4	CONCLUDING SUMMARY	179
4.5	WHERE TO FROM HERE?	181
CHAPTER 5		182
THE REFORMED CHURCHES IN SOUTH AFRICA		182
	<i>Aim Of Chapter</i>	182
	<i>Chapter Outline</i>	182
5.1	INTRODUCTION	183
5.2	DUALISM: A DYSFUNCTIONAL HERITAGE	184
5.3	THE CHRISTIAN-NATIONAL IDEOLOGY	185

5.3.1	A Close Relationship Between Language, Church And Cultural Identity	185
5.3.2	Afrikaner Nationalism	186
5.3.3	Tendencies In Afrikaner Nationalism	190
5.3.4	The Reformed Churches In South Africa	193
5.3.5	The Ideology Of Apartheid	197
5.3.6	A Dualistic Worldview: Serving Two Masters In This World	202
5.3.7	A Sensitive Pastoral Issue	210
5.4	INGRAINED DUALISM	213
5.5	THE INDIVIDUAL: RESPONSIBLE CO-WORKER	215
5.6	A TRUE COMMUNITY OF BELIEVERS	220
5.7	LEADERSHIP V. MANAGEMENT	227
5.8	MAKING THE MOST OF THE GOLDEN YEARS	232
5.9	THE THEOLOGICAL SCHOOL OF THE RCSA	237
5.10	A REFORMATIONAL RCSA	240
5.11	CONCLUDING SUMMARY	242
5.12	WHERE TO FROM HERE?	242
 CHAPTER 6		 243
THE INDIVIDUAL AS CO-WORKER IN MISSIO DEI		243
	<i>Aim of Chapter</i>	243
	<i>Chapter Outline</i>	243
6.1	INTRODUCTION	243
6.2	THE OFFICE OF BELIEVER	245
6.3	DISCIPLESHIP	250
6.4	THE LIFECHART	251
6.4.1	Structure	252
6.4.2	Description And Explanation	253
6.4.3	A Mentor's Paradigm	274
6.5	CONCLUDING SUMMARY	275
6.6	WHERE TO FROM HERE?	276

CHAPTER 7	277
THE CHURCH: KINGDOM HERALD	277
<i>Aim of Chapter</i>	277
<i>Chapter Outline</i>	277
7.1 INTRODUCTION	278
7.2 DEFINING THE CHURCH'S TASK	278
7.2.1 The Church: The Body Of Christ	278
7.2.2 The church: Herald Of God's Kingdom	280
7.2.3 Equipping The Church For Transformation	283
7.2.4 Summary	284
7.3 EQUIPPING FOR TRANSFORMATION: IMPLEMENTING A REFORMATIONAL WORLDVIEW	285
7.3.1 The Family	286
7.3.1.1 The Vulnerable Family	286
7.3.1.2 Transforming The Family	290
7.3.1.3 Summary	294
7.3.2 The School	294
7.3.2.1 A Secular Heritage	294
7.3.2.2 Transforming The School And Education	300
7.3.2.3 Summary	308
7.3.3 The Church	308
7.3.3.1 The Church: Equipping For Transformation	308
7.3.3.2 A Paradigm For Transformation: A Contemporary Creed	317
7.3.4 Concluding Summary	324
7.4 FINAL SUMMARY	325

CHAPTER 8	326
FINDINGS AND CONTRIBUTIONS	326
<i>Aim of Chapter</i>	326
<i>Chapter Outline</i>	326
8.1 INTRODUCTION	326
8.2 THE REALITY OF WORLDVIEW	326
8.3 A REFORMATIONAL WORLDVIEW: THE KINGDOM OF GOD	327
8.4 SOCIETY IN REBELLION	328
8.5 THE REFORMED CHURCHES IN SOUTH AFRICA	331
8.6 THE INDIVIDUAL AS CO-WORKER WITH GOD IN MISSIO DEI	331
8.7 THE CHURCH: KINGDOM HERALD	332
8.8 FINAL REMARKS	333
8.9 PROPOSED READING	334
ABSTRACT	336
UITTREKSEL	337
BIBLIOGRAPHY	338

CHAPTER ONE

INTRODUCTION

1. FORMULATING THE PROBLEM

1.1 BACKGROUND

Currently the white Afrikaans-speaking segment of the Reformed Churches in South Africa (RCSA) is statistically in a time of decline (ANON, 2004a:266). A report presented to the synod of the RCSA indicates the following reasons (GKSA, 1997:874):

- leave the church when they get married (large group)
- political reasons (small number)
- the church is dead - goes to charismatic groups (small number)
- evasion of discipline (small number)
- drastic liturgical changes (significant number)
- ministers without style and conviction in preaching
- inadequate pastoral ministry
- catechism curriculum dogmatically loaded
- the church is not focused on the needs of the youth
- formalism in religion
- members are too self-centred, wilful and obstinate
- weak Reformed identity
- increasing superficiality and worldly spirit

1.1.1 The Problem of Worldview

What people believe (orthodoxy) and what they do (orthopraxy) are inseparable (Van der Walt, 1999a:50). From the 1960's society has been undergoing a paradigm shift from modernism to post-modernism (Vorster, 1999:104). It is the presupposition of this study that the reasons given for the church's statistical decline are primarily symptoms of a deep-seated problem related to worldview shifts in contemporary society.

Hiebert (1999:374) defines culture as *the more or less integrated system of beliefs, feelings, values and their associated symbols, patterns of behavior and products shared by a group of people*. The heart of culture encompasses the shared beliefs, feelings and values of a society. A worldview is made up by the fundamental cognitive, affective and evaluative assumptions people make about reality. These assumptions are taken for granted and as such are generally unexamined and therefore largely implicit. These assumptions are what people “think with” and not what they “think about” (Hiebert, 1999:377). Worldview is both descriptive (it tells man what and what not the case is) and normative (it tells man what might or ought to be the case). It is a sketch and blueprint of reality, a vision *of* life, and *for* life (Bosch, 1995:49).

Gods Will As Norm

In the formation of a Reformational worldview, God’s revealed Will is the basis for a person’s beliefs, feelings and values. The fundamental cognitive, affective and evaluative assumptions a person makes is informed and directed by the revealed reality understood in terms of creation, fall, reformation and consummation. Reformed Christians believe that God reveals His Will (purpose) through His creation and Scripture (Belgian Confession, Article 2). Before the Renaissance and Enlightenment, Western society accepted that God decreed an ultimate purpose for creation (Newbigin, 1987:24). God’s revealed Will was considered the norm for coherent and meaningful life. Society was a *corpus Christianum*, as the dominant worldview in society was considered to be “Christian”.

Man’s Will As Norm

During the Renaissance and especially after the Enlightenment this situation changed. Purpose was no longer revealed, but considered immanent in creation. Autonomous man could unveil it through the diligent application of Reason. In society, cause and effect became the measure for the explanation and actions of man (Newbigin, 1987:24). God was no longer needed to give order and meaning to life. Western society became in effect neo-paganist. Man’s will became the norm for coherent and meaningful life. Purpose defined in terms of revelation was deemed a fable and relegated to the individual’s private life. Public life became secular. A division was made between private life (in which values ruled) and public life (in which facts ruled) (Newbigin, 1987:30-35; Bosch, 1995:5, 19). Within the context of modern Western society God is negated as role-player in worldview formation. God’s role, if any, is restricted to the individual’s private or spiritual life. The Christian lifestyle becomes part of a *do-it-yourself world, in a supermarket where the choices are limitless and*

determined solely by personal preference (Bosch, 1995:22). Modern man considers himself to be autonomous – he alone decides what he wants and need to do.

The Nature Of Worldview

Living in contemporary pluralistic Western society believers are confronted with a myriad of competing worldview assumptions and assertions. On the one hand this makes it difficult to *form* a coherent Reformational worldview, and on the other hand to *live* with integrity from it. Any attempt to form, and live from a coherent Reformational worldview is complicated by the fundamental nature of a worldview.

People learn their worldview (as part of culture) from their elders, assuming it to be valid and true without seeking proof (Kraft, 1999:387). Because of this most of what people do and think is habitual rather than creative. People do and thing, like the people before them. Since the Enlightenment, this entails a secular way of doing and thinking that is in opposition to the Reformational worldview. This situation is aggravated by the fact that a person's worldview stays unchanged, and people keep organizing their thoughts and behavior according to it, unless experience starts to challenge some of the worldview assumptions (Kraft, 1999:387, Vorster, 1999:102).

A further complication is the fact that a person's understanding of worldview is determined by her worldview and *vice versa*. Out of necessity people believe that their own view of the world is correct and adequate, and all that differ is wrong. This is so because worldview has a crucial function as link between thinking and doing. Being descriptive and normative, it directs people's behavior. If a person was insecure about his own worldview, he would not be able to perform. The problem here is that man knows and understands partially (1 Corinthians 13:12). A person's worldview is an interpretation of reality seen imperfectly and partially by human beings through lenses affected by culture, personality, experience, sin and other limiting and distorting factors (Kraft, 2003:23; Van der Walt, 1999a:52).

Lastly, it needs to be mentioned that because of the above, tampering with a person's worldview leads to an emotional response. However, Cook (2006:106) rightly contends that emotions don't indicate what is true, only what the person perceives to be true. An emotional reaction *may* indicate that a person's worldview is being challenged. Because it is

emotionally charged, the issue of worldview should be addressed with loving care and caution.

Worldview And The RCSA

It is the point of departure of this study that some of the members of the Afrikaans-speaking segment of the Reformed Churches of South Africa (commonly known as the “Gereformeerde Kerke in Suid-Afrika” – GKSA) are in need of a re-evaluation of their worldview. The way some members organize their lives (in terms of their worldview) leaves these members at a loss to effectively contextualize the Gospel in contemporary South Africa.

The worldview problem for members of the Afrikaans-speaking segment of the Reformed Churches is the result of:

- a history of worldview formation in Western society that incorporated a neo-pagan dualism and has resulted in a individualistic, materialistic and pragmatic society wherein religion is privatized;
- a heritage of worldview formation by government (since 1948) and the church based on the ideals of Christian - Nationalism, which stopped in 1994 leaving a vacuum filled by secular government and popular culture;
- the church’s inability to adequately equip believers in forming a coherent Reformational worldview and to live from it with integrity, within the context of contemporary society, enabling them to be effective co-workers of God.

These reasons hold true for most Afrikaans-speaking members of the different reformed churches in South Africa (Nederduitse Gereformeerde Kerk, Nederduitse Hervormde Kerk and Gereformeerde Kerke in Suid-Afrika). The RCSA is the focus of this study because the author belongs to that denomination.

A divided heart

Given the above it is the contention of this study that some of the Afrikaans-speaking members of the RCSA find it difficult to be effective co-workers of God, because they have a dualistic worldview. Religion is considered private and has nothing to offer public life. As Reformed Christians socialized within contemporary Western society they end up having a divided heart (syncretized worldview). Their daily situation necessitates a divided world

(private v. public), while their commitment to the Gospel requires an integral life under the Lordship of Christ.

Subsequently believers have to commute between different plausibility structures. In cultic religious matters (church) their worldview is *apparently* determined by the Christian faith; in public matters their worldview is informed by secular society's neo-paganist worldview (cf. Bosch, 1995:17). This situation is further complicated by the fact that the Afrikaans members of the RCSA are living (especially after 1994) in a pluralistic society, where Western and African influences converge. Commuting between different plausibility structures, believers are hard set to live with integrity from a coherent worldview. In contemporary society this has resulted in a situation where there appears to be little difference between the lives of people who go to church and those who don't. Understanding that worldview determines behavior, it may be accepted that the worldview of those inside and outside the church are for the most part the same.

Worldview examined

From a Reformational perspective this is unacceptable. Serious attention is needed with regard to the role of worldviews in people's lives (Bosch, 1995:48). The Reformed worldview asserts that believing in the Kingdom of God necessitates an integral life, wherein Christ holds dominion over every aspect of life (Van der Walt, 2004:97). Socialized within contemporary society, and influenced by neo-paganist worldview assumptions and assertions, believers therefore need to re-examine their own worldview and the worldview they teach their children.

1.1.2 The school as bridge between the family and society

Even though man is a social being, he needs help and guidance to adapt socially within a society. In every society an individual learns the norms and life-skills necessary for meaningful life in that society. Modern post-Enlightenment societies have set up a public educational system wherein children are taken away from their parents and taught the knowledge and skills necessary to live effectively in secular society (Newbigin, 1987:39). In Sociopedagogics the school has a bridging function between the family and formal society (Pretorius, 2005:4). Within the previous dispensation, under National Party rule, this did not pose a major problem to churches. Government underscored the principles of Christian-

National Education. How effective this was in the formation of a “biblical worldview” is debatable and will be discussed later (see Chapter 5). Currently government underscores a secular worldview, which is reflected in the school curriculum (cf. Louw, 2005:76). Just as in the previous dispensation when school reflected the dominant society’s ideals (Christian-National), schools today reflect the pluralistic society’s ideals: secularism (private religion v. secular public life), and religious equality. All religions are considered equal true, and their influence relegated to the private sphere of life (Van der Walt, 2005:77).

The Christian family and the school as bridge

From the Christian family’s point of view (concerning worldview), the school no longer functions as a valid bridge between the Christian family and formal society. This does not mean that schools have become irrelevant to the Christian family. It only implies that the Christian family can no longer rely on the school to effectively equip their children regarding worldview, in the light of the Gospel. This situation poses a problem for the church called to equip its members (Ephesians 4). Every member of the Afrikaans-speaking segment of the RCSA has been educated in a school system (whether before or after 1994) in which religion is considered private. They were taught a dualistic worldview. The result is a society beset by relativism, caught in the grip of a normative crisis.

Humanly speaking any program initiated by the church to equip members in becoming effective co-workers of God is doomed, since these endeavors is seen as relating to the “private” sphere of life. The tool (worldview) believers use to judge and evaluate what the church teaches is biased towards the view that religion is private. Vorster (1999:113) indicates that the church will be confronted more and more by members who will question Scriptural truths and especially the creeds. This will not be because they struggle with the central truths of Scripture, but because the media and society conditions them to think in the ways acceptable to post-modern pluralistic society. For the RCSA called to take part in equipping believers for the transformation of *all of life*, it is imperative to actively cultivate an integral Reformational worldview.

1.1.3 The church as Herald of God’s Kingdom

The Church is a socializing agent – it helps people re-socialize within the context of revealed reality. In the Church, previous citizens of the Kingdom of the Darkness are taught to live as

citizens of the Kingdom of God, within the context of contemporary society (1 Peter 2:9). Seen from the perspective of socialization, the church is faced with a dire problem: at school, at work and at play members will be taught and confronted with a secular worldview. Called to transform all of life in obedience to God, isolation is not an option for believers.

Because of the primary role of the family, school and church with regard to worldview formation, special attention needs to be given to the fostering of a truly Reformational worldview with regard to each of these institutions. Called from among the community of believers (Church), the ecclesiastical offices through the faithful administration of God's Word (in its fullness), the sacraments and discipline equip believers to continuously consider Christ. Thus believer's lives are ever more conformed and consolidated in Christ, the true foundation and source of all aspects of life. In this way the believers are equipped to transform all aspects of life in obedience to God's Will. Given the limited but unique role and function of the church, this necessitates a contemporary ecclesiastical creed that gives clear expression to the content, intent and implication of a truly integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society. The RCSA, as valid societal expression of the church, called to be Kingdom herald, need to consciously and deliberately take the lead in formulating such a contemporary ecclesiastical creed.

1.2 RESEARCH QUESTION

1.2.1 Main Research Question

How can the church equip believers for effective service as obedient followers of Christ within the contexts of contemporary pluralistic neo-pagan society, with special reference to the family, school and church, through the fostering of an integral Reformational worldview, in obedience to God's norms for all of life?

1.2.2 Individual Problems

1.2.2.1 What is a worldview and how does it affect life?

1.2.2.2 What constitutes a Reformational worldview and what is its impact with regard to the coming of God's Kingdom as a sign of redemption within contemporary society?

1.2.2.3 What constitutes contemporary Western society's worldview – its characteristics and impact?

1.2.2.4 What constitutes the prevalent worldview contours and influences among the Afrikaans speaking segment of the RCSA?

1.2.2.5 How can the church, called to equip believers for obedient service, equip the Afrikaans-speaking segment of the RCSA in terms of their calling as citizens of the Kingdom of God, with specific reference to the family and school, with regard to all aspects of life?

1.3 AIM AND OBJECTIVES

1.3.1 Main aim

Functioning within contemporary secular society with its neo-pagan dualistic worldview, requires the church to consciously and deliberately foster an integral Reformational worldview, in an effort to bring about a paradigm shift in the worldview of church members so that they may be effective co-workers of God, within contemporary pluralistic society.

1.3.2 Specific objectives

1.3.2.1 To outline the concept and function of worldview and its impact on life.

1.3.2.2 To study and outline the Reformational worldview and its impact with regard to the coming of God's Kingdom as a sign of redemption within contemporary society.

1.3.2.3 To study and evaluate the historical development of contemporary Western society's worldview and to give an outline of the society it has given rise to.

1.3.2.4 To study and evaluate the development of the Afrikaans speaking segment of the RCSA's worldview, as well as the challenges and opportunities it engenders.

1.3.2.5 To propose a model for the effective implementation of a Reformational worldview among the Afrikaans-speaking segment of the RCSA, with reference to the church

consciously and deliberately fostering a integral Reformational worldview, whereby members are equipped through care and edification to think and live with a Reformational worldview, which enables members of the Church to be effective co-workers of God, within contemporary pluralistic society.

1.4 CENTRAL THEORETICAL STATEMENT

As Kingdom herald, the church, through the faithful administration of God's Word (in its fullness), the sacraments and church discipline, equips believers to be ever more conformed and consolidated in Christ, the true foundation and source of all aspects of life, whereby all aspects of life is directed towards God in obedience to His norms. Given the pivotal role a worldview plays in directing all of life, as well as the crucial role and function the family and school plays in regard to worldview formation, specific attention should be given to equipping believers with regard to these societal relationships.

1.5 METHODOLOGY

1.5.1 A literature study to formulate a working understanding of worldview and its impact on life.

1.5.2 A literature and exegetical study of relevant scriptural passages will be done to study and outline the Reformational worldview and its impact on the effective execution of every believer's calling as citizens of the Kingdom of God within a pluralistic society.

1.5.3 A literature study to outline and evaluate the historical development of contemporary Western society's worldview and to give an outline of the society it has given rise to.

1.5.4 A literature study to outline and evaluate the development of the Afrikaans speaking segment of the RCSA's worldview, as well as the challenges and opportunities it engenders.

1.4.5 A literature study and biblical principles will be used to propose a model for the effective implementation of a Reformational worldview among the Afrikaans-speaking segment of the RCSA, with reference to the church as Kingdom herald, equipping believers to be effective co-workers of God, within contemporary pluralistic society.

1.6 STRUCTURE OF THE STUDY

The structure of the study is set out as follows:

- Chapter 1: Introduction.
- Chapter 2: Worldview: A Reality.
- Chapter 3: A Reformational Worldview: The Kingdom Of God.
- Chapter 4: Understanding The Times: Society In Rebellion.
- Chapter 5: The Reformed Churches In South Africa In A Worldviewish Crisis.
- Chapter 6: The Individual As Co-Worker In *Missio Dei*.
- Chapter 7: The Church As Kingdom Herald.
- Chapter 8: Findings And Contribution.

Chapter format

Each chapter will start with the *Aim of the Chapter*, giving a short description of the aim of the chapter. The *Outline of the Chapter*, gives the subheadings in the chapter. Each chapter will end with a short paragraph (*Where to from here?*) stipulating what needs to be addressed in the light of the chapter's conclusion.

1.7 TERMINOLOGY

Reformational worldview

Reformational is not primarily used in an ecclesiastical or confessional sense. It does not only refer to a specific group of churches (like the Reformed Churches). Neither is it only used in connotation with the creeds dating from the 16th century Reformation.

Reformational, as it is used in this study, denotes a Reformational or transformational worldview that finds expression in a transformational culture as way of life. It encompasses a vision that calls for the *renewal* of peoples, in thought and behavior that leads to the reformation (renewal) of society in the light of God's revealed norms for all aspects of life. The Reformational vision encompassing the revealed reality of creation, fall, redemption/reformation and consummation, is a vision Reformed Christians share with Christians of other traditions (Van der Walt, 2008:9).

Church and church

In this study this distinction is made between the *church*, as societal relationship (a human institution) (small *c*) and the *Church* universal as body of Christ (capital *C*) (see § 7.2).

Missio Dei

God's reign is effected as *missio Dei*: what God did, is doing, will do, and want done. *Missio Dei* encompasses God's grace filled activity on behalf of His Kingdom and therein to the glory of his Name. As citizens of God's Kingdom, living in obedience to God's revealed norms, constitute *mission* for the believer. Therefore every believer, who professes that Christ is Lord, is a co-worker of God in *missio Dei*, i.e. is a missionary sent by God to perform a specific task in the world (see § 3.2.3).

1.8. ABBREVIATIONS

In this study the following abbreviations are utilized:

BCA: Belgic Confession, Article.
HCQ: Heidelberg Catechism, Question

CHAPTER TWO

WORLDVIEW: A REALITY

Aim of Chapter

In the introduction it was stated that the root problem regarding the statistical decline of the RCSA, is related to a worldview crisis. In this chapter the term, concept and function of worldview will be examined. Attention will be given to worldview as part of culture, its nature and function. The acquisition and the possibility of a change in worldview will be examined as well as a worldview's role in communication.

Chapter Outline

- 2.1 Introduction
 - 2.2 A Reformational Paradigm
 - 2.2.1 A Distinction Between God, Law And Creation
 - 2.2.2 A Distinction Between Structure And Direction
 - 2.2.3 God's Threefold Revelation In Creation, In Scripture And In Christ
 - 2.3 The Term: Worldview
 - 2.4 Worldview: The Heart Of Culture
 - 2.4.1 Culture's Basis In God's Threefold Revelation
 - 2.4.1.1 Culture's Basis In God's Scriptural Revelation
 - 2.4.1.2 Culture's Basis In God's Creational Revelation
 - 2.4.1.3 Culture's Revelational Basis In Christ
 - 2.4.2 The Systems Of Culture
 - 2.4.3 The Dimensions Of Culture
 - 2.4.4 A Definition Of Culture
 - 2.4.5 Worldview: The Heart Of Culture
 - 2.5 The Nature Of A Worldview
 - 2.5.1 Decreed By God
 - 2.5.2 Formed And Informed By God's Threefold Revelation
 - 2.5.3 Faith: A Person's Deepest Held Religious Conviction
 - 2.5.4 A Worldview: A Lens
 - 2.5.5 Reality
 - 2.5.6 Two-Way Traffic
 - 2.6 The Definition Of A Worldview
-

-
- 2.7 *Six Aspects Of A Worldview*
 - 2.7.1 *An Idea About God Or An Idol*
 - 2.7.2 *An Idea About Laws/Norms*
 - 2.7.3 *An Idea About Creation*
 - 2.7.4 *An Idea About The Individual*
 - 2.7.5 *An Idea About Society*
 - 2.7.6 *An Idea About Time*
 - 2.8 *The Acquisition Of A Worldview*
 - 2.8.1 *Worldview And Convictions*
 - 2.8.1.1 *A Revealed Structure And Content*
 - 2.8.1.2 *Scripting*
 - 2.8.1.3 *The Golden Years*
 - 2.8.2 *Worldview And Character*
 - 2.8.2.1 *Integrity*
 - 2.8.2.2 *A Divided Heart*
 - 2.8.2.3 *A Dualistic Worldview*
 - 2.8.2.4 *Salvation's Farreaching Effects*
 - 2.8.3 *Worldview And Community*
 - 2.8.3.1 *Mentors*
 - 2.8.3.2 *The Family*
 - 2.8.3.3 *The Household Of God: The Church*
 - 2.8.3.4 *Generation Gaps*
 - 2.8.4 *The Transformation Of Society*
 - 2.9 *Worldview And Communication*
 - 2.10 *Concluding Summary*
 - 2.11 *Where To From Here?*

2.1 INTRODUCTION

The term “worldview” is a wooly affair. A worldview encompasses the fundamental cognitive, affective and evaluative assumptions people make about reality. The six most important aspects hereof is an idea about God (or an idol); laws (norms); nature; the self; society and time (Van der Walt, 2008:64). These assumptions are taken for granted and as such are generally unexamined and therefore largely hidden. They are what people “think with” and not what they “think about” (Hiebert, 1999:377). Worldview is part of the heart of culture, and has a crucial function as a link between what people think and subsequently do. A worldview is therefore extremely important for believers as co-workers of God, who are called to live and claim all aspects of life for God’s Kingdom.

2.2 A REFORMATIONAL PARADIGM

Worldview as the heart of culture is thoroughly interwoven with the different facets and dimensions of culture. There exists a complex reciprocal influence between a worldview, encompassing the way people see the world (descriptive and prescriptive), and culture as an expression of a worldview. This means that defining a worldview is also a cultural activity and itself is influenced by worldview and culture. Since the Enlightenment, the dominant worldview in Western society was secular and neo-pagan (see Chapter 4). Accordingly, culture (encompassing worldview) is understood and described in evolutionistic terms, a mere product of human endeavor, wherein God plays no part (cf. Thornton, 1988:19). For this reason, in order to understand worldview's place and function from a Reformational viewpoint, it is necessary to give attention to the Reformational:

- distinction between God, law and creation;
- distinction between structure and direction; and
- understanding of God's threefold revelation: in creation, Scripture and Christ.

2.2.1 A distinction between God, law and creation

Heeding God's Revelation, a Reformational viewpoint accepts the following reality (Vollenhoven, 2005:30):

- **God is a sovereign God**, independent of all, who appointed a Law to the cosmos that He created. God is not correlative to the Law or cosmos, because both Law and cosmos is dependent on God: the Law appointed and the cosmos created.
- **The Law as love command** applies to the cosmos and gives meaning to life therein. The Law as love command is the boundary between God and cosmos.
- There are also **structural laws**, which are inherent to the cosmos and encompass the entire structure of what God has created.
- Thirdly there exists **positive law**, which bridges the love command and the world of the structural laws. Every person in authority has the task to bring the love command to bear on the geographical and typically determined societal relationship (see § 2.6.4) over which he has been given authority and responsibility.

- Created in God's image, man has a **heart**, able to love or hate God and his neighbor. The Law as love command speaks directly to man's heart and determines man's direction.

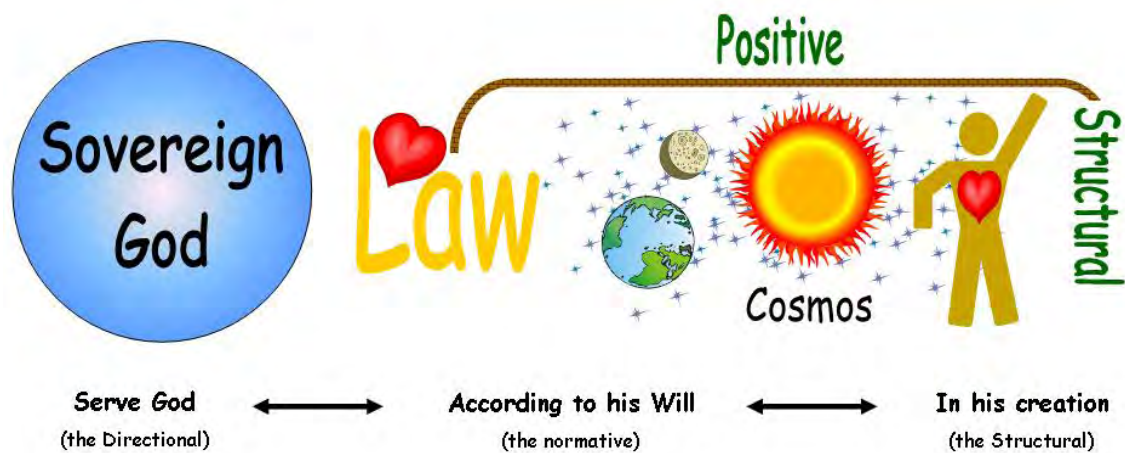


Figure 2.1 Within the Reformational worldview a distinction (not separation) is made between God, his law and the cosmos He created. Humanity's cultural task consists of serving God, according to his Will/Law, in his creation. The horizontal two-way arrows indicate the close relationship between the three realities (cf. Van der Walt, 2003:105).

Upholding this distinction, the Reformational worldview accepts that nothing in creation is divine. Nothing in creation may be deified (Van der Walt, 2008:94). To deify is to exalt something as the source of absolute order and meaning – a norm for life and existence (cf. Fowler, 2008:14). In contemporary Western society unaided Reason (i.e. reason presumably not guided by revelation) has been exalted to an absolute norm. Subsequently society and the distinctive features of lives lived therein is ordered around an economical (material) understanding of reality. With unaided Reason directed by insatiable self-interest as absolute norm, society is at a loss to judge whether or not their understanding is valid. Society is experiencing a normative crisis. However, God's creation and his norms (laws) that apply to it cannot be separated (Van der Walt, 2008:102). Being the ultimate source of order and meaning, God through his creational revelation impinges on society, warning them of the folly of ignoring His revealed norms for life and existence.

2.2.2 A distinction between structure and direction

Structure

"Structure" encompasses the created character of the world, which is still good after the fall (Pearcey, 2004:85). According to Wolters (2005:59):



Figure 2.2 Structure refers to God's created order: encompassing everything creational ("natural" and "manmade") and the laws/norms governing it. Direction encompasses obedience or disobedience to God's laws.

...structure refers to the order of creation, to the constant creational constitution of any thing, what makes it the thing or entity that it is. Structure is anchored in the law of creation, the creational decree of God that constitutes the nature of different kinds of creatures.

According to God's fixed plan, the structure of every created thing is bound up in the law that applies to it. This law is valid and determines the essential nature of everything. It stays valid even if man tries to ignore or violate it (Van der Walt, 2008:106). Because God created everything, He determined the

essential nature or purpose of everything. A thing's purpose is expressed and validated only to the extent in which God's laws, governing it, are obeyed. "Structure" embraces everything God decreed in creation, thereby including "natural" and "manmade" phenomena (e.g. the environment, music, sciences, sexuality, work, the state, etc.).

Direction

A Reformational worldview, heeding revelation, accepts that God decreed a purpose for man – consistent with the love command. Humans have a heart – an ability to either love or hate God and their neighbors. After the fall and redemption everything in creation is either directed towards God, as was the case before the fall, or directed away from God (Van der Walt, 2008:106). "Direction" encompasses the deepest held religious conviction a person holds. Based on these convictions, humans "direct" the created structures to serve either God in obedience, or themselves in disobedience to God.

"Direction" does not only apply to individual human beings but also to humanity's cultural products such as technology, art and scholarship; and societal institutions such as labor unions, schools, churches and corporations. Human functions such as emotionality, sexuality, and rationality are also affected by direction (cf. Wolters, 2005:59). If God's creational

purpose, expressed in his laws, is disobeyed structural things (created good) becomes misdirected, abnormal and distorted. If God's purpose is upheld, through obedience to his laws, structural things counteract the distortion, becoming again a sign of the reality of God's Kingdom.

Structure And Direction In Contemporary Society

Throughout its history, Western society has on the whole failed to make a distinction between structure and direction. This has resulted in a dualistic view of reality, wherein evil (direction) is equated with some part of creation (structure) (cf. Van der Walt, 2008:107). In contemporary Western society this has resulted in a secular society, wherein religion as service to God, is restricted to the private sphere of life (see Chapter 4). In public life, God's purpose expressed through his laws *apparently* has no place. Society's dominant religious conviction is that humans exist to serve their own self-interest. The dominant direction is therefore away from God. Things that oppose unlimited progress (religion, poverty, etc.) are considered evil, and eliminated through education and development, in terms of the Free Market System. Society's dominant direction away from God directs culture (with worldview) away from God. Because of the reciprocal influence between culture and worldview, this hand has a negative influence on a Reformational understanding of culture and worldview. Given the current social context, it is very important to distinguish between structure and direction.

2.2.3 God's threefold revelation: in creation, in Scripture and in Christ

A Reformational worldview accepts that God revealed Himself in creation, in Scripture and in Christ (Wolters, 2005:39; Spykman, 1992:83). There exists a unity in the threefold revelation; all three are equally the Word of God (cf. Van der Walt, 2008:19).

Creational Revelation

Creational revelation encompasses the Will of God for creation (Spykman, 1992:79; Fowler, 1980:29). It is a revelation without writing or words (Psalm 19:4). Even though God's creational revelation is clear, humanity, because of the fall, has repressed and replaced God's laws (Romans 1:18, 23). Because of their misdirected (fallen) hearts, humanity deliberately twists and distorts what God reveals. However, the clear and unchanged truth of God's revelation is still available to humanity. Some of God's creational revelation gets through, so

that humanity has got a sense of God's normative standards for conduct (Wolters, 2005:29). This fundamental knowability of the creational order is the basis of all human understanding, both in science and in everyday life, whether humanity acknowledges it or not (Wolters, 2005:33).

Scriptural Revelation

In order to reach humanity, God, graciously supplied Scripture as "glasses" so that humanity with its sin-blurred vision could discover the meaning of creation, history, Christ, religion and every thing else that pertains to life in God's world (Spykman, 1992:76;). God "republished" his revelation in lingual form (Van der Walt, 2008:98). Scriptural revelation includes a great deal that has no parallel in creational revelation. Scripture, like creation reveals God's Will or Law, but it places it within the context of the history of creation – from creation, through the fall and restoration to consummation. Scripture is the story of humanity's sin in Adam and God's forgiving grace in Christ (Wolters, 2005:36). Scripture expounds God's mission (*missio Dei*) in creation and salvation.

From a Reformational viewpoint Scripture is not the only source of God's revelation. However, building on the Reformation's dictum of *sola Scriptura*, the Reformational view professes that it is only in the light of Scripture that God's full revelation (creation, Scripture and Christ) can be understood (cf. Spykman, 1992:78). God's revelation may not be reduced to Scripture alone. By doing this one reverts to Biblicism, i.e. trying to find answers to all of humanity's questions in Scripture alone (cf. Van der Walt, 2008:98). The world and the problems humanity faces therein are only accurately known in the light of Scripture. There is therefore no choice between knowing the world or Scripture; believers should *know the world Scripturally* (cf. Marshall & Gilbert, 1998:58).

Revelation In Christ

Scripture highlights that God's Word (Will/Law) was first given in creation for creation. In the aftermath of the fall, God made his Word known through the Scriptures. God's revelation in creation and Scripture finds its basis and climax in Christ. He is the Word of God, with God in the beginning, through whom everything was created (John 1:1-2). Furthermore, everything that was created is sustained and preserved in Christ (Colossians 1:16, 17) (Wolters, 2005:24). Christ is the Word of God personified, incarnate. Augustine, Calvin and

others depicted Christ as “the mirror” of all of God’s purposes with the world. Spykman (1992:84) continues:

[Christ]... fully mirrors the Father’s heart and will. God’s Word revealed in Christ is the boundary line in revelation: thus far you shall come and no farther. He is himself also the sure bridge between God and man... there is only one mediator between God and men ... Christ Jesus.

God’s purpose for creation is fully mirrored in Christ. Only in Christ is humanity able to redirect their fallen hearts and thus live wholeheartedly according to God’s Will.

Having considered three of the distinguishing characteristics of a Reformational worldview, attention is now turned to an examination of worldview as the heart of culture.

2.3 THE TERM “WORLDVIEW”

Worldview is a complete and comprehensive way of looking at, understanding and experiencing reality. As stated above it is what man “*thinks with*” and not what he “*thinks about*.” Many words have been used to give expression to this concept (Van der Walt, 1999a:47): *Life perspective; confessional vision; life conviction; life view; world- and life view; worldview; philosophy of life; philosophy; system of values; the whole of a person’s ideas and principles or ideology*. In this study the term “worldview” will be used to denote this concept.

Christianity is *a* worldview (Naugle, 2002:4). As a worldview it denotes a complete and comprehensive way of understanding reality based on God’s revelation. Though the term “worldview” is of relatively recent origin, Christianity’s systematic vision of faith goes back to the Bible with its doctrine of a Trinitarian God who is the sovereign Creator and Redeemer of heaven and earth. The Christian worldview was further developed by the Church Fathers (e.g. St. Augustine) and medieval theologian-philosophers (e.g. St. Thomas Aquinas); and deepened in a biblical way during the Reformation (Luther and Calvin) (Naugle, 2002:5). In terms of an integral Reformational worldview it should be noted that since the Church Fathers, and especially during the Middle Ages and further, the “Christian” worldview was developed within a dualistic paradigm (see Chapter 4).

“Worldview” (*Weltanschauung*) was coined by Kant in his *Critique of Judgment*, published in 1790 (Naugle, 2002:58). Within the Protestant tradition it came to prominence through the work of James Orr (*The Christian view of God and the world*, 1891) and Abraham Kuyper (*Lectures on Calvinism*, 1898). They adhered to a comprehensive vision of faith wherein God’s sovereignty over *every* aspect of human life was propagated (Naugle, 2002:17).

2.4 WORLDVIEW: THE HEART OF CULTURE

In order to understand worldview and its function, it is necessary to understand its place and function within culture. This is more easily said than done as the term “culture” is sometimes misunderstood. This section attempts a brief overview of the concept “culture.” Attention is given to culture’s basis in God’s threefold revelation, culture’s systems and dimensions, and in what way this understanding contributes to this study.

2.4.1 Culture’s basis in God’s threefold Revelation

2.4.1.1 Culture’s basis in Scriptural revelation

Co-Workers With God: Creative Custodians

God created man as the crown of his creation (Psalm 8). Even though man is dependant on nature, he was created as co-worker of God (Genesis 2:27-28). God’s first commandment to man pertained to creation (Genesis 1:28; 2:15). Man was to live in it, work in it, rule it and conserve it. Van der Walt (1999b:1) considers the Cultural Mandate to be a fundamental command for all, whether man accepts it or not. God made humans as more than functional creatures: He made them imaginative and artistic creatures (Marshall & Gilbert, 1998:155). Man created in the image of God is creative. Human creativity, however, is *derivative and reflective; working within the bounds of what God has formed* (Guinness, cf. Colson & Pearcey, 2001:259). Herman Bavinck (Colson & Pearcey, 2001:17) stated that God created man in His image so that they could create culture. This, according to Bavinck, did not only include the most ancient callings of hunting and fishing, agriculture and stock rising, but also trade and commerce and science and art. Man is a cultural being, always involved with creation, busy to open it up, to unfold it, or develop it (Vorster, J.M., 2004:81). After the fall, this is done in obedience or disobedience to God’s Will (direction). Man thus has the ability

to interact creatively with his environment. Being creative, God calls, for example on Adam to name the animals (Genesis 2:19).

Man's Purpose

When God gives Adam and Eve their task, the instructional words or command is considered to weak by Marshall and Gilbert (1998:18) to describe the depth of what is happening. The emphasis in Genesis 1:28 is not so much on what God *tells* them, but rather on *why* God made them. The Scripture recalls that in the first 5 days God created by saying and it was so. However on the sixth day something else occurs. Scripture reveals that God first deliberated and planned to make humans in his image and then proceeded to create. God deliberately planned to make humans in His image to rule over the earth. Ruling is thus fundamental to humanity's existence. Humans are made to care for the earth – this is their purpose. By not taking up responsibility for God's world, humans are not merely neglecting the Will of a "private" God. They reject the very nature and purpose for which they have been created.

Creativity After The Fall

The fall did not destroy the gift of being creative. After the fall humans were still able to think creatively. Adam and Eve fashioned clothes from fig leaves (Genesis 2:7). From "old" things they created "new" things. Created in the image of God, human beings by default give expression to the Cultural Mandate in their daily life. At the fall, man became crooked, hating God and his neighbor. Rejecting God and his purpose, man lost the ability to think right and just. From this point forward, man's creative thoughts were centered on himself. Man's direction was turned away from God towards his own selfish desires. In jealousy Cain slays Abel (Genesis 4:8). Furthermore, the fall did not turn all creative thought evil. The ability to think creatively is part of the structure of creation. Like all creation, it was created good. It stayed so after the fall. Through God's creational order, clearly revealed but misunderstood and misdirected, humanity still tries to order society justly, to love and to conserve creation. The fundamental change that occurred was that humanity's motivation for doing and thinking changed. Because humanity's deepest religious conviction had changed, God's glory was no longer sought. In thought and action humanity tried to position itself as one deserving of glory in God's place (Stanley, 2005).

Creativity redirected

Accepting that culture has a basis in Revelation, a believer's worldview should be built on Revelation. Since the fall there is two opposing views of reality - God's and man's. Considering the all-encompassing nature of the fall, humanity by nature seeks their own advantage and desire. Having rejected God and his purpose, humanity became the traitorous race, always trying to hijack God's glory (Stanley, 2005). A Reformational worldview redirects a believer's creative thoughts and action back towards serving God. Sin does not destroy humanity's responsibility. Neither does redemption in Jesus Christ remove their responsibility; it restores and renews their calling as creative custodians (Marshall & Gilbert, 1998:19).

Creative Transformation To The Glory Of God

Scripturally, humans created in the image of God, is predestined and ordained to create culture. Culture is therefore not merely a product of an evolutionary process ruled by cause and effect, but is infused with purpose. Culture's purpose is to reflect *God's glory* (Romans 11:36). Culture is created and exists to the glory of God in so far as it complies with God's revealed Will. Accepting this reality is important, not only because it gives purpose to culture in the sense that culture has transcendent meaning, but also because it sets a standard by which cultural activity may be measured – *the glory of God*. Culture's direction should be towards God. Accepting a revelational basis for culture, places culture squarely within the bounds of God's created order – considered *good* by God (Genesis 1:31). Earthly "culture" therefore does not stand juxtaposed to "heavenly things". Believers should neither vilify nor canonize culture (with its inherent worldview). In terms of structure culture (and worldview) is good. However, because of the fall, culture (and worldview) needs to be transformed (renewed, i.e. redirected) through the believers' creative participation therein. In Christ this has become possible, and begins by the renewing of the mind (worldview) (Romans 12:1-2).

2.4.1.2 Culture's basis in creational revelation

Culture has a basis in creational revelation. A classical passage in this regard is Isaiah 28:

Listen and hear my voice;
pay attention and hear what I say.
When a farmer plows for planting, does he plow continually?

Does he keep on breaking up and harrowing the soil?
When he has leveled the surface,
does he not sow caraway and scatter cumin?
Does he not plant wheat in its place barley in its plot,
and spelt in its field?
*His God instructs him
and teaches him the right way.*

Caraway is not threshed with a sledge,
nor is a cartwheel rolled over cumin;
caraway is beaten out with a rod,
and cumin with a stick.
Grain must be ground to make bread;
so one does not go on threshing it forever.
Though he drives the wheels of his threshing cart over it,
his horses do not grind it.
*All this also comes from the Lord Almighty,
wonderful in counsel and magnificent in wisdom.*

(Isaiah 28:23-29)

Through creation God revealed to the farmer the right way to farm. God's law, his creational order is thus knowable (Wolters, 2005:33). Being created to be creative, humans engage in creation in a number of ways. Learning in this way comes from teaching, advice and experience and from paying careful attention to what God reveals in creation. This learning does not stand over against learning from the Scripture (Marshall & Gilbert, 1998:55). God teaches through his revelation in creation, Scripture and in Christ.

Culture Given By God

Humans are born into this world with insufficient means to survive on their own (Jonas, 1997:22). They were created as creatures that must change, adapt, adjust and develop – in short: they have to learn. The life-skills necessary for meaningful life are not given all at once – throughout life humans have to discover and mature (Marshall & Gilbert, 1998:53). Created to be creative, humans in their interaction with creation create clothing and shelter. They learn from God how to produce food and drink. It is not only in terms of survival that

humans learn from God through creational revelation. God also teaches humans the intricacies of being craftsmen, artists, scientists, etc. (cf. Exodus 31). Humans learn from God how to use sand and stone, how to make steel and combustion engines and spacecraft. Paying heed to God's revelation in creation, humans are able to employ God's creational order to enhance their creative ability. In this way humanity has, in obedience to the Cultural Mandate, created culture whilst moving from the garden to the city.

Culture Part Of Creation

A Reformational worldview underscores the integrity of creation. There is therefore no distinction between "natural" and "artificial" (manmade) things. Both exist as aspects of what is "creational," a category that includes both the human and the non-human world in relation to each other (Marshall & Gilbert, 1998:176). God not only made humans creative, He ordered them to be creative (Cultural Mandate): all of humanity's cultural products are therefore part and parcel of creation. Cities are not ungodly, though humans may live ungodly in them. Planes, trains and automobiles are not evil. They are, to say the least, a testimony of the creative capacity humans were endowed with. Manmade objects, by virtue of being manmade does not automatically stand in opposition to God's creation. It exists as part of God's creation. Because God mandated culture and everything in it, it is subject to God's creational order (Will/Law).

Complex Interaction

In their complex interaction with nature and each other, God has taught humans ways of relating to each other to ensure the effective gathering of food and protection of the community from the inside and outside. Humans have created tools to work the land, weapons to hunt, protect and attack, systems of thought and behavior to organize and manage their lives as creative custodians. In this way man has created culture with its many facets and dimensions (see below). Humans gleaned all the knowledge and insight necessary to create culture from God's creational revelation – whether humans accept it as God's tutelage or not.

The Natural And Artificial In Relation To Each Other

As creative custodians, humans are to care for creation while molding it in lieu of the Cultural Mandate. The Cultural Mandate brings into balance the relationship between what exists in

“nature” and what humans create from it . Because humans are creative custodians, the relationship between “natural” and “manmade” is not parasitical but symbiotic.

Intermediate Rule Of God’s Law

All of creation is governed by God’s Laws. Gravity is a law humans would not disobey lightly. The consequences are immediate and dire. By paying heed to God’s creational revelation, humans have learned how to use some of God’s laws to apparently overcome other laws. Humans have sent a man to the moon. However man did not break the law of gravity. If Apollo 11’s engines failed it would have plummeted back to earth in accordance with the law of gravity. God’s natural laws are unbreakable because God rules directly (cf. Colson & Pearcey, 2001:23). Not so, with the laws or norms for society – i.e. those governing culture. Here God rules intermediately. He commissioned humans as creative custodians, to fulfill the Cultural Mandate. Unlike inanimate objects that have no choice in obeying God’s laws, humanity can and does rebel against God’s created order.

Responsibility Neglected

Looking at the contemporary situation – it is sometimes hard to see the symbiosis. Choosing to ignore God’s revelation, contemporary Western society has shirked its responsibility as creative custodians. Western society’s predominant worldview is neo-pagan – God and his revelation presumably has no place in the organization of society (see Chapter 4). Society is economically organized around a belief in unlimited progress that has resulted in the reckless consumption of natural resources. From a Reformational point of view, environmentalism is neither one of careless exploitation nor one of non-interference (Marshall & Gilbert, 1998:128). As creative custodians humans are stewards appointed by God and should act accordingly. Because culture has a basis in God’s creational revelation, whether humans accept it or not, they ignore God’s revelation at their own peril. The current ecological crisis regarding general pollution and global warming is a prime example. By shirking their responsibility as creative custodians, Western society has mismanaged the natural resources. Through God’s creational revelation, contemporary society is slowly learning how detrimental this is. In creation red lights are flickering, revealing to society that it is overstepping God’s creational order. Paying heed to this warning necessitates an adaptation of cultural behavior and products in accordance with God’s creational order. Ignoring the warnings will be catastrophic.

In accordance with God's revealed order in creation, humanity has created culture. As part of God's creation (structure) culture is good. However due to the fall, humanity has directed culture in service of themselves or self appointed idols. In Christ it has again become possible to direct culture in authentic service to God's glory.

2.4.1.3 Culture's Revelational basis in Christ

From a Reformational point of view, culture has an indispensable basis in God's revelation in Christ. Without Christ, through whom all things have been created, culture would not exist. Furthermore, without Christ, redemption would not be possible. In Christ everything is recreated. Only through Christ is humanity able to redirect their cultural efforts and so to live according to God's purpose for culture. Christ is the Mediator of creation and redemption or re-creation (Spykman, 1992:85; Wolters, 2005:24). Only in and through Christ can a truly God honoring culture exist.

The Gospel of Jesus Christ does not merely offer "salvation" in a narrow spiritual sense. It encompasses a completely different way of seeing and living life: a life redirected in obedience to God's Will; born from a restored intimate relationship with God, wherein God's glory is magnified. The unscriptural Western understanding of the Gospel (that it pertains to personal salvation only, and is private) has resulted in the marginalization of the Gospel, leaving believers at a loss to effectively transform culture (and worldview) in the light of God's revelation.

Underscoring culture's basis in God's three-fold revelation is a necessary prerequisite to understand culture and its inherent worldview. Whenever culture is reduced to a mere human fabrication resulting from an evolutionary process of cause and effect, culture is left without a valid norm to judge it against. If there is no transcendent norm (God's revealed Will), then everything cultural must be a valid expression of culture. It is then left to humanity to decide on its own terms what is acceptable or not. The result more often than not is a situational ethic in service of self-interest (whether it is that of an individual, community, company or state).

2.4.2 The systems of culture

Anthropologists have ascertained that culture as a phenomenon is made up of different systems. These systems are universal and can be found from the most “primitive” societies to the modern-day developed societies (Jonas, 1997:9).

System	Description
Religious	The system of religion by which members of society regulates their relationship with the supernatural world and beings.
Political	The system through which a society regulates orderly public relations within society and with other societies.
Economic	The system that organizes the acquisition and furnishing material and articles considered precious to members of the society.
Judicial	The system that insures members of society adhere to their mutual and general responsibilities.
Language	The system of language and other symbols through which members of society communicate with each other and with other societies.
Relational	The system through which the relationships in society are organized on the grounds of parentage and affinity.
Educational	The system through which new members of a society are taught the cultural content of that society.
Art	The system through which members of society gives expression to their aesthetic feelings.
Play	The system of relaxation whereby members of a society escape from the pressure of other cultural activities.
Medical	The system whereby healers see to the health and healing of members of a society.

These systems differ not only in content from society to society but also in their complexity. Even so, these systems function in all societies. Whether someone is trading onions for potatoes on a South Sea island, or a billion dollars worth of General Electric stock on Wall Street, the transaction is part of that specific society’s economic system. In some societies the language and relational systems are extremely complex and need to be studied extensively to be understood. Part of what makes these systems so complicated is the fact that they are intertwined and overlap on many levels (Jonas, 1997:10).

2.4.3 The dimensions of culture

Apart from the systems, culture also displays dimensions subjacent to every system thereof (Jonas, 1997:10). These are:

Cognitive

This dimension deals with the knowledge that is peculiar to the culture of a specific society. Knowledge in this sense does not refer to objective truth, but rather to knowledge as it takes form in the way people view themselves and their world (worldview form an integral part of this knowledge). This knowledge may not necessarily be correct when viewed “objectively”. This dimension represents all the knowledge a society possesses and pertains to man, nature and the supernatural. This knowledge is mostly gained through experience. People learn from their experiences, interpret them and pass their insights on from generation to generation. Jonas (1997:11) says it is important to remember that human knowledge is restricted and selective. This is so because human perception is restricted and man gains knowledge selectively, mostly only accepting that which fits into his frame of reference.

However, all knowledge is not based on direct experience. Some knowledge is the result of thought processes whereby man tries to understand his world. Culture then gives man the basic means to order his thoughts. Through this process man distinguishes between some things and groups others together. For example animals are divided in edible and inedible animals. This distinction may vary from society to society (Jonas, 1997:12).

Affective

This dimension describes man’s feelings. It encompasses attitudes, the idea of what beauty is, taste in clothing or food and likes and dislikes regarding the way pleasure or heartache are expressed. Expression of feelings or emotions is determined by a society’s cultural content. In one society it is fine for people to show anger and frustration in public, in others this may be considered extremely bad manners. The distinction between societies on how emotions are expressed is very clear in religion. In some societies, religious practices are a very stately affair, while in others it may be very ecstatic with lively music, song and dance (Jonas, 1997:12).

Evaluative

Each society develops their own value system or set of norms, by which they weigh what are valuable, important, essential and right (Jonas, 1997:12). These values are based on whatever a society believes to be the ultimate source of order and meaning. If this is not God’s revelation, culture is left without a transcendent norm to evaluate their culture and worldview.

2.4.4 A definition of culture

Hiebert (1999:374) defines culture as *the more or less integrated system of believes, feelings, values and their associated symbols, patterns of behavior and products shared by a group of people*. Jonas (1997:8) defines culture as *an integrated system of ideas, emotions and values as well as learned behavioral patterns, and products that are distinctive to a society*. From a Reformational viewpoint Van der Walt (2003:120) defines it as the historical manifestation of humanity's religiously directed response, as expressed in their understanding of creation and their place in it. From these definitions it is clear that culture encompasses all the cultural content (behavior and products; ideas and physical), characteristic of human societies. Because God decreed it, culture exists as part of God's revealed creational order. It therefore does not exist as a haphazard result of an evolutionary process of cause and effect.

2.4.5 Worldview: the heart of culture

The heart of culture encompasses the shared believes, feelings and values of a community. As such worldview may be considered the fundamental assumptions people make about reality. These assumptions are taken for granted and are generally unexamined and therefore largely implicit (Hiebert, 1999:377). From a Reformational point of view a worldview exists as part of culture within the context of God's reign. Worldview is therefore also subject to God's revealed norms (cf. Figure 2.3.)

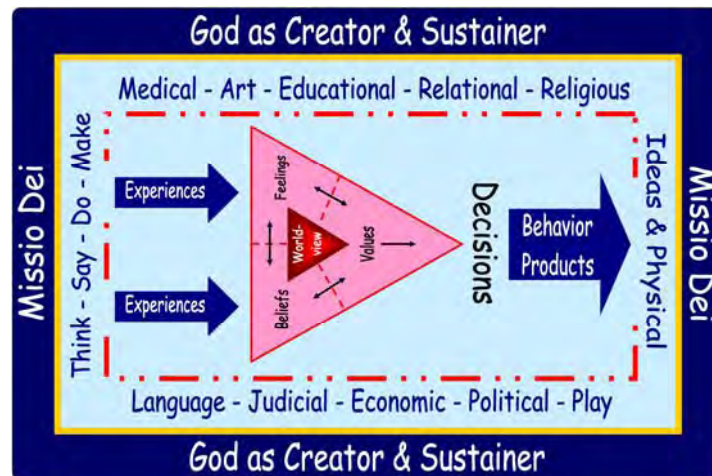


Figure 2.3 The dimensions of culture.

2.5 THE NATURE OF A WORLDVIEW

2.5.1 Decreed By God

A worldview is an integrated system of interdependent and consistent ideas that shows unity – a definitive picture of reality, yet fallible (Van der Walt, 1999a:48). For those who hold a certain worldview it is the truth. However, a worldview is not merely a subjective human construction. The concept “worldview” is a description of a phenomenon visible in creation. It is a part of God’s created order – it is structurally good. But, as with all things human, it may be misdirected.

Because of the fall and humanity’s subsequent failure to see and comprehend truth clearly, a worldview may never be canonized as the only truth. A worldview encompasses a person’s understanding of his or her place in creation, their calling and responsibility. It requires complete surrender that awakens deep emotions. Complete surrender to a worldview leads to stability and a sense of safety, satisfaction, inner joy and peace. Lemmer (1999:27) cautions that it is important to remember that people cannot be labeled uniquely as having a clearly defined worldview. Combinations and even dualisms occur, resulting in anguish and uncertainty. This in turn leads to a loss of meaning in life. Because of the all-encompassing and pervasive nature of a worldview, it is from a missiological point of view, imperative that a believer’s worldview is based on God’s revelation. Failure herein would result in an inability to effectively live out one’s calling as co-worker of God.

2.5.2 Formed And Informed By God’s Threefold Revelation

A worldview is based on and constructed around whatever a person considers to be the ultimate source of coherent order and meaning (cf. Fowler, 2008:14). As created beings, humans always serve something. From a Reformational point of view there is only two options (see § 3.2.1). They may direct their lives in service to the sovereign God who reveals himself in creation, the Scriptures and in Christ. Or they may direct their lives in service to an idol – something in creation that is deified. A worldview may thus be constructed around God’s threefold revelation, or around a quasi-revelation. This may incorporate “revelation” in a religious cultic sense (the Book of Mormon, the Qur’an, *etc.*) or in terms of ideology

(Development, Communism, Nazism, scientism, *etc.*). Whatever acts as the ultimate source of order and meaning (God's threefold revelation or quasi-revelation) directs and constrains a person's thinking about reality. Both an invalid source (not God's threefold revelation) and an incomplete source (only a part of God's threefold revelation accepted) leads to a distortion of a person's thinking about and understanding of his place in creation, his calling and responsibility.

2.5.3 Faith: A Person's Deepest Held Religious Conviction

From a Reformational viewpoint "faith" (encompassing a person's deepest held religious convictions) plays a pivotal role in the formation of a worldview. Faith plays an important role in *everyone's* life. A person's deepest held religious convictions determine the direction of her life – towards God, or away from God. What a person believes is eventually concretized in words and actions. Faith does not only pertain to the narrow religious or cultic facet of culture. All of life is religiously based and directed. Religion in this sense concerns whatever humanity believes to be the ultimate source of order and meaning and how they live life in response. Van der Walt (2001:35, italics in original) explains:

Religion is not an *addition* to life, but its *essence*; it is not a *compliment* to existence, but its *character*, it is not *higher* than "ordinary" life, but its *central thrust*. Religion or spirituality is as broad as life itself. It is a way of life that people engage in with their full existence at all times. It is not – as many believe – a carefully limited enterprise for the nurturing of the soul at special times and special settings. No, service – or disservice – of God is what life is about. Life is religion!

Religion in this sense pertains to the heart of man. God created humans with a heart, with the ability to love (and hate) God and their neighbors. In other words, to live a life directed towards or away from God. God's threefold revelation speaks directly to man's heart. Ignoring God's revelation always results in a distortion and misdirection of man's heart. A person's deepest held religious convictions determine what kind of worldview a person will exhibit. If a person rejects God's threefold revelation he will have a distorted worldview. If she only accepts a part of God's threefold revelation she will exhibit a syncretistic (dualistic)

worldview. Therefore, there exists a primary direction from faith to life in practice (from orthodoxy to orthopraxy).

2.5.4 A Worldview: A Lens

A worldview is a paradigm, a construct of the way the world *is* and *should be*. It is both descriptive and prescriptive. For this reason it is extremely powerful because it creates a lens through which a person sees the world (Covey, 1999:32). This lens functions between a person's deepest held religious convictions (faith) and his day to day life in the world (reality) (Van der Walt, 1999a:51). Worldview is therefore *a vision of faith for life* (Van der Walt, 1999a:51).

Because of the fall, a worldview is never a “clear” lens – it does not give a “perfect” view of life and reality (1 Corinthians 13:9). A worldview is akin to a colored set of spectacles that tints the way people see the world. Nobody looks at things in an impartial or “neutral” (clear) way. A worldview always “tints” what a person perceives. It is for this reason that different people can see the same reality differently (Van der Walt, 2008:73). Accepting the subjectivity implicit in this statement does not mean that the Reformational viewpoint adheres to relativism. God's threefold revelation exists as absolute truth, against which a person's worldview should be continually measured.

Covey (1999:32) contends that paradigms are inseparable from character. *Being is seeing* in the human dimension. For Covey what a person sees is highly interrelated to what that person is. The way a person act and react in reality is a direct reflection of his worldview. This truth is important for this study. People's actions and reactions give a good indication of whether or not their worldview is based on God's threefold revelation or not. As new creations in Christ, believers are recreated for a life of abundance as creative custodians. They are restored to what God meant them to be. This reality should be visible in their actions. A tree is known by its fruit (Matthew 12:33).

2.5.5 Reality

A worldview is never merely theoretical (Colson & Pearcey, 2001:297). Because a worldview is descriptive and prescriptive it is a deep seated source of action (Van der Walt,

1999a:48). Worldviews become ways of life, always and everywhere (Garber, 1996:174). A worldview is comprehensive and intensely practical, guiding people in their day-to-day lives and in the way they influence the world around them. As part of culture, a worldview is something thoroughly human and an indispensable part of daily life, for individuals and specific groups or communities.

Through a worldview the heart's direction is channeled and developed within the bounds of reality. Humans fashion culture, and molds creation in accordance with the Will/Law (revelation) of God or the gods they serve. If their hearts are directed towards the sovereign creator God, their culture and interaction with nature will reflect God's Will. People's lives and the society they create will thus reflect God's Law as love command, visible in their relationship with God, each other and nature. However, if their hearts are misdirected, their lives and the society they create will reflect the "will" of the idols they serve. People and the societies they create become like the god(s) they serve (cf. Goudswaard, 1981:22). A worldview therefore plays an instrumental role in deforming (according to the will of an idol) and reforming (according to the Will of God), people's lives and society.

2.5.6 Two-Way Traffic

It is important to remember that a worldview is fallible. The best faith intentions may come to naught because of the reality that man is a broken creature in a broken world. In addition to the primary movement from revelation to faith to worldview, there is also an important secondary direction, which is sometimes overlooked or even denied (Van der Walt, 1999a:52). A worldview is not only shaped by a person's deepest held religious convictions. Life experiences also shapes what people *believe*. A worldview therefore encompasses *a vision of life for faith* (Van der Walt, 1999a:52). God, through his revelation in creation can and does challenge the way people see the world, and subsequently understand revelation.

Reality can, through its impact on people's worldview, confirm or even question or correct what they believe. Confer in this regard the demise of the Ideology of Apartheid. After 1994 quite a few political adherents had a change of heart regarding Apartheid. In short their worldview assumptions were questioned and subsequently changed (cf. Louw, 2001:314).

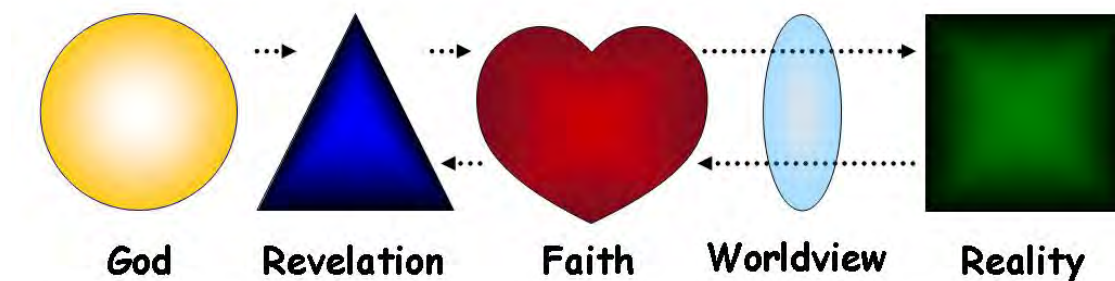


Figure 2.4 Worldview formed and informed by revelation, acts as a lens between man's deepest held religious convictions and daily life. Revelation, faith, worldview and reality exhibits a reciprocal influence (cf. Van der Walt, 1999a:52)

A person's worldview is thus formed and informed through a continuous interaction between revelation, his worldview, his deepest held religious beliefs and reality. The reality of worldview as a lens and its fallibility is important from a Reformational point of view. It warns believers not to canonize their own point of view to the exclusion of all others. This does not mean that believers adhere to relativism, merely that they are open for conviction and transformation through God's revelation in creation, the Scriptures and in Christ. From a Reformational point of view, believers, as new creations in Christ, have a new way of looking at reality (Romans 12:1-2). This new way is in direct opposition to the dominant way prevalent in contemporary society (see Chapter 4). Because of the two-way traffic mentioned above, a person's worldview is always influenced by the dominant worldview in society. In order to effectively equip believers within the context of contemporary society (exhibiting a neo-pagan secular worldview), it is necessary to look *at the lens* through which believers view reality.

2.6 DEFINITION OF A WORLDVIEW

Definitions of "worldview" abound (Van der Walt, 1999a:47). Van der Walt (1994:39) defines a worldview as *...an integrated, interpretive set of confessional perspectives on reality which underlies, shapes, motivates and gives direction and meaning to human activity.*

A worldview (based on a person's deepest held religious convictions) therefore not only provides a paradigm for knowing, understanding and doing; it also directs the way in which people know, understand and do. This direction is always towards God, or away from Him.

2.7 SIX ASPECTS OF A WORLDVIEW

The six most important aspects of a worldview is an idea about: God (or idol); laws (norms); nature; the self; society and time (Van der Walt, 2008:64). A Reformational worldview exhibits the following unique confessional perspectives with regard to each aspect.

2.7.1 An Idea about God or an Idol

The question regarding God is at the core of each basic worldview (Horrell, 2004). The most important thing about any person is *what they think about when they think about God* (Giglio, 2006a). Burger (2005:76) rightly contends that knowledge of God, deepens, broadens and accentuates man's understanding of all things. The answer to the question "Who is God?" will direct and dictate everything persons think, say and do. A Reformational worldview makes a distinction between God as sovereign Creator and Savior, his Law for creation and creation itself (see § 2.2.1).

God is Sovereign, the Alfa and Omega. He creates, administers and directs all of creation, from its initial creation to its eventual consummation (Genesis 1; Matthew 5:45; Revelation 21:5). He decrees and reveals the ultimate purpose for creation (Romans 11:36). After man's fall from grace, He affects salvation through grace (Isaiah 51:4-8; Ephesians 2:5). Even though He punishes sin, He is not a cruel demiurge, impatiently waiting to punish wrongdoers. God is love, and He loves His creation in general and man in particular (John 3:16). God directs man's worldview formation through his three-fold Revelation (2 Timothy 3:16-17; Romans 1:19-20).

A Reformational worldview accepts the reality of a good and sovereign God. A God that does not instigate evil (James 1:13; cf. Cook, 2006:88). The reality of *missio Dei* (encompassing God's intimate relationship with his creation) is according to Cragg (1998:10), *the long-suffering evidence of God's earnestness*. The Triune God: Father (Creator); Son (Savior) and Spirit (Sanctifier) reach out to, and are involved with creation (in general) and man (in particular). As a rule, people's understanding and experience of God is erroneous because they think erroneously about God. Burger (2005:69) shows that people tend to accept and trust their natural knowledge and way of thinking about God, uncritically. Because of

humanity's fallen state, this knowledge is deformed and misdirected. God then becomes what man thinks He is or ought to be. As sovereign Creator God has revealed that he is not like man thinks He is (Isaiah 40:25-26; 55:9). Therefore, it is important in the evaluation of a person's worldview to test his view of God against God's self-revelation (in creation, the Scriptures and in Christ). If God is viewed in the way man wants him to be (if man serves an idol – a self-created god), God is effectively negated in the process of worldview formation. The result is a warped worldview, which in turns jeopardizes a person's ability to live coherently with order and meaning.

A Reformational worldview accepts the reality that the sovereign Creator forms and informs a believer's worldview through his threefold revelation. Through creation God not only forms and informs a believer's worldview through "external" circumstances, but also by the specific biological makeup and talents a person received (2 Peter 1:3; Ephesians 4:7-8; Psalm 139). Through the Scriptures (2 Timothy 3:16-17) God forms and informs a believer's worldview by providing the right understanding of reality and therein purpose for a meaningful life. Throughout this whole process God's purpose – *the glory of God* – will eventually be victorious through Christ the Lord (Philippians 2:11).

2.7.2 An Idea about laws/norms

In order to understand the world and their place in it, people should at some point deal with the question of whether or not anything is true or right, and on what basis this may be known (Garber, 1996:122). In contemporary Western society different answers are given with regard to truth and how it may be known (see Chapter 4). Cause and effect is considered the measure for the explanation and actions of man (Newbigin, 1987:24). The idea of a law (will or purpose), existing as absolute truth, decreed by a sovereign God is rejected. Cause and effect, understood in terms of empirically provable facts regulates secular public life. From the perspective of a neo-pagan modern worldview autonomous man merely distills truth or laws that are considered immanent in nature, or construct it through the use of unaided Reason (an intellect absolutized as a ratio, i.e. an autonomous Reason not dependent on revelation). An autonomous man decides and constructs, for himself an absolute truth. From a neo-pagan post-modern perspective, the idea that any truth may be known is questioned and every truth claim (even contradictory claims) is considered equally true. However, without a

sufficient *telos* (a proposed end/ goal/ purpose) it is impossible to form a coherent vision for life (Garber, 1996:60).

A Reformational worldview accepts that God as sovereign Creator decreed and appointed a Law/Will for his creation. This Will is revealed through his threefold revelation in creation, the scriptures and in Christ. The Reformational worldview accepts that man exists to serve God (the directional), according to his Will/Law (the normative) in his creation (the structural) (see Figure 2.1). God's revealed Will exists as the ultimate source of coherent order and meaning. Only by living according to God's Will does humanity find purpose and meaning in life. Furthermore, it is only in living according to God's Will that humans can live to the glory of God.

2.7.3 An idea about Creation

Creation exists, distinct from the sovereign God who created it. Nothing in creation may thus be deified. God created everything good (structurally). It was only after the fall that humanity's direction went wrong. However, the fall did not render God's creation bad, in terms of structure. Only humanity's direction turned bad – they no longer wanted to serve God. God never rejected his creation and still loves and maintains it (John 3:16). A

- The Aspects or Modalities of Creation**
14. Pistic (faith, deepest held religious convictions).
 13. Moral (love towards fellowmen and the rest of creation).
 12. Juridical (retribution and restitution).
 11. Aesthetic (the beautiful).
 10. Economic (frugality in managing scarce resources).
 9. Social (social intercourse).
 8. Lingual (symbolic meaning).
 7. Historical (formative power).
 6. Logical (distinction).
 5. Sensitive or psychic (feeling).
 4. Biotic (vitality of life).
 3. Physical (energy).
 2. Spatial (extensions).
 1. Arithmetic or numerical (quantity or number).

Figure 2.5 A Reformational worldview distinguishes between unique aspects or modalities in creation (Van der Walt, 2003:238).

Reformational worldview accepts that God calls humans, as creative custodians, to care for and to develop creation in response to God's revealed Will. Believers, as new creations, are mandated like before the fall, to shape the world. It is humanity's created nature (purpose) to take responsibility for God's creation.

The Reformational worldview distinguishes between differing aspects or modalities with regard

to creation (Van der Walt, 2003:238). Inanimate objects, like stones exhibit the first three modalities. Living things like plants exhibit the first four and animals the first five modalities. Human beings, as the richest of God's creatures, participate in all fourteen modalities. Although a Reformational worldview distinguishes between unique modalities, they may never be separated. These modalities exhibit a close interconnectedness. Within each aspect, facets of others are reflected (Van der Walt, 1999:315).

2.7.4 An Idea about the individual



Figure 2.6 Vocation becomes visible where the spheres of the individual's talent, conscience, passion and the need of the world overlap (cf. Covey, 2004:5).

Marshall & Gilbert (1998:16) contend that for Christians the question is not "Why am I here?" rather it is "Why did God make me?" This question is answered in Genesis (cf. Genesis 1:28). This command of God comes as the finale and climax of the entire story of creation. Human beings, the crown of God's creation, are to live as creative custodians as co-workers of God.

Vocation

From a biblical perspective the individual is very important because the relationship between God and the individual denotes the primary covenant relationship. God knows every person, having created each and everyone with a unique purpose and function (Isaiah 49:1; Galatians 1:5). For this reason each individual is endowed with a unique aptitude and talents that comprises the core of who that person is as co-worker of God. The individual's core is visibly expressed in vocation (*vocatio*). Burger (2005:14) sees vocation as one of the central aspects in the Bible. Vocation may be described as the individual's unique and personal role and function as co-worker of God in *missio Dei*. Vocation becomes visible where the spheres of the individual's talent, conscience, passion and the need of the world overlap (cf. Covey, 2004:5) (see Figure 2.6).

Talent

Talent indicates the abilities each person received as creative custodians, in order to effectively live out God's Cultural Mandate (cf. 2 Peter 1:3; Ephesians 4:7; 1 Peter 4:10).

Conscience

Conscience encompasses a person's thoughts and feelings about her deepest held religious convictions, and her ability (or lack thereof) to live with integrity from that. A worldview is a crucial link between believing and doing. A bad conscience is the result of a disparity between a person's deepest held religious convictions and her worldview, resulting in an inability to live coherently and with integrity from her deepest held religious convictions (heart). Conversely, a good conscience (good thoughts and feelings) is the result of congruence between a person's deepest held religious convictions and her worldview, resulting in a coherent life marked by integrity. A person's conscience is therefore not the Holy Spirit. A person's conscience is part of the structured reality of being human. However, a person's conscience may be utilized by the Holy Spirit in order to prompt a person into examining her deepest held religious convictions and the thoughts and actions flowing from it. For this reason believers are admonished to hold on to faith and a good conscience (1 Timothy 1:19), and to be transformed by the renewing of their minds (Romans 12:2). It is therefore extremely important that a person's worldview is formed and informed by God's threefold revelation. A worldview thus formed and informed, interacting with a heart (deepest held religious convictions) directed towards God Will result in a coherent life as co-worker with God.

Passion

Passion indicates the love for God, people, things and causes that becomes visible in deeds. In the light of a Reformational worldview this has bearing on all aspects of life. Involvement with people, things and causes that excite, motivate and inspires the individual in her service to God, may indicate a specific vocation. Passion is the result of service born from an understanding of a person's calling in the light of God's threefold revelation (2 Corinthians 5:14).

Need Of The World

Missio Dei encompasses God's deliberate and grace-filled activity in creation and salvation (restoration). Calling therefore always addresses the need of the world – in terms of creation and salvation. As creative custodians, believers were created to actively partake in the care and restoration of creation. Believers should therefore not only know the Bible, but also know the world in which God has placed them (Marshall & Gilbert, 1998:53). God's purposes and humanity's calling as creative custodians in *this* world is an ongoing endeavor:

new questions, new problems, new challenges, new hopes all need to be creatively addressed. Through His threefold revelation God has not only revealed the direction in which humanity should strive (towards God), but made it possible for fallen humans to serve God in truth (according to his Will) and in spirit (with a restored heart).

Church Work And Ordinary Work

Vocation does not deal specifically with “church work” or with “ordinary work” but with work in the Kingdom of God (Burger, 2001:103). Under the auspices of the Cultural Mandate all work whether “church work” or “ordinary work” is merely “work”. Both are equally valid expressions of the Cultural Mandate. For a believer as an obedient creative custodian, vocation does not entail an endless barrage of tasks and activities at the “church.” As creative custodians believers consummate their vocation in every facet of their lives (street sweeper to accountant; spouse, parent, friend). “Church work” may never stand in opposition to or separated from “ordinary” work, or *vice versa*. All work should be sanctified – directed towards God. The ideal is that people through their involvement with the church are equipped and supported to live as obedient creative custodians every day and in all facets of life (Burger, 2001:103).

Work Sanctified

There exists an inescapable connection between human responsibility and human freedom (Marshall & Gilbert, 1998:58). Only by accepting their calling and subsequently directing their lives in obedience to God (live according to His norms) may humans experience true freedom. One of the sad results of sin is that work has to some extent become meaningless and painful (Marshall & Gilbert, 1998:78). From a Reformational viewpoint, work should never be seen as a bane on a meaningful or fulfilling life. Work may never be rejected or despised. For the believer as creative custodian, vocation implies the restoration of work as good (structurally).

Marshall and Gilbert (1998:79-80) submit three things that should be kept in mind when considering work from a Reformational point of view. Firstly, a Reformational view affirms that all genuine human tasks are equally God-given and are equally spiritual. Secondly, a Reformational view does not regard work as the antithesis of human fulfillment. True fulfillment is only found in living out God’s purpose and Will. Human beings were created to be workers. As creative custodians humans must rule in and cultivate creation. Human

fulfillment is therefore not something that is pursued after work. Fulfillment comes through work as part of a valid expression of vocation. Lastly, a Reformational view emphasizes the fact that work is the act of a creature made in the image of God. Work is not the result of sin, but it is a creational reality decreed by God.

True human fulfillment is found in vocation – as co-worker of God. No one exists accidentally, each and everyone were created to fulfill a specific role and task as co-worker with God. Created in the image of God, the individual embarks on a journey to discover God's Will for her life – as co-worker with God in *this* world.

2.7.5 An idea about society

A Society In Rebellion

With regard to direction, contemporary Western society may be described as a society in rebellion against God (see Chapter 4). This rebellion encompasses more than individuals run amuck. Rebellion against God has become entrenched in the very structure of society. Western society has relegated God to the private domain of life. This is not surprising, because people's deepest held religious convictions determine the kind of culture and the society they create. Rebellion, a direction away from God, has been a reality since the fall. Culturally, over the last 500 years, Western society has moved from God-centeredness to human-centeredness. Kraft (2003:367) aptly describes this phenomenon as a "*cultural drift*". Most Westerners, even Christians, he contends, try to explain everything in terms of cause and effect – a modern neo-pagan worldview. Purpose does not feature here. With Post-modernism, society has drifted even further, becoming centered on individual preference. The idea of absolute truth is rejected, subsequently there exists no sovereign Law or Purpose to direct and rule existence. Personal preference becomes the panacea for existential uncertainty. Western society's rejection of God's rule expressed in his Will, has resulted in chaos, where autonomous man is like an infant *tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming* (Ephesians 4:14).

A Challenge To Transform Society

Christians, at the beginning of the third millennium, face the same challenge and opportunity as the believers did when Paul wrote to the Ephesians. Believers are called to transform

culture, through a worldview formed and informed by God's threefold Revelation (cf. Colson & Pearcey, 2001:31). Reformational Christianity advocates a world-transforming religion (Van der Walt, 2001:1). This transformation is effected from the inside out. It starts with the renewed individual who has accepted Christ's Lordship. To be renewed is to be transformed in the likeness of Christ (2 Corinthians 3:18). This does not entail a quasi-religious or spiritual experience manifest in becoming more pious and devout in religious (cultic) observances. To be renewed or transformed in the likeness of Christ, entails a redirection of the whole of life due to a new heart – a life lived according to God's Will (cf. Ezekiel 36:26). Renewed individuals subsequently transform the family, who then transforms their community and culture in all its structural and directional plurality, according to God's Will.

Before God's Face

The basic understanding of the Reformational worldview is that people live *coram Deo* – before God's face / in His presence. However, *coram Deo* does not become visible as a superficial spiritual experience of the divine (sometimes only manifest in cultic observances). Living *coram Deo* entails a life lived according to God's Law/Will – in accordance with God's purposes in *every* facet of life. Through His threefold Revelation, in creation, in the Scriptures and in Christ, God calls and gathers his Church through the guidance of his Spirit. As a renewed community of individuals, who has accepted Christ's Lordship, the Church is called to transform society and its implicit cultural content in obedience to Christ. *Coram Deo* leaves no room for a private religion without any say in public affairs (cf. Dunahoo, 2005:69). Accepting Christ as Lord is a personal choice with both private and public implications. Personal does not mean private. Conder (2005:149) contends that the contemporary secular idea of private faith is totally contrary to the Gospel of Jesus, which demands a courageous public faith in obedience to God's reign.

Individualism v. Collectivism

The Reformational vision of life and the world is always both character-forming and culture-forming; it is always concerned with the personal and the public, the individual and the institutional (Garber, 1996:171). A Reformational view of reality acknowledges both the unique individuality as well as the social connectedness of man. Furthermore, a Reformational worldview does not recognize any tension between these two aspects (two of many) nor does it give preference to one aspect over against the other. A Reformational

worldview recognizes that both the individual and the community are responsible to live according to God's Will – *coram Deo* (cf. Van der Walt, 1999a:389).

Individualism

Individualists are committed to an atomistic view of society. Only the individual can claim ontological status, i.e. only the individual really exists (McCarthy *et al.*, 1981:15). All other societal relations are merely ideas, named to identify specific combinations of individuals around shared common interests and purposes. Except for the individual, all societal relationships are derived and tentative, and merely exist to serve the perceived needs of the individual. In contemporary society, individualism finds clear expression in the emphasis on individual preference as guiding norm for life. The eventual result of this distorted view of society is acute fragmentation and the loss and neglect of the common good.

Collectivism

Collectivism is the opposite of individualism. It is an organic and holistic view of society that sees social collectivity as the primary reality (McCarthy *et al.*, 1981:15). The parts (individual citizens) find meaning only as part of the whole. Where individualism gives primacy to the preference or perceived need of the individual, collectivism gives primacy to the perceived need of the group. The perceived need of the group (nation-state, community, family, etc.) becomes normative for the subgroups and members. This distorted view of reality more often than not results in a suspension of individual responsibility. Bereft of choice, the individual is left at a loss to change or transform society.

A Pluralistic View Of Society

Both collectivism and individualism deviates from God's revealed order, resulting in a one-sided and distorted view of society. Society is subsequently reduced as an expression of only the individual or the group. To uphold this reduction, both views generate societies controlled from the top down (McCarthy *et al.*, 19981:28). Both views have found clear expression in the Western society's history and still influence the contemporary situation. The Renaissance and what followed was a reaction against the church as institution's domination of all other spheres of life. Before the Renaissance society was considered a *corpus Christianum* – the parts and members of society only had meaning as part of a church dominated society. Changing to individualism, society responded by relegating religion to the private sphere of life. The State, propagating and implementing various ideologies, was allowed to control

public interests. In neither case were God's creational order honored. In both cases one societal relationship rules and dictates all the other. A Reformational view rejects both one-sided views, adhering to a pluralistic view of society that finds expression in the concept of

sphere sovereignty (Colson & Pearcey, 2001:184; McCarthy *et al.*, 1981:36).

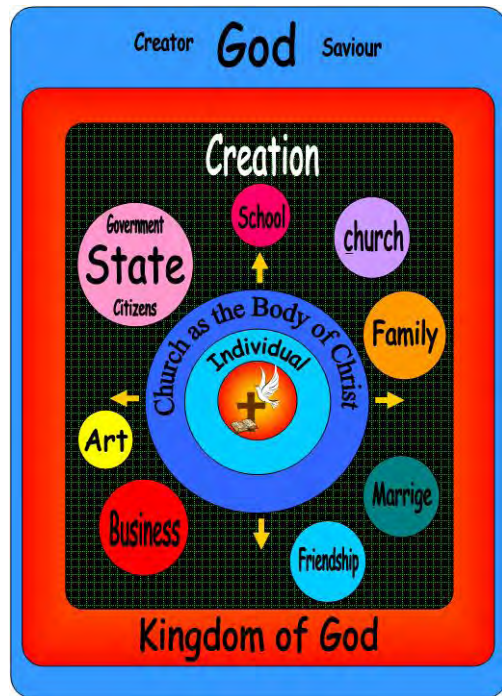


Figure 2.7 The Reformational view of society.

Sphere Sovereignty

Society developed as part of God's created order, as an expression of the Cultural Mandate. Human society does not stand in opposition to God's Will. Structurally it is good, being decreed by God. However the direction characteristic of a society may be bad. Within the concept of sphere sovereignty, the Reformational worldview incorporates two basic dimensions: *structural* and *confessional* pluralism (McCarthy *et al.*, 19981:38).

Structural Pluralism

A good way of understanding structural pluralism is by way of a metaphor. One of the more spectacular wonders of creation is the way in which a single ray of light passing through a prism gets refracted into a multi-faceted rainbow of colors. In the same way the Cultural Mandate finds expression or unfolds into a richly diversified spectrum of social callings. These include labor, marriage, government, family, friendship, etc. This range of callings, decreed by God, develops historically, taking on a contemporary shape and form in a diverse but harmonious group of social relations (McCarthy *et al.*, 19981:39).

The Reformational view of society accepts that God mandated the plurality of social relations. For this reason a social relation holds authority within its own sphere of interest and may not reign over other spheres. Neither the church nor the state, nor any other one social relationship may dictate the totality of life. Mandated by God (structurally) each social relation must conduct itself in accordance with God's revealed Will, applicable to the specific societal relationship (direction). In this way the structure of society and the distinctive

features of the lives led therein are transformed according to God's Law as love command. Love takes on different forms in different situations and social relations. In marriage, love takes the form of fidelity, care in the family, stewardship at work, compassion for the poor, justice-righteousness in state affairs, *etc.* (Van der Walt, 1999a:394).

Unity Expressed In Interdependence

Unfolding as an expression of the Cultural Mandate, decreed by God, structural pluralism is grounded in the unity of God's created order. Different societal relations do not exist in antagonistic isolation from each other. The Reformational worldview is a relational worldview, acknowledging the interdependence between the different relations in society (see the grid as backdrop for "creation" in Figure 2.7). The different societal relationships, in acknowledgement of God's Law as love command, exist to help and support each other in living *coram Deo*.

Confessional Pluralism

Confessional pluralism encompasses what Mouw and Griffioen (1993:16-17) describes as *directional pluralism*. It refers to the religious factor (in terms of the deepest held religious convictions) that is commonly referred to as a "philosophy of life" or "value system". Directional pluralism refers to the diversity of visions of the good life that gives direction to people's lives. Confessional or directional pluralism is an attempt to deal seriously with the religious diversity in society. The Reformational view of society does not only recognize the rightful diversity of various societal structures, but it also honors the religious heterogeneity of different faith communities within the public order (McCarthy *et al.*, 1998:40). The rights that Reformational Christianity claims as part of society are also insisted upon for other groups.

The Reformational view of society accepts that society is an expression and unfolding of the Cultural Mandate, and therefore decreed by God. However being decreed by God, it is also true that society and the culture implicit therein is subject to the fall. This is visible in contemporary society's rebellion against God. Accepting God's Will for society, expressed specifically in each societal relationship, the Reformational view is ultimately more radical in terms of wanting to redirect Western culture (cf. Garber, 1996:134). This is because a Reformational view does not only want to redirect the superficial habits and products of culture, but the underlying worldview and heart's commitment as well. Even though Western

society is in rebellion against God, believers may not reject society (become isolated), but should redirect (transform) society.

2.7.6 An idea about time

Contemporary Western society views time as a commodity “outside” man “through” which he moves from the past through the present to the future. Contemporary Western society has a pessimistic view of the past – it incorporates time lost or wasted. Time in the present is a utility. Chasing the ideal of progress, contemporary society has an optimistic view of the future and the potential it holds. The result is that time is considered as something abstract, independent of ordinary life and measured and determined by the clock. This view of time is impoverishing, because it reduces people to be slaves of time, subject to a never-ending rat race (Van der Walt, 2003:114). A Reformational view of time accepts that time is granted by God to be used and enjoyed in a responsible (normative) way. It prevents people from idolizing or demonizing either the past or future as something unequivocally good or bad.

The Reformational view of time recognizes the goodness in the past (the reality of a good creation that is being maintained by God). It also recognizes that humanity fell into sin (people’s direction became corrupted), and that God restored creation in Christ. Recognizing that humans live in the time between the initial restoration in Christ and the final consummation, a Reformational view of time emphasizes people’s responsibility in the present (cf. Van der Walt, 2003:120). A Reformational view of time does not view the future in terms of an ethereal or disconnected utopia. It prevents believers from neglecting their responsibility in the present in favor of a daydream of what is to come. Whether this is a “heavenly paradise” or a self made “earthly paradise” someday. From a Reformational view, the past, present and future is equally important (Van Der Walt, 2003:128).

Time is a part of the structured reality, decreed by God, and as such time is good. However, humanity’s direction with regard to time may be wrong. With regard to time, direction is never to the past or to the future. The Reformational worldview does not strive for redirection (conversion) on the horizontal plane of time – whether a return to people or situations in the past (early Church, 16th century Reformation, etc.) or a supernatural heavenly time and situation in the future. Redirection is always towards God and his Law *in the present*. Conversion or reformation bears a vertical character (Vollenhoven, 2005:71). This does not

imply that the past or future is unimportant. A Reformational worldview holds dear God's revelation in the past and his promises for the future. However, neither humanity's concept of the past nor the future can act as norm for action in the present – only God's revealed Will.

2.8 THE ACQUISITION OF A WORLDVIEW

A Complex And Interconnected Process

Worldview acquisition is a complex and interconnected process. In trying to describe the process it is inevitable that this complex phenomenon is oversimplified. In summary this process may be described as depicted in Figure 2.7. From a Reformational point of view, God's threefold revelation is the backdrop for the whole process. Worldview as part of God's created order is good, but it may be misdirected. With regard to a worldview God's revelation may be accepted or rejected. However, forming and informing a worldview, as the heart of culture, is a valid and inescapable expression of the Cultural Mandate. To be directed towards God, a worldview must be formed and informed by God's threefold revelation with

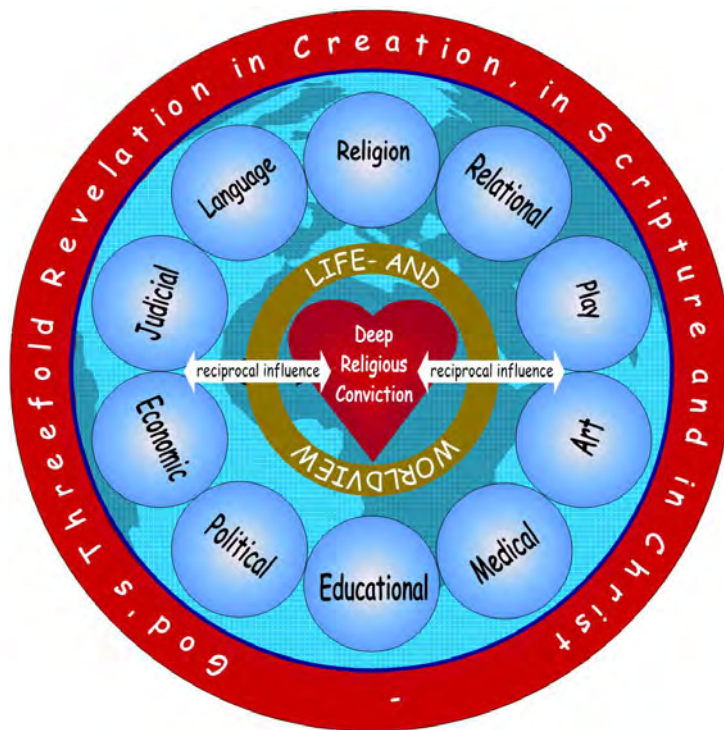


Figure 2.8 Worldview is acquired automatically and uncritically through the continuous and reciprocal interaction between various role-players. These include the individual (her heart and worldview), society (all the different societal relationships and facets of culture), all things creational (manmade things and nature – climate, geography, natural disasters, etc), and God (through his threefold revelation).

the effect that it helps believers to live coherently and with integrity from their deepest held religious convictions.

A worldview is a lens between a person's deepest held religious convictions (orthodoxy) and the life she leads (orthopraxy) in reality. As stated before a worldview encompasses the assumptions people “think with” and not what they “think about” (Hiebert,

1999:377). Being descriptive and normative, it is a vision *of* life and *for* life (Bosch, 1995:49). Because it is at the heart of culture the social experience of “ordinary people leading ordinary lives” is a pre-theoretical means of constructing a worldview – more so than their exposure to the history of ideas or the history of philosophy. Thus it may be said that it is through people’s ordinary social experiences that they form a worldview in order to make sense of life for life (Garber, 1996:101). All the facets indicated in the figure above: a person’s heart, worldview, society and all the different facets of culture and societal relationships and creation (manmade things) to nature (climate, geography, natural disasters, etc) and God’s threefold revelation (whether it is acknowledged or not); all interact in a complex way to influence a person’s worldview. People interact with and mold nature in the way their worldview dictates. If their worldview is not formed and informed by God’s revelation and they overstep His creational order, their worldview is challenged and (sometimes) changed by nature (global warming, droughts due to unwise farming practice, etc).

A Dominant Worldview Visible In Society

It is, however, not only the natural environment that has an influence on a person’s worldview formation. The cultural environment plays a very prominent part in forming and informing a person’s worldview. Every society exhibits a dominant worldview. Everybody does not necessarily hold to the dominant worldview. Some hold to minority beliefs. However, the dominant worldview of a society influences its members profoundly. The impact of this influence may sometimes only be noticed if a person moves to a different society and is confronted with a different worldview (Miller *et al.*, 2005:31). From a Reformational perspective it is necessary to remember that the dominant worldview of a society inevitably produces accommodations and contaminations in the believers’ worldview and subsequently the way they see and live in the world. Conder (2006:17) highlights both the medieval and modern world’s impact on the church. The dualistic medieval worldview resulted in a church beset with mystical superstitions and political entanglements that led to the manipulation of an uneducated laity by corrupt elements in the church. Conversely, in the modern world the use of “scientific” methods of biblical interpretation has defanged the Bible of its mystical power and has steered worship toward an over reliance on cognitive study and debate. Being a part of society (believers live in society) and because the church’s qualifying modality is faith (concerning people’s deepest held religious convictions), the church is not immune against the misdirection prevalent in the dominant worldview of society. In order to guard

against accommodations and contaminations, believers should know what a Reformational worldview entails as well as what the dominant worldview in society entails.

Ideas Spread Through Culture

Just as the medieval and modern society influenced the church, so too will the post-modern



Figure 2.9 Ideas spread through culture: “top-to-bottom” and vice versa.

world. However this influence is never one-sided but reciprocal. For this reason it is possible for the church to equip believers to transform society and its dominant worldview. It is therefore necessary for the church to understand how ideas spread through culture (see Figure 2.9). Religion and philosophy are indicated as the starting point of ideas (Miller *et al.*, 2005:32). With regard to worldview, both religion and philosophy provides an answer to what the ultimate source of coherent order and meaning in life is (Fowler, 2008:14). All believers (the Church) have a calling and responsibility to present God’s revealed perspective on reality to the world. From the minds of the intellectuals, ideas subsequently filter through to the ranks of the “balladeers”

that illustrate these ideas. The media plays an important role in this process. Eventually the ideas move through the professional filter where it becomes “institutionalized” as laws, governing policies and educational curricula. Lastly, these ideas penetrate the culture so thoroughly that they affect the everyday behavior and lifestyle of people in society. In this way, ideas form and inform cultural content.

Worldview does not only spread through culture “top-to-bottom” but through time as well: from one generation to the next (Miller *et al.*, 2005:32). Because believers form part of society, the Church (and therein the church) adapts to cultural change (cf. Conder, 2005:26). Taking into account this reality, it is necessary for the church to actively and effectively equip

believers within the current context to live as new creations, transforming society in all its levels and facets.

Change In Worldview

An individual's worldview is by and large formed between the ages of two through adolescence into young adulthood (Garber, 1996:19; Codrington & Grant-Marshall, 2004:13). This does not mean that a person's worldview cannot change after that. It just becomes harder and more traumatic the older a person gets. Barna (2003:37) have found that there exists an astounding level of consistency between the religious beliefs of children and adults. He gleans two observations from this finding:

- Firstly, it suggests that the beliefs people embrace when they are young are not likely to change when they age.
- Secondly, the consistency suggests that the average young person will encounter fewer adults or peers whose worldview is sufficiently different enough as to pose a serious challenge to his or her own existing belief system.

These findings can be good or bad news for the church. If the church actively equips believers through care and edification, to live from a Reformational worldview from a young age, it is likely that believers will hold to these convictions as they grow older. This is good news. However, because people acquire the worldview they need for living a meaningful life *in the society they live in*, this may amount to bad news, especially in the absence of a deliberate focus on worldview. People from a strong Western background is conditioned to accept a neo-pagan secular worldview that considers religion to be private, public life secular, and all religions equal (in terms of truth claims). It is the contention of this study that in the absence of a deliberate focus on acquiring a Reformational worldview, believers because they have to live, work and play in modern secular society will most likely default to a modern neo-pagan secular worldview (accommodation), or in some cases to a modified medieval syncretistic secular worldview (isolation) (see Chapter 4). The question for the moment is how do the Believers (the Church) themselves infected with society's dominant worldview, obtain the meaningful transformation of society as co-workers of God?

A Worldviewish Problem

The answer (more easily stated than executed) revolves around the reality of structure and direction. Firstly the church need to realize the pivotal importance of a worldview as part of God's created order, specifically with regard to the role it plays between thinking and doing,

believe and behavior. Secondly, the church need to accept that a worldview may and will be misdirected and therefore it is in continuous need of redirection (reformation/transformation) in accordance with God's threefold revelation. In short the church must firstly realize that there is a problem regarding worldview – it is misdirected. Failing to live from a Reformational worldview, formed and informed by God's threefold revelation, has left believers incapable of living coherently with integrity from their hearts deepest held religious convictions. They are incapable of living transformed lives and therefore of transforming society and its culture. Realizing this, the church should focus her attention on helping believers in acquiring a Reformational worldview, formed and informed by God's threefold revelation.

Convictions, Character And Community

In order to form a Reformational worldview and to be able to live coherently with integrity from it, Garber (1996:37) considers it necessary to weave together three strands in a person's life: *convictions, character and community*. People who succeeded in retaining a Reformational worldview and to live coherently form it (Garber, 1996:160):

- Formed a worldview that could account for truth amidst the challenge of relativism in contemporary society, increasingly marked by secularization and pluralization;
- Found a mentor whose life “pictured” the possibility of living with a Reformational worldview;
- Forged friendships with people whose common life offered a context for those convictions to be embodied.

2.8.1 Worldview Convictions

2.8.1.1 A Revealed Structure And Content

Christianity is a religion: it presents a revealed answer to what is the ultimate source of coherent order and meaning. It is also a worldview as it presents, based on the previous, a revealed way of seeing life and the world. Formulated in the Reformational worldview Christianity presents a unique set of convictions regarding the history of the whole of creation and therein a unique interpretation of the human person as a responsible actor in history (cf. Wolters, 2005:125). The Reformational worldview is concerned with humanity's deepest

held religious convictions and how, when directed towards God, it can result in a transformed personal life (in private and public) serving the transformation of everything creational.

In order to live coherently and with integrity from a Reformational worldview, believers should have a basic understanding of the structure of a worldview (its nature and function) as well as what the Reformational perspective's unique contribution is (distinguishing between God, Law and creation; structure and direction, modalities, etc.). Furthermore, believers should also know and understand the content of a Reformational worldview with regard to the revealed meta-narrative encompassing creation, fall, restoration, and consummation, set on the Kingdom of God (see Chapter 3).

2.8.1.2 Scripting

The individual (her heart and worldview), society (all the different societal relationships and facets of culture), all things creational (manmade things and nature – climate, geography, natural disasters, etc), and God (through his threefold revelation) are role-players in the formation of a person's worldview. A worldview is formed and informed through a continuous interaction between these role-players. Each of these role-players provides "input" with regard to a coherently ordered and meaningful life. How a person understand, interpret and experience this input will determine if her worldview will be affirmed or challenged.

A worldview is formed by a process that may be described as scripting. Covey (1999:68, 80, 100) uses the term *scripting* to indicate the process by which parents, the media; friends, training, etc. effectively forms and informs a person's worldview. Through her continuous interaction with the various role-players a person formulates (and sometimes edits) a script of *what* she should say and do, and *why* she should speak and do in that way. Because a person's most basic worldview convictions is formed in their early years, scripting engenders a specific attitude, values and expectations that are mostly based on what life was like when the individual grew up (cf. Codrington & Grant-Marshall, 2004:3).

2.8.1.3 The Golden Years

The basic convictions of a person's worldview are by and large formed between the age of two and nine (Barna, 2003:37). However, Garber (1996:81) have found that it is in the years

between eighteen and twenty-five that a person's worldview convictions are settled. It is in these critical years that a person decides how she will make sense of life over the course of life.

Living in the time between the initial coming and eventual consummation of God's Kingdom, the brokenness of sin is a certain reality. For this reason, forming and informing a Reformational worldview is a continuous process. The effect of the fall and the eventual restoration in Christ necessitates a continuous reformation (re-scripting or editing) of a person's worldview. Given the pivotal role and function of a worldview between thinking and doing, believing and behavior, this process is a life-long necessity. Even so, with regard to the effective formation of a Reformational worldview two extremely crucial scripting periods exists. The first golden period is between the ages of two and nine when the basic convictions of a worldview are formed. The second golden period is between eighteen and twenty-five when these worldview convictions are settled. Highlighting these golden periods does not imply that the rest of life is unimportant with regard to worldview. For instance, the critical years of adolescence and those commonly described as pertaining to people's "midlife crises" are extremely important with regard to worldview formation (cf. De Bruyn, 2004:55).

However, accepting this it must be stated that the periods between age two and nine, and eighteen and twenty-five are foundational to the effective forming and informing of a worldview. As part of God's created order, this process is unavoidable. People will form worldview convictions, and settle these convictions informed by the most persistent and pronounced "voice" in society. The dominant "voice" (role-player's perspective on reality) will have the most enduring effect on a person's worldview. For the church called to present God's perspective on reality, it is imperative to have optimal input during these years. God's perspective on reality must be presented continuously and clearly during the golden years.

The worldview convictions a person forms and settles during these years will be vital to a person's character and subsequently the way they live life.

2.8.2 Worldview and Character

Character pertains to the traits and qualities that distinguish the nature of a person. Because God decreed creation's purpose (nature), these traits and qualities must be founded on God's

threefold revelation. To be a person of character ultimately necessitates congruence between God's revealed Will, a person's deepest held religious convictions, her worldview and the life she subsequently lives. A person of character is a person in whose life the distinguishing traits and qualities of her God given nature are consistently lived out.

2.8.2.1 Integrity

Faithfulness (in thoughts, words and deeds) to one's deepest held religious convictions are called integrity. A person's definition of integrity is important and determines how a person connects her deepest held religious convictions with her behavior, i.e. belief *about* the world with life *in* the world (Garber, 1996:33). A person's worldview plays a pivotal role between believing and behavior because one's deepest held religious convictions are lived out in accordance with one's worldview. An invalid worldview (not informed by God's threefold revelation) can derail a person's best faith intentions. Contemporary Western society is rife with fragmenting forces (dualism, secularism, accelerated change, relativism, etc), which makes it hard to consistently live out what one believes. In contemporary society, a divided heart and a dualistic worldview undermines integrity, which amounts to the neglect of God's creational order.

2.8.2.2 A Divided Heart

As a quasi-religion, secularism with its facts and values dichotomy engenders a divided heart (see Chapter 4). A divided heart, in turn always leads to a loss of integrity. Whenever a person exhibits a divided heart, his heart's direction is confused and unclear. Accepting that a person's heart encompasses his deepest held religious convictions, it is impossible to live coherently and with integrity when a person tries to accommodate two sets of (sometimes opposing) religious convictions. Christ made it clear that a person cannot serve two masters. Trying to serve two masters, a person either hates one and loves the other, or he will be devoted to the one and despise the other (Matthew 6:24).

2.8.2.3 A Dualistic Worldview

If a person exhibits a dualistic worldview, integrity is also lost. This is equally true for believers and unbelievers alike. Dividing reality into spheres of sacred/profane or public facts

and private values always leaves a person at a loss to live coherently and with integrity. By dividing a person's life and world into invalid categories, a dualistic worldview necessitates commuting between different plausibility structures in different settings and situations. This makes it hard to live coherently out of what a person truly believes. Dualism undermines integrity in all facets of life: public, private and personal (see Chapter 4). Even if a person's heart is directed towards God, but his worldview is dualistic (not renewed/reformed) the disparity between his heart and worldview will result in a loss of coherence and integrity. His dualistic worldview (whether sacred/profane or facts/values) will undermine his ability to transform all aspects of life in obedience to God's revealed Will.

The Pastoral Implications

This reality has a profound pastoral implication for the church called to equip believers. Christ stated that a tree is known by its fruit (Matthew 12:33). How a believer lives in the world is an indication of his heart's direction. This direction is cloaked in uncertainty by a dualistic worldview. On the one hand, this makes it difficult to determine where the "problem" in a person's life is. Is the bad fruit due to a misdirected heart (unconverted) or due to a loss of integrity resulting from a dualistic worldview? Making a distinction between a person's heart and worldview (structure) and then determining what the direction in both cases is, may help to clarify the problem. On the other hand uncertainty about a person's heart's direction leads to a loss of comfort in a believer's struggle with his sinful nature. Good works (fruit) in a believer's life is an assurance of faith, i.e. that a believer's heart's direction is right (Galatians 5:6; 22). In both cases what is needed is an integrated worldview, informed by God's threefold revelation.

Neglecting God's Creational Order

Both the previous reasons are subsumed under this one. A divided heart and dualistic worldview is contrary to God's creational order – it undermines a life of character. Whenever a person neglects God's creational order and ignores God's revealed purpose for human existence, the loss of integrity is inevitable. Ultimately, only by becoming what God created a person to be, can a person live a coherent life with integrity. To realize this purpose, necessitates a committed surrender to God in accordance with His threefold revelation in creation, the Scriptures and in Christ.

2.8.2.4 Salvation's Far-reaching Effects

Salvation has far-reaching implications

The reality of worldview and its pivotal role and function between thinking and doing, believe and behavior, has a profound impact on our understanding of being a Christian, especially within the context of contemporary secular society. Salvation is a restoration to one's true character that leads to a coherently ordered and meaningful life. This is not attained through a "quick fix" expressed only in terms of personal salvation. Salvation pertains to a person's heart (Ezekiel 36:26). The implications of salvation, however, are far-reaching and everything but a "quick fix". Resulting from a person's new heart and conversion (redirection towards God) a believer must then transform his worldview and flowing from that his whole life (private and public) (Romans 12:1-2; Philippians 2:12). This is hard work. However it is never meaningless or demeaning work – it is part and parcel of obeying the Cultural Mandate. Even so, the redirection of a person's worldview and life does not happen quickly nor is it easy. Christ specifically warned his disciples that they will have trouble in this world. Yet, He also encouraged them to take heart, because He has already overcome the world (John 16:33).

The implications of salvation visibly expressed

The implication of salvation in terms of worldview (and the life flowing from it) should buttress all of the church's ministry endeavors. A "hit and run" attitude with regard to the Gospel presentation, whether in a once-of evangelistic crusade or in a repetitious proclamation of salvation, Sunday after Sunday, is a grotesque misrepresentation of the Gospel. The Gospel is the good news that Christ is Lord, that the Kingdom of God is again visible and accessible. An authentic Gospel presentation should not only include the *fact* of salvation, but the *implications* thereof as well. Furthermore, to be authentic it can never just be an *abstract* message (words) but it must be concretized in a transformed life (deeds). Christ called believers to make disciples of all the nations – to teach them to obey everything that He has commanded (Matthew 28:19). This "everything" that Christ, as God, commanded includes the Cultural Mandate. To make disciples therefore not only pertains to religious cultic activity (Bible reading, praying, church service) but to living according to God's revealed Will in all facets of life. Teaching is never abstract but acutely concrete. To make disciples is to encourage and equip others (through words and deeds) to follow one's example

just as one follows the example of Christ (1 Corinthians 11:1). This example must be concrete and visible in all the societal relationships and every facet of culture.

Only by living in obedience to God's threefold revelation, by living out God's decreed purpose can a person's true character become visible in words and deeds.

2.8.3 Worldview and Community

In the light of the Cultural Mandate, being creative custodians is a personal responsibility that is visibly expressed in community, i.e. it leads to the formation of society with its implicit culture. A worldview is therefore always formed and informed within the context of a community. Christians are called to present God's perspective on reality to the world. The highest revelation with regard to God's perspective on reality was revealed in Christ (Hebrews 1:2). The Church as the household of God is a community of believers dedicated to discipleship – equipping others to follow their example as they follow the example of Christ (1 Corinthians 11:1).

Because of the important role they play in the formation of a Reformational worldview, special attention needs to be given to: mentors, the nuclear family and the Church as household of God.

2.8.3.1 Mentors

Mentoring is discipleship. It is a way of equipping others (through care and edification) through the reality of a life transformed in pursuit of Christ (1 Corinthians 11:1).

Accepting God's perspective on reality and concretizing it in life is hampered by internal and external factors. Internally one of the more pronounced factors is the reality that it is sometimes easy to accept an idea, but hard to live out in practice, especially if it involves self-denial. Self-denial, better still, self-sacrifice is the cornerstone of Christianity (Philippians 2:3-11; Luke 9:23). Externally, especially in contemporary society, there exist a myriad of seductive perspectives, which is in opposition to God's perspective, all clamoring for people's attention. To navigate the rough and tumble of living according to God's perspective by oneself is not only undesirable, but impossible. As new creations believers is restored to

community in the body of Christ (cf. Ephesians 4:15-16). Scripture promotes a high degree of interdependence amongst people (Kraft, 2003:285). Highly effective people, according to Covey (1999:49), progress on a maturity continuum from dependence, through independence to interdependence. In order to live coherently and with meaning from a Reformational worldview a community is needed (cf. Garber, 1996:149).

In forming and informing a Reformational worldview, mentors are people who, in following Christ, help believers to bind the different threads of convictions, character and community together for a coherent life with integrity. In order to equip (through care and edification), mentors should attract students by their lives (*what* they say and do, and *how* they say and do it). This implies that mentors should open their lives up in order to let others in (Garber, 1996:138). It is only by allowing others up close and personal that discipleship is possible. It was during their time living close to Christ in sharing his life, that Christ taught his disciples God's perspective on reality. The formation of a Reformational worldview is never an abstract and intangible academic discipline. It is acutely practical and takes place in the "real" world of ordinary life.

2.8.3.2 The Family

The Importance Of The Family

A family may be described as a societal relationship wherein its members are related through marriage, birth and or adoption (Dobson, 1997:524). With regard to the modalities the foundational aspect of the family is biotic (blood ties), and the qualifying aspect is ethical (ties of fidelity) (Van der Walt, 2007:120). The family lies close to the heart of God (Venter, 2004:3). A Family originates with a marriage between a man and a woman, both created in the image of God (Genesis 1:26-27). Men and women leave their parent's home to live as one (Genesis 2:24). The Lord willing, a couple may receive children as a gift from God (Psalm 127:3). This is a great responsibility as God calls parents to raise children in the fear and service of the Lord (Deuteronomy 6). The gravity of the situation is emphasized when Jesus admonishes those following Him: *And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck* (Mark 9:42).

The Family's Influence Undermined

The family constitutes the basic context and primary social environment in which a child's personality and worldview are formed (Zastrow & Kirst-Ashman, 2004:130; Pretorius, 2005:43). Humanly speaking the biggest influence (i.e. mentor) on an individual with regard to worldview formation ought to be her parents (cf. Codrington & Grant-Marshall, 2004:13; 75). However within contemporary society this influence is challenged and sometimes usurped by other influence. An overbearing emphasis on consumption (materialism and entertainment – and the resulting strain on time and relationships) tends to fragment families. More and more families are becoming double income families, with both parents working outside the home. Furthermore many families exist as single parent families. The result is that parents lose the ability to effectively mentor their children. Physical and emotional fatigue puts a strain on the amount and quality of time available for mentoring. Subsequently, the primary input with regard to worldview formation comes from the school (including daycare centers, kindergartens, after school care), peer group and mass media (cf. Dreyer, 2003:85-86).

A Clash Of Worldviews

In part driven by commerce, the idea of generation gaps (see § 2.7.3.4) has resulted in a situation where children are more likely influenced by their peers and the mass media than by their parents. In the lieu of parental absence, it is predominantly the strong friendships within the peer group that has a larger impact on their faith development (cf. Venter, 2004:71). It is within the intimate relationships of the family that a clash of worldviews is most distinct. Within the context of contemporary neo-pagan secular society this has a far-reaching effect on the believer's ability to transform society (cf. Colson and Pearcey, 2001:59). For this reason the effective functioning of the family in accordance with God's Will, is of paramount importance for the church called to equip believers. Therefore the church must make a preferential choice in equipping (care and edification) the individual within the context of the family.

The Family As Primary Christian Ministry

In terms of the importance of the family with regard to worldview formation, the church must focus on the family as primary Christian ministry (see Chapter 7). This does not imply that the other societal relationships are unimportant. However, given the reality of the foundational golden years between ages two and nine, it is paramount that the family is

equipped to life coherently from a Reformational worldview. The church's family ministry must act as a hub from which all the other ministries flow (Venter, 2004:72). In terms of care this entails the necessary support and encouragement to live out their worldview convictions within the structure and direction of their family life. Thereafter, from the intimacy and safety of the family, follows a move to the rest of society (societal relationships and cultural facets). In terms of edification the church should provide basic instruction regarding the content of a Reformational worldview and the life-skills necessary to live with integrity from it.

A Transformed Family Transforms Society

After the primary covenant relationship between the individual and God, the family may be considered the secondary covenant relationship. A believer's effectiveness as co-worker of God is closely bound to the family's understanding and functioning as Godly ordained social institution. What the family in general looks like and in what way it functions (values and norms) determine what things will look like in broader society. The accepted norms and values in the family determine what is acceptable in society (Van der Walt, 1999a:440). The renewal and transformation of society is therefore closely related to the transformation of the family.

However, given contemporary society's pluralism and fragmentation, the church should guard against two things. Firstly the church should guard against only ministering to the traditional "nuclear" family. The reality of broken homes necessitates a broader perspective on family life. This does not imply the approval of all family unions in contemporary society (cf. homosexual unions). The church should however appreciate the reality of family disintegration, and equip all families with a Reformational worldview, i.e. give God's perspective on reality (the family included). Secondly the church must guard against violating the sovereignty of the family as societal relationship. The church may not rule and dictate the family. The church as servant of the family has a support function in equipping the family through care and edification. Closely related to this, the church should guard against devaluing other societal relationships in favor of the family. A focus on the family is set on the transformation of all of society (all societal relationships and cultural facets) in obedience to God's Will.

A Safe Environment

With regard to worldview formation a family structured and directed according to God's norms, functions as an incubator for the formation of a worldview. It is a safe environment, conducive to the formation and development of a Reformational worldview. The family is the primary place where the love of God is demonstrated in the love between husband and wife. Paul equates the love between husband and wife with the love of Christ for His Bride, the Church, calling it a profound mystery (Ephesians 5:21-31). Furthermore, the love of God becomes visible and tangible in the parents' love for their child. In and through the manner and attitude that parents care for, love and admonish their own children, children learn something of God's love for them (cf. Matthew 7:7-12). From a Reformational viewpoint, socialization within the family context is geared at: teaching children God's Law as love command, diversified and concretized within the family, as well as the manner in the family's contact with the differing facets of culture. Children learn what the Kingdom of God's norms and values are, as well as how to apply these norms and values in daily life. Equipping children within the bounds of the family entail far more than teaching them facts from the Bible. Children need to see the reality of God's threefold revelation lived out in humble obedience and love. In order to foster this safe environment, the family must be considered the primary field of Christian ministry – for it is in the family that love for God and love for each other (the neighbor) becomes visible in obedience of God's threefold revelation (cf. Matthew 22:37-39). A Christian family lives to serve the Lord (Joshua 24:15).

In terms of socialization, the family is the primary safe environment for the formation of a Reformational worldview. In the Church as household of God, the wider covenant community functions as a support system for the individual and family.

2.8.3.3 The household of God: the Church

A Servant In Support

God provides for the believing individual, but also for the family, a broader covenant community to live in: the Church as household of God. In the formation of a Reformational worldview the primary covenant relationship is between God and the individual. God renews and transforms the heart and mind of the individual. This primary relationship is lived out in the family as secondary covenant relationship. Here the individual receives instruction, support and admonition with regard to life according to God's threefold revelation. Given the

brokenness of the world (the destructive effects of sin on relationships), especially visible in contemporary society, the Church provides for the family what the family provides for the individual (cf. Dreyer, 2003:88). The individual's covenant relationship with Christ enables him to look differently at the world. The covenant community (family included) helps him to live differently.

God's Perspective On Reality

The focus of the church as covenant community is not merely religious observances in a cultic sense. With regard to the modalities, the foundational aspect of the church is historical. This means that human historical power, organization and institutionalization all play an important role in the functioning of the church (Van der Walt, 2007:121). This does not mean that God did not decree the church as societal relationship. God decreed the church as part of the unfolding of the Cultural Mandate. The qualifying aspect of the church is pistis and concerns faith, the deep religious conviction of believers. For this reason the primary concern of the church is the hearts of people: *What is their deepest held religious conviction?* The secondary, but equally important concern is people's worldview: *What is the worldview that flows from a person's heart?* In order to see reality from God's perspective, a person's heart and mind must be renewed. In order to live coherently and with integrity from her heart a believer's worldview must be formed and informed by God's threefold revelation. The church exists to help believers in this. God's perspective may be described as "a Kingdom perspective." Because of their restored relationship with God, believers as citizens of God's Kingdom are called to live their lives coherently and with integrity in obedience to their King (cf. Burger, 2005:67). In this, the Church as Body of Christ is subservient (Ephesians 4:11-12).

An Alternative Community

Because a worldview is part of the structural reality of creation, worldview formation may never be considered separated from the church. The Church as Body of Christ is a necessity for effective formation of a Reformational worldview. The reality of this becomes clear in Ephesians 4:15-16. *Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. Growth takes place within the security of the community of faith, where believers take responsibility for each other (Hebrews 12:15), and accepts each other in love (Romans 14:1; Ephesians 4:2),*

(cf. Kollar, 1997:23). Newbigin (1996:133) indicates that it was not Christ's intention to only leave behind a body of teaching. If it was He probably would have left behind a "book" with his Ascension. "What he did was to prepare a community chosen to be the bearer of the secret of the kingdom" (Newbigin, 1996:133). Through the life of this community in and before society, the reality of God's reign becomes visible. By accepting God's Law as love command and concretizing it in the different societal relationships and cultural facets, the Church as household of God becomes a clear sign of God's Kingdom. Kollar (1997:36) rightly described Christendom as an alternative culture:

That is, it is its own world - the entrance of the kingdom of God on earth... It has its own mores and ethics, its own definition of value and success, its own community and support system...

An alternative culture does not mean to be separated from society and culture. Being alternative merely indicates that the Church, as household of God, functions in all societal relationships and facets of culture, existing *in* society as a clear and visible expression of God's perspective on reality. Being an alternative culture should never be understood in terms of fleeing from society and culture. However, to be an alternative culture is also a clear call not to conform to the mindset and practice of society in rebellion against God.

The Church As Household Of God

As household of God, the Church is represented in all societal relationships and facets of culture. The Church is therefore optimally placed to effect the transformation of society. In the absence of a clearly defined Reformational worldview this does not seem to happen. Called to equip believers (the Church) for obedient service, the church should consciously and deliberately equip believers with an integral Reformational worldview, so that believers can identify the misdirected worldview influences prevalent in society.

2.8.3.4 Generation Gaps

A Perceived Reality

In contemporary society the calling of the church is made difficult by rapid change, which has resulted in the perception of dramatic and overt differences between generations (Codrington & Grant-Marshall, 2004:11). A generation encompasses a specific age and attitude (Codrington & Grant-Marshall, 2004:4). Codrington and Grant-Marshall (2004:1) identify five generations: GI, Silent, Boomer, Xer, and Millennial. Rapid change has resulted in the

accentuation of what is popularly known as the *generation gap*. The accentuation is due to slight and sometimes more profound differences in worldview between generations. Due to the rapid change in modern society, this gap can be as short as three to four years (Pretorius & Le Roux, 2005:256). The institutions that suffer the most from generation gaps are those who exhibit a big age and attitude difference between people teaching and giving lessons and orders, and those receiving it (Codrington & Grant-Marshall, 2004:15). The perceived generation gap, visible as unfamiliarity with one another's situation, has resulted in a brake down of effective communication between parents and children (Pretorius, 2005:2).

Driven By Commerce

With regard to generation gaps it should be noted that the gap and distinction between groups are also accentuated for financial gain by commerce. Or as Schultze *et al.*, (1991:3) states, “engorging relatively distinct generational groups helps the proverbial bottom line”. Within the context of this study attention should be given to the indiscriminate distinction between, and fostering of generational groups. Schultze *et al.*, (1991:5) are of the opinion that parents bear some (if not a lot) of the blame for the huge generational gap between adults and the young. Being caught up in the hectic pace of life themselves, lost in a search for meaning; parents sometimes find it easier and less time-consuming to give their children over into adolescent culture, instead of creatively involving youth in adult tasks and responsibilities. Furthermore, the mass media is geared toward providing visions of identity and intimate relationships for adolescents. This is in the lieu of the neglect by families, schools, neighborhoods and churches to actively meet the psycho-relational needs of adolescents. Mass media thus plays an overbearing role in determining what adolescents deem worthwhile and significant (cf. Shultze *et al.*, 1991:6). Given the reigning pluralistic confusion in contemporary society, this is detrimental for the church called to equip believers

A Generation Defined By Consumerism

With regard to the above, a tendency exists to address youth problems by finding answers in consumption (Schultze *et al.*, 1991:9). In this way consumerism has begun to function as an idol, drawing people's hearts' direction away from God (Cray, 2007:71). For every problem there is a product (cf. Christian Rock music, tailored retreats, books and DVD courses, etc.). These things in itself are not wrong. From a Reformational viewpoint the problem arises when products begin to substitute interpersonal relational nurture (cf. Shultze *et al.*, 1991:10). This problem is accentuated by the fact “that youth, popular culture, and the electronic media,

largely under adult supervision, has interacted in such a way that young people have been reduced to passive consumers of culture” (Shultze *et al.*, 1991:10). The cultural environment young people grow up in is blatantly consumer driven. This was not the case when their parents grew up (Cray, 2007:71). Sacrifice in the service of the common good is neglected in favor of leisure and consumption. Because of this most young people do not significantly shape the culture around them, because they are caught in a life of indiscriminate consumption. This whole mindset is detrimental for a Reformational worldview, which accepts that God calls every believer as creative custodian to actively transform culture according to God’s Will.

Discipleship And Generations

Christianity is at core a Reformational movement built on discipleship – follow my example as I follow the example of Christ (1 Corinthians 11:1). Discipleship necessitates close interaction between generations. Grouping people indiscriminately into generations (with the accompanying idea that generations find it difficult to understand each other or to communicate over generational lines) hampers discipleship. However the perceived existence of generation gaps does impact on the church’s effectiveness in discipleship. This is especially true with regard to communication. In answer to this, some churches has become generation specific – ministering to generational groups in isolation (cf. Venter, 2004:83). Given the prevalence of the idea in society, understanding the different generations and their peculiarities (weak and strong) will greatly help the church in equipping believers in the formation of a Reformational worldview. However the church should guard against the indiscriminate grouping of people into generational groups as well as against equipping them in isolation. Discipleship, understood as mentoring, necessitates a close and personal relationship between younger and older believers.

2.8.4 The Transformation of Society

Transforming Culture

A lifestyle of consumerism is detrimental to the Church’s calling. Sprouting from an integrated Reformational worldview, lifestyle is important. The way in which people do things, even the little things eventually contribute to the restoration and redirection of the whole world (Garber, 1996:135). Colson and Percy (2001:35) rightly ask: *How do we redeem a culture?* They answer: *From the inside out!* Change becomes a reality first in the

life of the individual, then the life of the family, and then onwards to the community, outward in ever widening circles. Culture does not have the ability or capacity to “do” anything. Decreed by God, culture is a product of human creativity. People create culture in obedience or disobedience to God (direction). Culture cannot reform itself. Any change in culture (behavior and products) is ...*rooted in mind change* (Kraft, 2003:366).

A Change Of Mind

This change of mind or worldview is brought about by God through the Holy Spirit (Romans 12:1-2; Ezekiel 36:26; John 3:5). This does not acquit man from any responsibility regarding worldview formation. Believers need to be proactive in ensuring that their worldview is formed and informed by God’s threefold revelation. Being a new creation, a believer’s deepest held religious convictions, through the lens of his worldview, shapes his decisions and behavior. Living coherently and with integrity from a Reformational worldview will ultimately result in the transformation of society. Christianity cannot merely function as a private faith visible only in cultic expressions of piety. Christianity exists as a creative force in society (Colson & Pearcey, 2001:31).

Change happen inside out...

The underlying principle in this study is that any worthwhile change happens from the inside out. *Transformed people transform culture* (Colson & Percy, 2001:19). Given the pivotal role and function of a worldview between thinking and doing, the church called to equip believers, need to become proactive in the process of worldview formation. A proactive approach would involve that attention first and foremost be given to a believer’s deepest held religious convictions (heart). What is a person’s heart’s direction? This is not something the church can change; only God can. As such, it lies in the church’s circle of concern. However, the heart is always the starting point when considering worldview. Having clarity about a person’s deepest held religious convictions is a prerequisite to effectively equip someone with regard to a Reformational worldview. Having addressed the heart, the worldview built on a believer’s deepest held religious convictions is addressed. As stated above, a primary focus on behavior alone amounts to treating symptoms of a deeper problem, but not the problem. A proactive focus regarding people’s hearts and worldview, does not suggest that behavior is unimportant, merely that behavior is the fruit indicative of a direction towards God or away from God (Mathew 7:16-19).

A Reactive And Proactive Focus

The challenge believer's face in being obedient to God's Cultural Mandate is beset with problems. These problems may be divided into three areas (Covey, 1999:85):

- Direct control – problems involving the individual's own behavior.
- Indirect control – problems involving other people's behavior.
- No control – problems the individual can do nothing about (the past or situational realities).

With regard to the Cultural Mandate the church (and believers therein) can only focus on their Circle of Influence, that which they have direct control over – *i.e.* their own worldview and behavior. In order to be effective in equipping believers and to make a significant change in society, the church must become proactive in worldview formation. In this way believers will be equipped to become proactive themselves. By focusing on their Circle of Influence, they will eventually influence their Circle of Concern (which, given the Cultural Mandate, is everything creational) (see Figure 2.13). As believers grow in obedience to God, their Circle of Influence will increase, giving more opportunity to transform society.

A Reactive Focus

The church exhibits a reactive focus regarding people's hearts and worldview when it uncritically accepts secular society's neo-pagan worldview. The private-public distinction regarding religion in society is a smokescreen hiding the reality that the dominant worldview

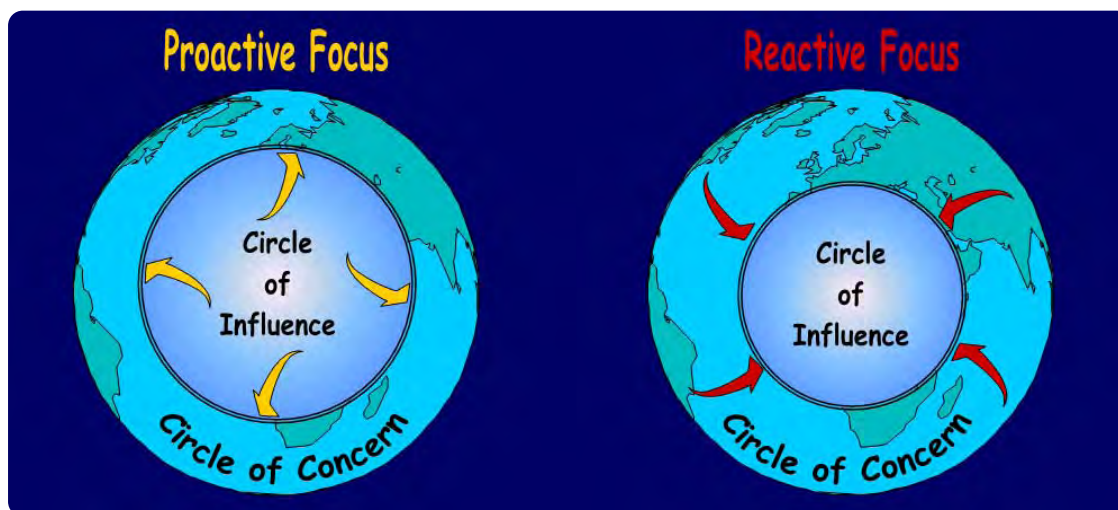


Figure 2.10 Change is always from within – from the circle of influence to the circle of concern.

in contemporary society is secular. Secularism is a faith (deepest held religious conviction) directed away from God, that allows no other religion in the public sphere of life. In order to effectively live out their calling as co-workers of God, believers need to reject the secularism outright. A reactive focus inevitably results in a smaller Circle of Influence.

A Proactive Approach

Albert Einstein said that the *...significant problems we face cannot be solved at the same level of thinking we were at when we created them* (Covey, 1999:42). The church is as much to blame for the current situation as is neo-pagan society. Living from a dualistic worldview, and resigning themselves to the secular distinction between facts in public and values in private, believers has inadvertently contributed to society's rebellion. Covey (1999:40) contends that the way people see the problem is the problem. The believers called to transform society must reject the dualistic thinking that led to the current situation. Furthermore the church must become proactive in equipping believers with a Reformational worldview.

A proactive approach to worldview will have to exhibit three definite qualities:

- Firstly it must flow from and be directed towards fostering of a positive Reformational worldview, formed and informed by God's threefold revelation.
- Secondly it must be critical – actively questioning the existing worldview assumptions that believers hold in the light of the Reformational worldview. Attention need, therefore, to be given to the individual's understanding of her deepest held religious convictions and the worldview built on it, as well as how she can live coherently and with integrity from them.
- Thirdly it must be under-girded by pastoral care. Built on a person's deepest held religious convictions, a worldview is intimately entwined with a person's experience of meaningful life. Questioning a person's worldview will lead to an emotional response. A change in worldview can therefore be an extremely traumatic experience, especially if a proactive approach reveals a wrong direction with regard to a persons' heart or worldview.

From a Reformational point of view, contemporary secular society (with its underlying neo-pagan worldview) can be transformed. This is only possible if the "problem" is assessed correctly. It is first and foremost a problem of heart and-or worldview. The problem is "in

here”. Society is not to blame for the church’s inability to make a significant change (transform) in society. The problem is not “out there”. The transformation of society takes place through lives lived in obedience to God’s Will in every societal relationship and facet of culture. Transformation starts with the renewal of the individual, who then, in obedience to God’s Cultural Mandate, proceeds to transform all aspects of life.

A Sobering Reality

The church should guard against fostering over optimistic expectations with regard to the transformation of society. Christ made it clear that believers will not have it easy in this world (John 16:33). From Revelation it is clear that the secular spirit exhibited in contemporary society will prevail until the consummation of history. Believers do not engage in the transformation of society because they want to create a utopia, but because they were created to be co-workers of God. Their aim in obedience is to magnify God’s glory by living in obedience to his Will.

2.9 WORLDVIEW AND COMMUNICATION

Reflecting on the necessity for Christians to be informed about the Christian worldview, Nash (Baehr & Boone, 2007:156) states that no believer can be effective in the arena of ideas until he or she has been trained to think in worldview terms. Ideas need to be communicated. A proactive approach to worldview formation necessitates a focus on communication. This is particularly important given the impact a worldview has on effective communication.

A Worldview Influences Communication

People tend to think that they see things as they really are, *i.e.* that they are *objective*. But in reality people do not see the world as *it is*, but as they are themselves, or rather as they are conditioned to see the world (Covey, 1999:28; *italics* in original). This reality greatly influences communication. Congruence and difference in worldview facilitates or hinders communication. This holds true for man’s communication with God and with each other. Understanding a person’s worldview will thus greatly contribute to the church’s effectiveness in pastoral care, equipping believers and communicating the Gospel.

Communication Between God And Man

Functioning from a secular neo-pagan worldview, rebellious man positioned himself as the ultimate normgiver. The Gospel contends that man is called to love God with all his heart, soul, mind and strength, and his neighbor as himself (Mark 12:30-31). In short, man is created and called to live and exist to the glory of God – this happens when a person lives in obedience to God’s threefold revelation. For fallen man who, of nature, hates God and his neighbor it is humanly speaking impossible to correctly hear what God reveals about Himself and man’s purpose. The Gospel is incomprehensible to self-centered man. This is so, because the Gospel is at heart a worldview that presents God’s perspective on reality. This differs fundamentally from man’s man-centered view of reality. Subsequently, because God’s view of reality is at odds with his own self-centered view, fallen man rejects God’s revelation (in creation, the Scripture and in Christ).

The Gospel message is that God, through his Spirit, renews man’s heart and mind – his deepest held religious convictions (John 3:5-8; Romans 12:1; Ephesians 4:18-24). With a renewed heart and mind the believer is able to hear and understand God’s revelation – to see and understand reality from God’s perspective. As a new creation a believer then proceeds to reform his worldview and flowing from that all aspects of life – to redirect his whole life towards God. However because man lives within the reality of a broken world, he needs the continuous guidance of the Holy Spirit (John 14:26). For this reason a person must continuously test his worldview (and the deeds that flows from it) against God’s revelation (2 Corinthians 13:5).

Communication Between People

A difference in worldview also influences communication between people. When the sender and receiver’s worldview concur communication is facilitated. That which is being said is heard and understood more easily, because it refers to same things in reality (see Figure 2.11). On the other hand, a difference in worldview leads to misunderstanding. This reality is extremely important when equipping believers with regard to a Reformational worldview. A difference in worldview may hinder communication resulting in miscommunication, with undesirable effects. A simple example to demonstrate this is with reference to baking.

A Simple Example

The following statements are true for all the objects in Figure 2.11: it is fruit; it has a skin that is not eaten; its skin covers its flesh consisting of several wedges; its seed is born inside the wedges; it maybe used to bake a fruit cake or bread.

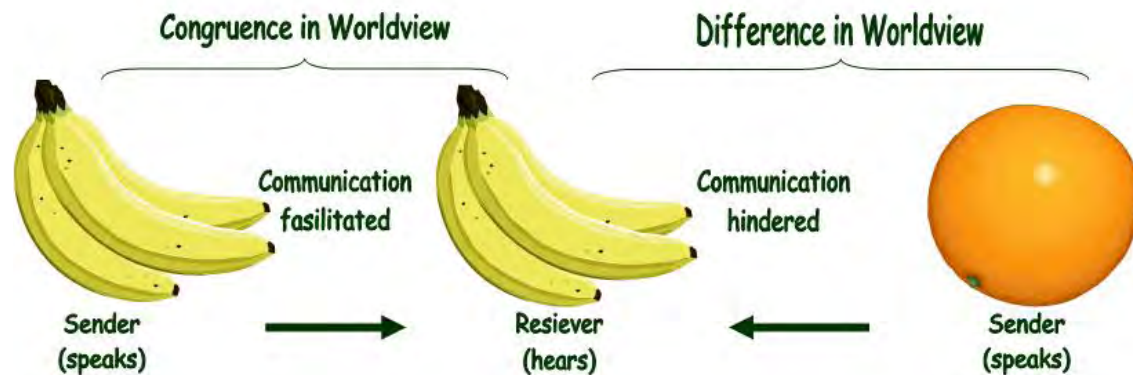


Figure 2.11 Congruence and difference in worldview facilitates or hinders communication.

Up and to this point two people exchanging recipes, would have experienced no break in communication. However, if the sender were to add that the best result is acquired when the fruit's skin turns dark, confusion may ensue. If the receiver also had a banana in mind, there would be no problem. When baking a banana bread, the best results are acquired when the fruit is over ripe (its skin turns dark). The fruit's sugar content is higher and the soft flesh mixes more easily. However, if the receiver had oranges in mind, he will have a problem. When an orange's skin turns dark the fruit becomes bitter and unsavory, and not suitable for backing.

If both parties merely assume that they are talking about the same fruit, when in fact they are not, the result may be disastrous at worst, unpleasant at best. As indicated above, past experience plays a role here. If the receiver, who had the oranges in mind (based on his experience of reality), queries the last statement, the misunderstanding and unpleasant results may be resolved.

Packaging A Message

The meaning people attribute to objects, events and concepts is determined by their worldview. In order to communicate effectively, both the sender and receiver carry the responsibility to ensure that the message is conveyed correctly. This is possible when both

sender and receiver is aware of, and understand their own worldview, and how it differs from that of the other. Effective communication is facilitated when a message is given on such a level and in such a form that the receiver understands it (McGrath, 1992:14). The sender, therefore, need to take into account the receiver's worldview and the meaning the latter ascribe to words, actions, objects and events. What a person does and says and the manner in which he does or says that, can either help or hinder another person from understanding a message. "The what" and "the how" may be described as the packaging of a message. Control over the packaging never implies that a sender negates his own worldview in order to accommodate that of the receiver. This would amount to moral relativism. Control over packaging implies that the sender says and does with a clear understanding of the possible limitations his own and the receiver's worldview places on the communication process. If a sender is unaware of his own, and the receiver's worldview, or if he only takes his own worldview into account, communication will not only be hindered but may completely break down.

A Need For Congruence

All differences are not equally important during communication. The more important an object, event or concept is with regard to a person's deepest held religious convictions and therefore meaningful life, the greater the need for congruence in worldview when communicating (see Figure 2.12).



Figure 2.12 The more core or fundamental an issue is to man's deepest held religious convictions and the meaning he derives from it, the greater the need for congruence in worldview during communication.

The nadir in Figure 2.12 is marked with a question mark. The most important issues man universally ponders may be defined at the hand of three questions. Burger (2005:29) calls these the most difficult life-questions and the answers hereto determine a person's whole outlook on life:

- The question about God: does He exist? Can man live meaningfully, and in peace with God?
- The question about man: Who am I? How can an individual live with himself, meaningfully and happy?
- The question about the world out there, or about life: What is the point, the meaning of all that happens? How does an individual find his niche in life? How should a person live? What is the ultimate coherent source of order and meaning?

With these questions humanity tries to find answers with regard to *structure* (What is? E.g. Who am I?) and *direction* (What ought to be? E.g. How should I live?) *Fundamental And Everyday Issues*

The more fundamental an issue is to man's existence and the meaning he derives from it, the greater the need for awareness of and congruence in worldview during communication. An atheist and Christian will find it hard to agree on the reality of a miracle, because one believes that God exists and the other not. Choosing a marriage partner, divorce, and how to raise children, abortion and how to spend one's money may necessitate a larger degree of awareness of and congruence in worldview for effective communication. Everyday issues such as, what is considered good art, which rugby team or toothpaste is the best necessitates a lesser degree of awareness of and congruence in worldview for effective communication.

Conclusion With Regard To Communication

For the Church as household of God, communication is paramount to its calling in the world. In order to present God's perspective on reality, and to effectively equip believers with a Reformational worldview (edification), and to see to their pastoral needs (care), the church needs to take serious the impact of worldview on communication. The issue of worldview becomes even more important given the relativistic and pluralistic nature of contemporary society. Believers as senders (proclaiming the Good News) and receivers (discerning the need of the world) need to develop the ability to see the world through the other's eyes.

2.10 CONCLUDING SUMMARY

A worldview is structurally good, decreed by God. However like all things human after the fall, it may be misdirected (not employed in God's service). As the heart of a culture, worldview is intimately integrated into the very fabric of daily life, playing a pivotal role between believing and behavior. A worldview helps people make sense of their world and dictates their response to the world; subsequently it infuses life with meaning and purpose. Because of this, worldview plays an important role in communication. Built on man's deepest held religious convictions (heart), a worldview is a vision of life for life. As such it determines the culture man produces in lieu of the Cultural Mandate. A worldview, and whatever sources it is informed by, determines what human society looks like and how it functions.

Worldview is largely acquired automatically and uncritically through the continuous and reciprocal interaction between various role-players. These include the individual (her heart and worldview), society (all the different societal relationships and facets of culture), all things creational (manmade things and nature – climate, geography, natural disasters, etc), and God (through his threefold revelation). Even though a worldview exhibits persistence and pervasiveness, it can be altered through the influence of God's revelation in Scripture and the challenges of reality. Because of worldview's pervasive nature, a fundamental change in worldview may result in an overt emotional response and even cause an existential crisis. People acquire the worldview necessary for perceived meaningful life in the society they live in. Considering the secular neo-pagan nature of contemporary society's worldview this is detrimental to believers called to live as Kingdom citizens in obedience of God's rule. Accepting the reality of worldview and its function, the church called to equip its members, need to take a deliberate and proactive role in the formation of a Revelational worldview, informed by God's threefold revelation.

2.11 WHERE TO FROM HERE?

Considering the above, the following need to be addressed:

- What does a Reformational worldview set on the kingdom of God entail? In addition to what have already been said, what is it that the church in equipping its members

- needs to teach them regarding reality from God's Kingdom perspective? This question will be addressed in the Chapter 3.
- Believers are called to create and transform culture in obedience to God. What does the current context look like? This question will be addressed in Chapter 4.
 - Attention needs also to be given to members of the RCSA's worldview that is formed and informed, given their past experience with the Ideology of Apartheid, and the neo-pagan secular worldview in contemporary society.

CHAPTER THREE

A REFORMATIONAL WORLDVIEW: THE KINGDOM OF GOD

Aim of Chapter

What does a biblical worldview constitute? This chapter aims to set out a Reformational worldview encompassed within the concept of “the Kingdom of God”. The heart of the Kingdom of God is centered on who God is and what He does. A Reformational worldview accepts the sovereignty of God and his reign over all aspects of life. Believers as citizens of the Kingdom of God, do not merely exist as saved children of God, but actively live as Kingdom Citizens in the light of who God is and what He does. A Reformational worldview accepts that all believers are missionaries (sent by the King), called to transform all of life and society in obedience to his Will. This service sprouts from a personal relationship with God and becomes visible in personal relationships with other people that foster discipleship.

Chapter Outline

- 3.1 Introduction
- 3.2 The Kingdom of God
 - 3.2.1 God’s Reign versus Man’s Illusion
 - 3.2.2 God’s Reign Restored and Affirmed
 - 3.2.3 God’s Reign effected as Missio Dei
- 3.3 Citizenship in the Kingdom of God
 - 3.3.1 Requirements And Actualization
 - 3.3.2 Effect of being a citizen of the Kingdom of God
 - 3.3.3 Duties as a citizen of the Kingdom of God
- 3.4 Concluding Summary
- 3.5 Where to from here?

3.1 INTRODUCTION

In the light of a Reformational worldview, religion is a fundamental and all-encompassing facet of life (Van der Walt, 2001:3). It does not merely comprise a set of cultic rituals preformed to validate a contract between man and his god(s), or to fulfill an internal need in

man. The essence of the Gospel is the restoration of God's reign in all of creation. With the fall man rejected God's created order – God's norms for life. With salvation man's relationship with God is restored and therein man's relationship with God's creational order. Rebellious man may again become citizens in God's Kingdom. Man is not saved for salvation's sake, but saved and restored for the sake of God's glory – to again be what they were created to be: creative custodians. God saves people so that they can again be obedient co-workers with God in his creation.

Both John the Baptist and Jesus start their ministries by preaching repentance ...*for the kingdom of heaven is near* (Matthew 3:2; 4:17). Scripture recounts man's rebellion and the way in which God reconciled rebellious man with Himself. After Adam had sinned, God did not execute his judgment immediately. Instead, because He loved the world (not just man), He intervened, and redeemed (restored) creation. Thus the coming of the Kingdom of God is all God's doing. Rightly Warren (2002:17) states: *It's not about you!* When salvation becomes the essence of man's religious endeavor, the focus is wrong. Man's deepest held religious convictions become man-centered. In the light of the church's calling to proclaim the praises of the One who called men from darkness into the light (1 Peter 2:10), an overbearing focus on individual salvation is problematic (cf. Newbigin, 1996:164). Believers are redeemed through God's grace for God's sake (2 Corinthians 4:15). True meaning and purpose in life is only to be found in a restored relationship with God and therein as obedient co-workers with God.

In addition to the distinction between God, Law and creation, structure and direction, and an understanding of God's threefold revelation, a Reformational worldview also holds to a unique revelational meta-narrative encompassing creation, fall, restoration and consummation. This meta-narrative forms the backdrop for understanding all of life and especially humanity's role as responsible actor in history (cf. Wolters, 2005:125).

3.2 THE KINGDOM OF GOD

From a Reformational viewpoint, the Kingdom of God is a broad and appropriate perspective for understanding life in the light of God's threefold revelation (Van Wyk, 1998:158).

“The earth is the Lord’s, and everything in it, the world, and all who live in it.”

(Psalm 24:1)

This is the essence of the teaching on the Kingdom of God. *Everything* belongs to God, irrespective of man’s rebellion; and will in the end give homage to Him (Romans 14:11; 1 Corinthians 15:28). God is the sovereign King by virtue of the fact that He is the Almighty Creator and Redeemer (Nehemiah 9:6; Revelations 15:3-4).

3.2.1 God’s reign versus man’s illusion

The basic questions at the heart of worldview relate to: God, laws/norms, creation, the individual, society and time (see § 2.7). With regard to worldview the most important aspect about any person is *what they think about when they think about God* (Giglio, 2006b). The answer to this question determines how the individual will view herself and her world as well as how she will conduct herself in relation to her world.

For humanity, the revealed reality regarding God is summed up in Psalm 47:1-2 “Clap your hands, all you nations; shout to God with cries of joy. How awesome is the Lord Most High, the great King over all the earth!” God is King over all the earth by virtue of the reality that He is the sovereign Creator and Redeemer.

A Good Creation

God created heaven and earth, in all its awesome splendor and wonder, by speaking (Genesis 1:1). God placed humanity as his representative with the mandate to live in creation, to rule over it and to conserve it – to be creative custodians. In Genesis being created in the image of God, refers to humanity, as God’s representative on earth, of having dominion over and responsibility for creation. Thus humans exhibit the image of God through their activities of ruling, forming and caring for God’s creation (Marshall & Gilbert, 1998:19). The Cultural



Figure 3.1 Before the Fall, everything in creation was placed perfectly to reflect God’s glory – directed towards God.

Mandate encapsulates humanity's responsibility as image bearer of God. Humanity had an exalted place in the order of creation – the crown of creation (Psalm 8:5-9). As part of creation humanity was to find peace (*shalom*) by living in a personal relationship with God. Their personal relationship found expression in living in obedience to God's created order (according to God's norms). By freely being what God created them to be, humanity reflected God's glory. God also gave Adam and Eve a specific commandment: not to eat of the tree of knowledge of good and evil (Genesis 2:17). Everything God had created was *very good* (Genesis 1:31). Creation and everything in it was placed in such a way that it perfectly reflected God's glory (Stanley, 2005). Everything glorified God *by being* what God intended it to be – in accordance with God's Will (Psalm 19:1-4).

Worship: An All Encompassing Life Response

Worship is man's response to what he values most (Giglio, 2006a:16). Based on a person's deepest held religious convictions, he lives life. Worship is the all-day, every-day expression in thoughts, words and deeds of a person's hearts direction. It is a complete surrender and abandonment to whatever a person considers to be the ultimate source of authority, order and meaning. Worship directed towards God, is the acknowledgement throughout existence, by all that exists, that God is Lord Most High, the King over all. For man the most basic form of acknowledgment is applause (Psalm 47:1). In Eden, man's worship was directed towards God, as Almighty Creator. God alone, who He is (Creator), what He has done (created) and what He wanted (norms) was the basis for man's worship. Only God was worthy of applause.

Worship More Than Just Cultic

Calling on all the nations to clap their hands and to shout with joy (Psalm 47:1) was a cultic expression of Israel's hearts direction. Singing, dancing, clapping hands and proclaiming all the good things God has done is a valid expression of the heart's direction *within* the cultic societal relationship (church) (cf. Psalm 9:11; 27:6; 150:4). Paul, in his letters, did not apply the term "worship" to the meetings of believers, but to their daily walk (Ridderbos, 1975:481). Within the context of secular society, clear effort should be made not to define worship too narrowly. Defining worship only in terms of the cultic is a misrepresentation of worship's true nature. Understood too narrowly, both believers and unbelievers tend to relegate "worship" to the individual's private life or the cultic community. Worship is more than a cultic expression of the heart's direction. It is an expression of the heart's direction in *all* societal relationships and facets of culture. Singing, dancing, clapping hands and

proclaiming all the good things that God has done, is not necessarily a valid expression of the heart's direction in every societal relationship and cultural facet. From a Reformational point of view, worship is always expressed in terms of God's Will or *norms* for a *specific* societal relationship or cultural facet. In this way worship is expressed as *fidelity* in marriage, *justice-righteousness* in politics, *stewardship* in economics, *love* in the family, etc (Van der Walt, 1999a:302). It is by living according to God's norms all-day, every-day in every-way that worship is directed to God. A life lived in this way is a life lived to the glory of God.

The Fall

Man, as obedient creative custodian lived a purpose filled and meaningful life within the bonds of his personal relationship with God. Sadly man turned his back on God. Satan, a rebellious angel, misled man to reject God's Law (Genesis 3:1-4). Instead of living to God's glory by obeying God's norms for life, humanity opted to live according to their own will. Humans wanted to live for their own glory. At the core of sin lies a broken relationship with God – that becomes visible in humanity's relationship with God, each other and creation (Marshall & Gilbert, 1998:27). By rejecting God's reign, man turned his back on the only relationship that could sustain him and give meaning to his life. Man became *a traitorous race* (Stanley, 2005). Unable to know God anymore, man became anxious, angry and completely self-centered. Piper (2004:37) states that man's greatest sin is not that he failed to work for God in order to *increase* God's glory, but that he failed to delight in God so as to *reflect* God's glory (*italics in original*). God does not need humans to obey his creational order so that He *can get more glory*. God is sovereign and self-sufficient. All the glory in creation is His. The issue here is not that man does not want to work *for* God, but that man does not want God! Sin is not primarily a failure to work for God, but a rejection of God.



Figure 3.2 After the fall man is unable to know God, and continually places himself or a part of creation as the focus of worship. Man became evil.

The heart of the fall pertains to self-worth. Humanity considered equality with God something to be grasped (cf. Philippians 2:5). Man wanted to be like God. Living after the

fact of the fall, it is near impossible for humans to comprehend the immensity of what transpired during the fall. Justly, the Heidelberg Catechism denotes man's fallen state not merely as comprising of sins, but also as a state of misery. The fast-spreading circle of sin's effects is a clear indication of the powerful effect of God's creational order. Humanity was created to rule responsibly – neglecting their calling has been disastrous.

As an expression of a person's deepest held religious convictions, life is worship. Whom a person worships, his heart's true direction becomes clear upon answering three questions (see Figure 3.3): *Who deserves applause? Who is in control? Whom do I trust?*

Who Deserves Applause?

Creation in all its magnificence proclaims the glory of God (Romans 1:19-20). At the fall man rejected God, refusing to give the glory to God. In order to discern a person's deepest held religious convictions one must answer the important question: *Who deserves the applause?* Defining worship narrowly in terms of cultic practices, it is easy and albeit pious to contend that God is the King over all, that He deserves the applause. However, in order to discern the heart's true direction, it is necessary to distinguish between worship as lip-service and worship proper. The answer to the question of applause is ratified by the answer to: *Who is in control?*

Who Is In Control?

Religion pertains to the ultimate source of order and meaning, i.e. the ultimate norm for life. Someone must decree that source – albeit the one who is considered to be in control. There are only two possible answers to this question. The revealed answer is that God is in control (cf. Psalm 19, Romans 1). Having rejected God, man's heart is directed away from God, in effect turned in on itself. For this reason man considers himself or the god(s) he fashioned from creation to be in control. For man, there are two distinct ways of "taking control" (see Figure 3.3).

Two Ways Of Being In Control

Self-centered life in the black box (see Figure 3.3 below) encompasses both morally good and bad people. On the one side there is the amoral person who is very bad and breaks all the rules. He is in perceived control because he does what he wants when he wants too. The moral person is very good and keeps all the rules. His perceived control is based on self-

righteousness (cf. Keller, 2008:177). Because he has done the right things, God must serve his needs. By directly disobeying God in Eden, man attempted to take control of his own destiny and purpose (Genesis 3:1-7). It is important to note that the rejection of God's reign does not necessarily imply atheism. It is, however, a denial of God. That is why adherents to the Old and New Testament cultic community could and can live ungodly lives, whilst partaking in biblical or Christian cultic practices. Their hearts' direction is wrong. Man stays in control and God exist to serve man. Through their cultic practices they attempt to placate and manipulate God.

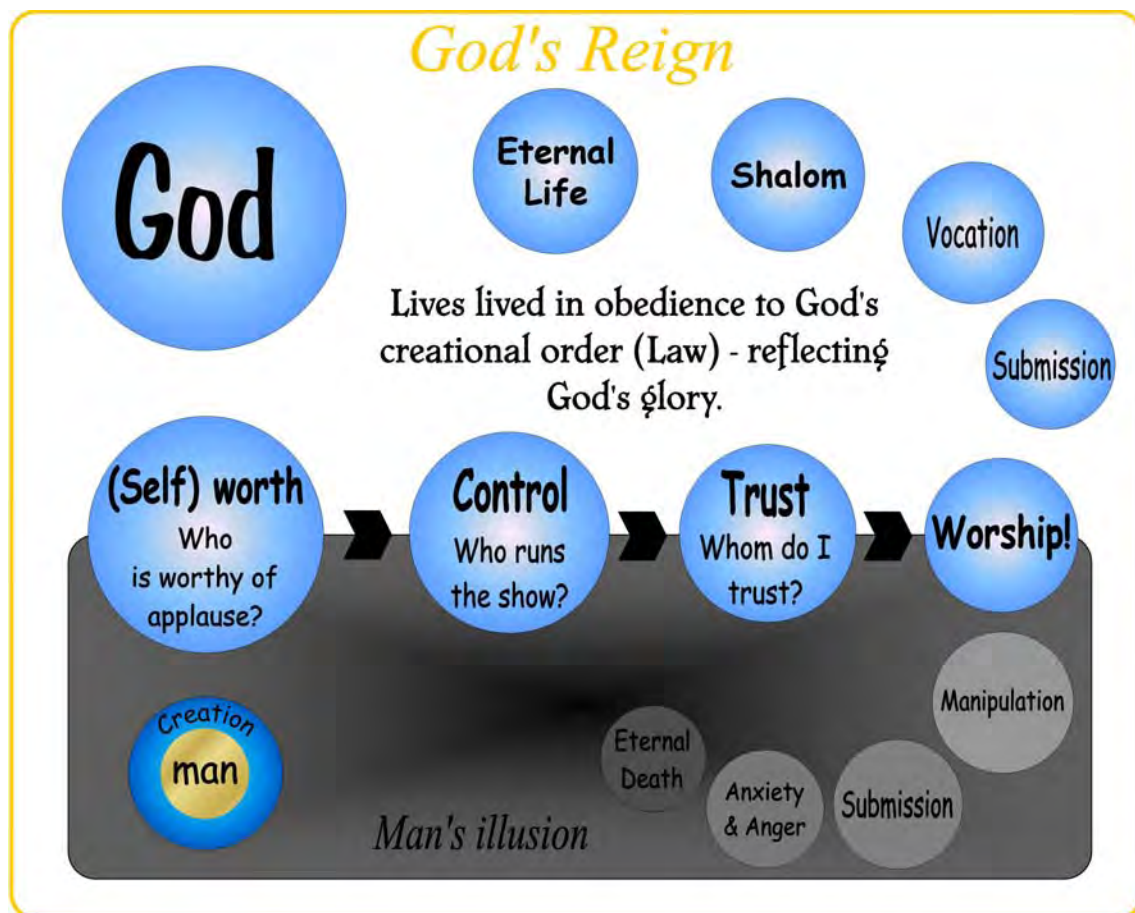


Figure 3.3 Accepting God's reign, results in a meaningful life wherein God's glory is reflected. Rejecting God's reign, man is trapped in a meaningless existence of anxiety anger and eventually eternal death.

Whom Do I Trust?

The third question helpful in discerning a person's deepest held religious convictions are: *Whom do I trust?* The answer to the question of control is ratified by the answer to the question on trust. Prior to the fall, acknowledging God as the King over all, within the

bounds of a personal relationship was both the proper rational and emotional response to the reality of who God is. By rejecting God's reign, man stated emphatically that he did not trust God. Man did not trust in God's created order, purposes or goodness. Trust exists as a pivotal point when accepting or rejecting God's reign.

Man's Illusion

If a person's heart is not directed towards God, it can only be directed towards something in creation. Autonomous man (trusting in himself) considers himself or that part of creation he appoints, to be the ultimate source of order and meaning (man is in control) and therefore worthy of applause. Man's illusion encompasses a heart directed towards a part of creation instead of to the Creator (see Figure 3.3). Functioning within the black box, man is completely self-centered. According to Scripture man, turned away from God, is evil (1 John 1:5-10). Even though creation reveals the glory of God, man continuously replace God with a part of creation (Romans 1:18-23).

Ancient Man

Ancient man lived in close proximity to nature and experienced its phenomenon directly (Hillel, 2006:13). Seeking to understand and control their harsh and sometimes unpredictable environment, ancient man placed great value on a single primeval order that permeated all of creation. This primeval order also encapsulated a moral order outside of man, built into the fabric of the universe. Following the path of wisdom was to learn to live in conformity with this unyielding reality (Keller, 2008:71). Thus celestial movement, the path taken by a flock of birds or the shape of a sacrificial liver was considered precedence, and pains were taken to investigate, understand and catalog natural phenomenon (Atwell, 2004:8). By observing the natural phenomenon, ancient man endeavored to predict the possible outcome of human affairs.

View Of The Gods

One of the definite changes in the view of deities from before the Hebrews to there after was the perception of the essence of deities. Functioning within his own illusion, man considered the gods to be basically the same as humans. Even though they lived longer and had more power, the gods were not considered to be omnipotent or omniscient or changeless and eternal. Like the world, the gods were subjected to the same changing cycles of death and

decay. Their gods basically had human characteristics, which humans had projected onto a natural world they could not understand or found threatening (Trigger, 2003:441).

A Universal Order

Ancient man did not stand in a personal relationship with their god(s) but in a contractual relationship – bound by universal laws. Trust within the bounds of a personal relationship was not necessary. Both man and the gods were bound by the perceived universal order – on *this* people's trust was set. Leaning on their understanding of the created order and trusting on precedent, humans could deceive and influence the gods with spells, using the gods' power for personal benefit (Trigger, 2003:441). Both gods and men had certain tasks to fulfill. By keeping his end of the contract, man could have some control over his world, or at least the perception of control. Because ancient man did not dream of willingly upsetting the creation order, the *status quo* became canonized. Thus in the Ancient Near East there was no need for redemption (Atwell, 2004:22).

Idolatry

Whenever man's heart is directed towards something in creation, he rejects the sovereign God, for an idol – a self-created source of order and meaning. Gouwdswaard (1981:21) identifies five steps in idol worship.

Firstly, people identify something from creation as their god. They then take something from their environment (a piece of wood or stone) and refashion it to represent their god, placing it in a special place.

Secondly, they ritually consecrate it and kneel before it, seeing it as a thing that has life in itself.

Thirdly, they bring sacrifices and look to the idol for advice and direction. Their heart's deepest held religious conviction is that their idol is the ultimate source of order and meaning. Their life as worship is thus directed by their projected understanding of the idol's will. Their worship brings with it a decrease in their own power. They abdicated their responsibility as humans created in the image of God. Now a self-created god of wood or stone "reveals" how they should live and act.

Fourthly, they expect their god to repay their reverence, obedience and sacrifices with health, security, prosperity and happiness. When this happens people get caught up in their illusion. Their worldview is directed by their deepest held religious conviction. They begin to see their life and world in terms of what the idol does in answer to what they do. In seeing their god as the ultimate source of order and meaning, and depending on it for prosperity and blessing, they sacrifice and do whatever they believe is necessary to appease it.

Lastly, there is a complete role-reversal (Gouwdsward, 1981:22). The uncanny result of idol worship is that people become like the idols they worship (Psalm 115:5-8). This happens because people abdicate their own responsibility and become completely dependant on their idol. Whenever their service does not result in the desired prosperity or blessing, it is interpreted as the wrath of their god. This leads to a more determined obedience to and dependence on their god. At first, people fashion their god according to their own understanding. Eventually the idol imprints its own image on its maker. Flowing from this people then proceed to create culture and society (fashion their environment) in the image of their idol.

Part of the structural reality of God's created order is that man is created in the image of God. As God's representatives on earth, people have dominion over and responsibility for creation. Thus humans exhibit the image of God through their activities of ruling, forming and caring for God's creation in accordance with God's norms. Whenever they reject God, and instead direct their hearts towards an idol, they become like their idols through that service. Serving an idol leaves people blind, deaf and dumb, unable to see through their illusion. It is not only material things that can become an idol. Ideas (like prosperity or security) may also function as an idol. Whenever the attainment of an otherwise legitimate goal in life becomes the ultimate source of order and meaning, an ideology is born. Ideology may be described as intellectual idolatry and its effects are just as destructive as ordinary idol worship.

Modern Man

Modern man has developed his ability to control his environment to the point where he does not even recognize the existence of God (see Chapter 4). Life is understood existentially in terms of cause and effect. In early civilizations the dominant source of symbolic production that helped people order their lives and society meaningfully was cultic religious expressions. In modern commercial and industrial societies political and economic concepts supplanted

cultic ones in this key role (Trigger, 2003:409). With regard to control, modern societies are not different from ancient societies. Ancient societies used cultic religious symbols to order their lives and society, modern societies uses economic and political symbols to gain the same perceived control. The modern and post-modern worldview is man-centered: man trusts in his own ability to control his environment and destination. Subsequently autonomous man is deemed worthy of applause – the king over all.

Worshipping Nothing

Trusting in himself and his idols, man lives under the illusion of control. Scripture reveals man's perceived control and misplaced trust to be an illusion (Isaiah 44:6-20; Psalm 115:2-8). In reality, neither man nor his idols (whether modern or ancient) is in control. The heart of fallen man's misery is that, because he is unable to know God, he is left worshipping nothing. His life is directed towards eternal death. Understanding worship in this way, worship is only meaningful (and in a sense possible) when it is directed towards God. Because of this reality, man worshipping nothing (living for nothing), is left with no alternative but to *manipulate* his world in order to secure his illusion of self-worth and control.

Left In The Dark

The reality of man's illusion is that he is not worthy of applause, is not in control, and his trust is completely misplaced. Having rejected God, and therein his Law as norm for life, man is left in the dark, boasting about what he has and does (cf. Romans 1:21; 2 Corinthians 4:4; 1 John 2:16). Man was created with a heart, so that he can live in a personal relationship with God (cf. Vollenhoven, 2005:30). Rejecting God, man's heart becomes an inexplicable riddle, leaving humanity lost without coherent purpose or meaning. In the end, man's self-directed praise is worthless. The result of his life in darkness is *anger and anxiety*. Eventually this road ends in eternal death or hell (Matthew 7:13). Hell is the only plausible end of a heart directed towards itself. Hell constitutes a self-obsessed state of pride, paranoia and self-pity that leaves no place for God or another (cf. Keller, 2008:79).

God's Reign

Accepting God's reign implies that man deepest held religious convictions are that God provides the ultimate source of order and meaning in his Law. Man's heart is thus directed towards God: He is worthy of applause, in control and trustworthy. Trusting God within the bounds of a personal relationship, man submits to God's plan and purposes. Man's role and

function as creative custodian, finds personalized expression in vocation. This results in shalom – secure contentment (Psalm 131). Living a life directed towards God, visible in obedience to God’s reign, results in a purpose filled and meaningful life. This road leads to an eternal life lived within the bounds of a personal relationship with God. Living life in accordance to God’s created order (being what God created them to be), people reflect God’s glory.



Figure 3.4 Out of love and grace, God revealed himself in Christ, to again become man’s joy and delight.

Conclusion

A person’s deepest held religious convictions (heart’s direction) become visible in *life as worship*. A life directed towards God in obedience to his Law, leads to eternal life within the bounds of a personal relationship with God. Rejecting God, a life directed towards an idol (anything other than God) leads to degeneration of what God created man to be, ending in eternal death, separated from God. Because God loved his creation, he did not leave it to destruction, but sent his Son to redeem it (John 3:16).

3.2.2 God’s reign restored and affirmed

The essence of the Gospel is God’s reign. Salvation denotes a reentry, for the traitorous race, into the Kingdom of God. Being the Lord Most High, King over all, the fall did not thwart God’s purposes. Immediately after the fall, God promises salvation. Through his prophets He guides his people into a better understanding of his purpose. Eventually in Christ, He restores creation through grace. Out of love and grace God reveals himself in Christ, so that man may again know Him. In Christ, God’s reign is re-affirmed and his glory magnified in all of creation (Philippians 2:5-11). By sacrificing his only Son, the salvation God bought, says more about God, the King, than about man (Stanley, 2005). At the fall, humanity rejected God as Almighty Creator. In Christ God reveals himself as Almighty Savior.

Man’s illusion does not usurp the reality of God’s reign (see Figure 3.3). Everything happens under the jurisdiction of God. “History is the generational unfolding and opening up of the

possibilities hidden in the womb of creation, both natural and human” (Wolters, 2005:43). Throughout history (creation; fall, redemption, and consummation), God reveals that He is the Lord Most High, King over all, alone deserving of worship (see Figure 3.4). Even when, or especially in bringing about man’s salvation, God’s glory is paramount (cf. 1 Chronicles 16:23-33).

A Unique Interpretation Of History

Scripture gives a unique interpretation of universal history, from God’s perspective (cf. Dunahoo, 2005:85; Wolters, 2005:125).

A Flood Of Purification

After rejecting God’s reign, the traitorous race lacking a valid source of coherent order and meaning ran amuck. Flowing from their misdirected heart, humanity’s wickedness became so great that God was grieved that He had made them (Genesis 6:6). God flooded the earth and destroyed the wicked, saving only Noah and his family (Genesis 7:7). God chose Noah for he was *a righteous man, blameless among the people of his time and he walked with God* (Genesis 6:9). Noah had a personal relationship with God, evident in his obedience to God’s Will. When God calls on him to build the ark, Noah had to exhibit a great deal of trust in God. His heart’s deepest held religious convictions were directed towards God. It directed his life, even when it did not make sense to the people around him. In Noah God was to make a new start with an obedient family.

A Structurally Good Creation

In order to highlight the Reformational perspective on creation, Marshall and Gilbert (1998:30) in reference to the Genesis 6, make a distinction between “lifeboat theology” and “ark theology”.

Lifeboat Theology

For much of Western society’s history, creation was predominantly viewed negatively (either as something inherently evil, or as a mere commodity to be exploited) (see § 4.2.1.2). Even Christians, influenced by pagan dualism, adheres to this idea. Accordingly, the perception is that creation was damaged beyond repair with the fall and destined to be destroyed. Lifeboat theology, therefore, considers creation wrecked. Sin (the iceberg) has fatally damaged creation (the Titanic). Any effort *in* creation amounts to rearranging deckchairs on the Titanic

– a futile exercise. Lifeboat theology considers man’s task as getting into the lifeboat (salvation) and plucking drowning victims from the water and to sail on into heaven where all will be well.

Ark Theology

Opposing this, a truly Reformational viewpoint is described by Marshall and Gilbert (1988:16) as ark theology. Creation did not become evil with the fall. It is however, marred by man’s sin. Structurally it is still good. Marshall and Gilbert (1998:16) reiterates “...this world is a gift from God, a treasure to be cared for, honored, experienced and lived in. It is no passing fancy to be discarded when the drama of salvation is complete. It is God’s world, our home.” The ark saved not only people but other creatures as well. It did not sail away, but returned to the land. After the fall God still had the same purpose in mind for humans – to be obedient and creative custodians. History will end in the consummation of God’s redemptive work, with a new heaven and new earth (see Figure 3.5). However this should not be understood in terms of the initial destruction of creation. Peter’s statement that the world is being reserved for fire (2 Peter 3:7) should not be understood in terms of *destruction*. The imagery refers to *purification*, like gold being purified in a blast furnace (Marshall & Gilbert, 1998:237). In the end God will restore his creation, purifying it from the decaying effects of sin.



Figure 3.5 History unfolds within the bounds of God’s reign and serves His purposes. God’s plan and purposes is universal, even during God’s particular concern with Israel. Missio Dei is set on the salvation and restoration of all of creation.

A New Start

However, the new start in Noah was not to last. Man with his fallen heart, again rejected God's plan and purpose. They tried to build the tower of Babel, which was *to reach the heavens* (Genesis 11:4). The problem with the tower of Babel was not the tower in itself. Man was created by God to be creative custodians. As such the tower could have been a valid expression of obedience to the Cultural Mandate. However, with a corrupted heart, sin distorted their motives and the tower became a symbol of man's pride and power. Living with the illusion of their own self-worth, their effort was directed away from God. God exposed their illusion by confusing their language (Genesis 11:7). Revealing God's unique perspective, Scripture up to this point has revealed how and why humans were created. It has also revealed what went wrong (the fall), and how evil has spread through God's good world (Marshall & Gilbert, 1998:38). The point of the tower of Babel is not to give an anthropological account of human cultural diversity, but to show how sin spread over the world. However this time God did not destroy humanity. Instead God chooses from among the people of the earth one man and his family with whom God begins a particular relationship, set on the eventual redemption of creation.

A Covenant Relationship

Abraham, like Noah was given commands that necessitated a great deal of trust in the Lord (Genesis 12:1-4). God made a covenant with Abraham, to make him a big nation, through which all the nations of the earth would be blessed. God's concern for Abraham reflects his concern for the whole world. With him God's plan of redemption begins to be revealed (Marshall & Gilbert, 1998:37). In Abraham's life God's grace is visibly expressed. In spite of following God, Abraham struggles with his heart's direction. On numerous occasions he fails to trust God, taking control of his situation. By not living in obedience to God, Abraham at times did not live to the glory of God.

A Struggle With Direction

Upon entering Egypt Abraham does not trust in the Lord, and takes control of his situation (Genesis 12:10-20). Abraham lied to the Egyptians about his relationship with Sarah. Abraham's life, in doing this, did not reflect God's glory. However, being the Lord Most High, God used these events to reveal something of his majesty, irrespective of Abraham's disobedience. Man's misery as fallen creatures becomes evident in Abraham's life, when he, in spite of his personal relationship with God, again lies about his relationship with Sarah to

Abimeleekh (Genesis 20:1-7). After God's promise of a son, Abraham succumbs to his wife's advice and takes her Egyptian slave, Hagar, as companion. After Hagar bears him a son, the relationship between Sarah and Hagar becomes bitter. Abraham neglects his responsibility and tells Sarah to deal with the situation. She in turn sends Hagar and the boy Ishmael away. In the end God intervenes and saves Hagar and the boy (Genesis 16).

Glimpses Of Hope And Grace

All was, however, not bad. At times Abraham, trusting God, directed his life in obedience to God, resulting in a life lived to the glory of God. Abraham, in parting from his nephew, gives Lot the prime choice of land (Genesis 13). Abraham rescues Lot from Kedorlaomer and receives a blessing from Malchizedek (Genesis 14). After the incident with Hagar, Abraham trusted God for a son. After a lifetime of learning to trust God, Abraham eventually trusted God to the point of nearly sacrificing his only son in obedience to God (Genesis 22:1-19).

A Particular Interim – With Universal Intent

In the history of God's unfolding redemption, his involvement with Abraham and Israel is known as the particular interim (Jonas, 1997:16). As sovereign Creator and Savior God's concern for creation was still universal. God's redemptive plan went into a particular phase (see Figure 3.5). The particular phase was never watertight, and the universal intent of God's plan continually seeped through (Jonas, 1997:17). During the particular phase, God's involvement with Israel is set on the redemption and restoration of all mankind and creation. This becomes evident in the countless references, in the Old Testament, to the aliens living amongst and around Israel (cf. Exodus 12:19, 48, 49; 20:10; 22:21; 23:9; 23:12). Throughout Leviticus reference is made of the aliens amongst Israel. Of special note is Leviticus 16:29, concerning the Day of Atonement, signaling the eventual coming and sacrifice of Christ. On the Day of Atonement both Israelites and the aliens amongst them had to fast in observance of the day. In ceremonial worship the same prescription applied to Israel and the aliens (Numbers 9:14, 15:14-16). When the Lord admonishes Israel, through the prophets, one of the foremost issues is the oppression of the aliens (Jeremiah 7:6; Ezekiel 22:7; Zachariah 7:10). Creation likewise receives special interest in the Sabbath Year, a year of rest for the land (Leviticus 25:1-8). The importance of creation becomes evident when the Lord gives Israel over into exile for seventy years – one year for each of the Sabbath Years they did not observe (Leviticus 26:34; 2 Chronicles 36:21).

A Light For The World

Israel was to be a light or example for the world (Isaiah 42:6). In a sense Israel lived in a glasshouse for the entire world to see God's glory reflected (Jonas, 1997:23). In other words Israel was called to live before the world in such a way that the world could see God's norms for all of life enacted in daily life. God's mission strategy during this time was centripetal –



Figure 3.6 God's mission strategy during the Old Testament was centripetal – drawing the nations towards his people, who reflected God's glory. In the New Testament God's strategy is centrifugal. God's people are sent out to the nations. In the Old Testament the kings and priests were to direct and equip the people in their calling to be the light of the nations. This was only possible through the Holy Spirit (Zachariah 4:11-14). In the New Testament Christ gave gifts to equip the believers (Ephesians 4:12). The church can only be light through the Holy Spirit (Acts 2).

people were to *come and see* (Petersen, 2007:26). The world observing Israel, and the order and meaning they derive from obeying God's norms for life was to be drawn towards God (see Figure 3.6). However, Israel failed in this and through the lives they lived, they denounced the Name and glory of God (cf. Isaiah 48:11; Ezekiel 20:9; Amos 2:6-7).

Grace Exemplified

God did not choose Israel because they were special in any intrinsic way. On the contrary, God chose them because they were representative of man's fallen misery (cf. Ezekiel 16:1-

22). Choosing Israel said more about God and his grace, than about Israel and their value. In this, the conflict between God's reign and man's illusion becomes visible throughout history. Even when chosen by God, fallen and broken people will at times try to manipulate events and circumstances in such a way as to serve their own distorted purposes.

A Personal Relationship

Throughout their history the Israelites struggles with their heart's direction. As was the case with other religious communities in the ancient world, the idea of a contract (or covenant) is the cornerstone of the personal relationship between Israel and God. God makes several covenants with individuals and Israel: with Noah (Genesis 9:9); Abraham (Genesis 15) and Israel (Exodus 20). In Deuteronomy 11, the stage is set for the renewal of the covenant between God and his people. The Lord then warns the Israelites to keep his commandments (their part of the contract), and continues (Deuteronomy 11:10-12): *The land you are entering to take over is not like the land of Egypt, from which you have come, where you planted your seed and irrigated it by foot as in a vegetable garden. But the land you are crossing the Jordan to take possession of is a land of mountains and valleys that drinks rain from heaven. It is a land the Lord your God cares for; the eyes of the Lord your God are continually on it from the beginning of the year to its end.*

Witnessing Through Obedience

Israel comes from Egypt, a well-irrigated and fertile land, and enters Canaan, an arid and harsh land. Yet, this was the Promised Land, a land of milk and honey. It would appear that the bounty of Canaan was not to be found in the produce of its soil but in the attitude it engendered in its inhabitants towards God: *trust*. Contrary to the *status quo*, Israel was to cede her perceived control over her world, and trust in God alone. Entering a land where *Baal* and *Marduk* (both fertility gods) were worshiped, Israel in keeping the Sabbath and Sabbath Year witnessed the identity of the God they served: The Lord God Almighty, Who is both Creator (Exodus 20:11) and Savior (Deuteronomy 5:15).

Israel's Failure

Israel's history shuttles between times of obedience and apostasy. In the end the benchmark of Israel's history was a failure to trust in God. They continuously took control and reverted to worshipping the idols of Canaan. When Israel asks for a king, God acknowledges, and warns Israel, that they are rejecting Him (1 Samuel 8). Eventually Israel becomes so caught

up in their own illusions that they use the covenant stipulations to try and control God. *Because* they are God's people who kept the rituals, and *because* God's Temple was in Jerusalem, they believed they were safe from God's wrath (cf. Jeremiah 7). For his Name's sake, God sent Israel into exile and had the Temple destroyed. God's perspective on idolatry is highlighted by the fact that the temple was destroyed twice. The first time, the Temple was destroyed by Nebuchadnezzar (2 Kings 25:9). The Temple was eventually rebuilt, but Christ again predicted its downfall (Luke 21:6). Eventually it was destroyed by the Romans in 70 AD (Stein, 2001). Israel failed to see that they themselves were the true sign of God in this world, not the Temple (cf. Zachariah 4). Israel had to reflect God's glory in their life before the nations. Yet they continuously placed themselves at the center, manipulating events and circumstances so as to reflect on them. Israel profaned God's Name and this led to their destruction (Ezekiel 36:20).

Redemption Realized

Throughout Israel's history, God's plan and purposes are not thwarted. God brings Israel back from exile, for his Name's sake. For 400 years God was silent and did not speak directly to his people (Van der Walt, 2006:111). And then the silence was broken when John the Baptist was born. He was called to prepare the way for Christ (Matthew 3:3). The redemption promised in Eden and fore-shadowed in the Day of Atonement (Leviticus 16:29) was to become a reality. In Scripture, God reveals how sin has been, is being and will be overcome through Jesus Christ. Redemption is God's loving act of bringing back, or buying back, or of resorting, what was lost or destroyed by sin (cf. Marshall & Gilbert, 1998:38).

Direction Restored

As revelation unfolds in history, it becomes clear that there is something fundamentally different to man's understanding of the contract/covenant with God, and God's view thereof. Man and God are not equal partners in the covenant. Fallen humanity is unable to fulfill the requirements of the Law. Because of their broken hearts they continuously directed their lives away from God. Thus, through grace, God does so Himself: for both God and man (John 19:30; Romans 8:3). Christ perfectly does what man could not do. He trusts completely in God (Luke 23:46). He accepts God's plan and purposes, and obediently lives out his calling, even unto death (Luke 22:42). He acknowledges that God alone is the King over all – He alone deserves the applause (Luke 4:8). Christ, by living out his calling within the bounds of a personal relationship with God, ensured that all reflect God's glory (Philippians 2:11). In

Christ humanity's relationship with God was restored, their heart's direction redirected back towards God.

The Yet – And Not Yet

In Christ the Kingdom of God has come. However, the world exists in an interim period (between “the yet – and not yet”), between the coming of God's Kingdom in Christ and the final consummation of the Kingdom at Christ's second coming (Dunahoo, 2005:96). The interim is not a time of wholeness and perfection, for the Kingdom has not yet come in completeness. But, neither is it a time exclusively of pain and failure, for the kingdom of God is already here (Marshall & Gilbert, 1998:229). In Christ the scope of God's activity becomes clearly universal again (John 3:16; Acts 1:8). God's mission strategy becomes centrifugal – believers are *to go and live among* rebellious people (Petersen, 2007:26) (see Figure 3.6). Christ sends his' disciples as He himself was sent (John 20:21). The Church now becomes the people of God, called to reflect God's glory (1 Peter 2:9).

A Realistic Outlook

Given the reality of the Kingdom in the interim, believers should guard against becoming utopian in their worldview, believing that they we will overcome evil and its effects in this time. The parable of the weeds (Mathew 13:24-43), gives a sobering perspective on God's people's service in the Kingdom. During the interim, wheat (good) and weeds (bad) grow closely together, only to be separated at the harvest. Becoming unrealistically over-optimistic (utopian) to the point of not keeping track with the reality of evil in the world, estranges the world and sets believers up for unnecessary disappointment. Conversely, believers should not become unduly pessimistic, an attitude that also estranges the world and leads to passivity in the Church. A Reformational worldview is realistic about the reality of the fall and the effects of sin, but likewise about the goodness of creation and the reality of restoration in Christ. Within the bounds of their personal relationship with God, believers are called to live in obedience to God in every facet of life, trusting that God's purpose will be victorious.

Creation Redeemed

Marshall and Gilbert (1998:11) contend that there are many reasons for Christian passivity. One crucial reason is that believers, influenced by pagan dualism, do not take God's creation seriously. Christians has accepted the heretical idea that the body will pass away and will reappear as some kind of “disembodied wraith”. This view is in conflict with God's threefold

revelation. The Christian creeds universally affirm: *I believe in the resurrection of the body*. Scripture reveals that there will be a *new heaven and a new earth*. Humanity's destiny is an earthly one, as earthly creatures on a new earth (redeemed and transfigured through grace). Redemption is the restoration of a personal relationship with God, resulting in a restored ability to live in accordance with God's created order (Law), *in* God's creation. Redemption is not a final extraction and transfer to an otherworldly place (defined as heaven). God created humanity to be creative custodians *in* His creation – this is their purpose decreed in God's creational order. Redemption, God's graceful act of restoration, should not be viewed as an abolishment of God's creational order. Redeemed humanity will eventually live as creative custodians on *the redeemed earth*.

A Redeemed Heaven

Under the influence of pagan dualism, with its pessimistic view of creation, "heaven" has become a disembodied unearthly "place". A place where God lives, *as opposed to* earth, which He only visits, like a transcendent Wolraad Woltemade, saving drowning passengers from a floundering creation¹. God is *intimately* involved with his creation. Scripture reveals that God sacrificed his Son because he *loved* his creation (John 3:16). Presenting God's perspective on reality, Scripture reveals that history would be consummated in a new heaven and new earth, with a Holy City, a New Jerusalem. Humans as responsible actors in history were given a clear mandate to be creative custodians of God's creation. In obedience to the Cultural Mandate, humanity moved from the garden to the city. This move is part of God's creational order and structurally good. However, because of sin, humanity's cultural endeavors is marred and misdirected (cf. Babel, Genesis 11). In the end humanity's creative endeavor is redeemed and upheld by God. Marshall and Gilbert (1998:240) states: "It is true that this is *God's* city, but clearly it is God's *city*, not God's garden" (*italics in original*). It is in this city that God comes to dwell with men (like He did in the Garden of Eden), erasing the effect and suffering of the fall.

¹ Wolraad Woltemade is an Afrikaans folk hero (Grobelaar, (2000:29). He was a retired soldier who farmed near Tafelberg in the Cape of Good Hope. During a raging storm in May of 1773, a Dutch East Indian Company ship, *De Jonge Thomas* floundered just off the coast. With his horse the old man entered the raging seas eight times to save drowning passengers. During their last excursion he and his horse succumbed. They saved the lives of 14 passengers.

“And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

(Revelation 21:3-4)

Heaven should not be defined in terms of an existence other than that to which God has created humanity. A Reformational understanding of heaven would be to say that it is an eternal redeemed existence, *in* God’s restored *creation*, in the presence of God, whereby is understood a personal relationship visibly expressed in perfect conformity to God’s Will.

The Cultural Mandate Redeemed

As was mentioned above, in the end humanity’s cultural endeavor is redeemed and upheld by God. Understanding that creation is dear to God, has profound consequences for the way work is viewed. If redeemed, humanity is going to live on this earth for eternity; what humans do *now*, and how they do it is important. The devaluation of creation and work, under the influence of pagan dualism, seriously undermines obedience to the Cultural Mandate. The resulting bifurcation between work and leisure, and the distinction that is made between “sacred” work (ministers, missionary doctors, etc.) and “ordinary” work in contemporary society is unacceptable. From a Reformational point of view, vocation (a person’s unique role and function as co-worker with God) has eternal value and consequences. In Revelation 21:26 it is stated that the people of the earth will bring the best of what they have to give to add to the splendor of the new *city* Jerusalem (Groenewald, 1998). In the Great Commission disciples are called to teach the nations all that Christ has commanded, which includes the Cultural Mandate. “The Great Commission itself includes our tasks in the world. The Great Commission is a calling creation-wide and creation-deep: it calls the nations to obey God.” (Marshall & Gilbert, 1998:209). The Cultural Commission (Genesis 1:28) is inseparable from the Great Commission (Matthew 28:19-20) (Colson & Pearcey, 2001:21). It is through their vocation that believers in the time between Christ’s first and second coming, participate as co-workers with God in the redemption of creation (salvation and restoration). Living in obedience to God’s norms in every societal relationship and cultural facet and in their relationship with nature, creation is restored. A disciple’s obedience to the Great Commission, creation-wide and creation-deep, is a visible

manifestation of Christ's authority on earth, i.e. of the reality of God's Kingdom (Matthew 28:18).

The Final Consummation

God's work begun in creation will be fulfilled in the Second coming of Christ (Revelation 21). God will make everything new (21:5). There will be no temple, *because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp* (21:22-23). The glory of God will again be perfectly reflected by all off creation as it continues to exist for all eternity in perfect correlation to Gods Will.

3.2.3 God's Reign Effected As *Missio Dei*

God's reign is effected as *missio Dei*: what God did, is doing, will do, and want done. *Missio Dei* encompasses God's grace filled activity on behalf of His Kingdom and therein to the glory of his Name. As citizens of God's Kingdom, living in obedience to God's revealed norms, constitutes a mission for the believer. Therefore *every* believer, who professes that Christ is Lord, a co-worker of God in *missio Dei*, i.e. is a missionary sent by God to perform a specific task in the world.

Confusing Terminology

Born from pagan dualism, the distinction made between sacred and ordinary work, as well as a narrow understanding of the Gospel (i.e. it only pertains to salvation) has resulted in a negative impact on the church's understanding of whom and what a missionary is. The result is a confusing mix-up in terminology. Traditionally a missionary is someone who is sent to proclaim the Gospel near (neighboring township) or far (Uzbekistan). The popular distinction between a missionary (*sendeling*) and evangelist (*evangelis*) is also unwarranted. Accordingly a missionary is someone sent to pagan people (people who never have heard the Gospel). An evangelist is someone sent to apostate Christians in the community (who have heard but no longer heeds the gospel). Defining the Gospel in terms of God's Kingdom, it is the Good News of the Lordship of Christ, through whom *all* of creation is redeemed. In the light hereof, with regard to the traditional distinction, both the "missionary" and "evangelist" does the same work: proclaiming Christ's Lordship. For the sake of clarity it would be best to define this role (of bringing the message of salvation) as "evangelist".

Missionaries: On A Mission To Reform...

Everybody who professes that Jesus Christ is Lord is a missionary, sent to live in obedience to Christ's rule in whatever societal relationship, facet of culture, or country/nation, God has called him or her. In the Great Commission believers are called to make disciples of all the nations, to baptize them and to teach them to obey everything that Christ has commanded. *This does not only pertain to salvation, but to God's norms for **all** of life.*

However, understood in terms of the sacred/profane dualism, and too narrowly as pertaining to salvation alone, "mission/missionary" became an exclusive ecclesiastical "ministry". Even though the intended purpose is the establishment and expansion of the Kingdom, it is mostly understood with regard to the religious cultic facet of culture. Such Western ecclesiastical models and practices are exported and transplanted in different countries. Even more disconcerting is the fact that, incongruous with the Gospel's intention (realization of Christ's reign), missionaries uncritically exported *Western* culture. A culture that was and still is divided by a debilitating dualism and for the most part misdirected (away from God). An integrated Reformational viewpoint asserts that mission pertains to *all of life in the whole world* (every societal relationship and facet of culture in every country/nation).

A Missionary

A missionary is therefore not only someone sent to a foreign country. A missionary is someone, who in accepting Christ's rule, is sent to reform culture, whenever and wherever. A believer may thus be called to be an evangelist, and because she is a missionary she is *sent*, to proclaim the Gospel of Christ's Lordship in her community (near) or in a foreign country (far). This may be in humble service to pagan people, or to apostate Christians. However, in the same way a believer may be called to be a politician, and because he is a missionary, he is sent to reform local government in his hometown (near) or to represent his country as ambassador in a foreign country (far).

Missio Dei

Missio Dei constitutes the basic paradigm for understanding believers' missionary activities (see Figure 3.7). *Missio Dei*, literally the mission of God, constitutes "mission" (Bosch, 1991:10). God is a Sovereign God, who reaches out, creates, and is intimately involved with his creation, and who restores his creation after the fall (saves). *Missio Dei* describes believers' understanding of God's involvement *in* and *with* his creation from beginning to the

end. All of God's deeds and words stand under the banner of *missio* (Du Preez, 1998:15). God spoke and created (Genesis 1). God sustains his creation (Hebrews 1:3). God saves his



Figure 3.7 *Missio Dei* constitutes the basic paradigm for understanding believers' missionary activities.

activities. God is unfathomable and indescribable. With *missio* one should not understand that God is one sent to do an errand. God is sovereign and independent, completely different from his creation (see § 2.2.1). Believers, therefore, do not engage in "missionary activities" because God is a "missionary" and they are somehow ontologically the same as God. Believers engage in "missionary activities" because God decreed that this is what they should do (God appointed a Law). The reality of being created in the image of God becomes visible in humanity's obedience to God's Law.

Missiones Ecclesiae

"Missionary activities" encompasses everything humanity does in obedience to the Cultural Mandate and Great Commission. Incomprehensible as it may sometimes seem, God decreed

creation (Colossians 1:20). Eventually God will recreate his fallen creation (Revelation 21:1). Subsequently, Christ is not only the salvation Mediator, but creation Mediator as well (John 1:3; Colossians 1:15-17) (Du Preez, 1998:15). *Missio Dei* is the grace of God expressed in creation.

Beware Of One-Sidedness

In applying the concept of *missio Dei*, as a framework for understanding the Church's mission, believers should beware of one-sidedness. Care should be taken not to reduce God to a "missionary". *Missio Dei* is a human description of a perceived facet of God's

that humanity be coworkers with him in creation and salvation. This structural reality may be directed in obedience or disobedience to God. *Missiones ecclesiae* are the obedient participation of the Church in *missio Dei* (Bosch, 1991:10). It is the Church's obedient response to God's Law in every facet of life and existence. The Church's mission is, therefore, an expression of God's Law (as love command), diversified and concretized in every societal relationship and cultural facet in every country/nation. It is an expression of life directed towards God, i.e. *life as worship*.

Missio Dei And The Kingdom Of God

Missio Dei encompasses both the accents of creation and salvation. *Missio Dei* describes the grace filled activities of the King on behalf of his glory. Whatever God does, He does for his Kingdom, and therein for the glory of his Name. Living after the fall, believers (missionaries) are sent to bring all things into submission under God, by defending and living out God's Will in the unique historical and cultural conditions of their age (cf. Colson & Pearcey, 2001:xii). The only way to be an effective co-worker of God is through a restored personal relationship with God. This is *only* possible through Christ as salvation and creation Mediator. A person must first come to know God as Savior, whereby the personal relationship between God and that person is restored. In Christ rebellious humanity is redeemed – restored as citizens of the Kingdom of God (with the implied acceptance of God's rule). Only from the restored personal relationship, can humanity begin to comprehend and experience God's omnipotence and His all-embracing involvement with His creation and humanity's part therein.

A Correct Understanding Of Missiones Ecclesiae

As stated above, a Reformational viewpoint underscores that the Great Commission (Matthew 28:13-20) incorporates and restates the Cultural Mandate (in redemptive perspective). *Missiones ecclesiae* are not concerned with salvation only. Focusing on salvation only, the Church may understand her calling too narrowly as "saving souls." If the "gospel" is only defined as salvation from sin through Jesus Christ, believers may come to understand the Gospel as a proverbial "get out of jail – free" card. In this way believers misunderstand their calling. *I have heard the Gospel! My sins have been forgiven! Now I await a life of eternal bliss in heaven!* Forgiveness of sins becomes a purpose in itself. *Saving me!* However, forgiveness of sin is only a means to a greater reality: a restored relationship with God, visible in an obedient life as Kingdom citizen. The Christian life begins with spiritual restoration. Only the redeemed person is filled with God's Spirit, and is therefore able to

understand and fulfill God's plan (Colson & Pearcey, 2001:22). In and through Jesus Christ sinful men and women become children of God, Kingdom Citizens! After becoming a citizen of the Kingdom, the new believer must, however, *learn to live* as a citizen of the Kingdom of God, according to his Will. Christianity's apparent inability to effectively transform people's lives and therein society, is a direct result of a self centered mentality as to *how* a person becomes a citizen of the Kingdom of God as well as a neglect of the implications thereof (cf. Baehr & Boone, 2007:159).

Recruiting For Recruitment's Sake

Marshall and Gilbert (1998:208) comments that it sometimes seems as if evangelism is all about calling people to join an army that consists of nothing but recruiting officers. People call others to join, to call others to join, to call others to join. This they contend as an impossible state of affairs. People should be recruited for a task that is beyond recruiting. Every believer is called to proclaim the gospel of Christ, but being a believer entails serving a new Master in every aspect of life. The restoration brought about by Christ should be effected always and everywhere. Evangelism therefore is a recruitment action, but not for the sake of mere numbers. Evangelism is recruitment into the Kingdom of God where citizens lives obedient in every facet of life.

Evangelism: A Continuous Process

Evangelism pertains to the reality of the coming of God's Kingdom. It does not only encompass words but deeds as well. From the reality of spiritual restoration, the believer should then proceed to the restoration of all God's creation – in private and public. Evangelism as a process is thus not "finished" when a person has heard and accepted the message of salvation. Petersen (2007:19) considers the line between evangelizing a person and helping her to follow Christ as a disciple to be unimportant. Making disciples encompasses witnessing to the WHAT and the HOW of the Gospel. Evangelism is therefore merely the first stage in a process of discipleship that is set on helping a person become what she ought to be in Christ (cf. BCA 24). Spiritual restoration entails seeing the world (self included) from God's perspective and acting on it – i.e. living according to God's Will for all of life.

A Vertical And Horizontal Character

Redemption bears a “vertical” character in that it constitutes a restoration in humanity’s relationship to God and his Law. However, it also bears a “horizontal” character since the effect of a person’s restored relationship with God and his Law, becomes visible in a restored relationship with others in accordance with God’s law (cf. Vollenhoven, 2005:70). Care should be taken not to understand the vertical and horizontal character of redemption in a dualistic sense. An integral Reformational worldview holds no such distinction. In a sense the “vertical” and “horizontal” character of redemption represents a vertical and horizontal line, which is fixed perpendicular to each other. There exists a critical relationship between the two lines. If a person’s “vertical” relationship with God and his Law is distorted, his “horizontal” relationship with God’s creation will also be distorted. Conversely a distorted relationship with God’s creation is an indication of a distorted relationship with God and his Law.

All Of Life As Worship

All of life is worship! Because the Cultural Commission is inseparable from the Great Commission, the whole of a believer’s life is brought under the banner of *missio Dei*. This implies that a believer is working with God or against God (direction), whether it is in her work, recreation, relationship with her spouse, children, parents, religion (cultic), politics or economics. It is important to note that the religious (cultic) facet of culture is not automatically directed towards God, merely because it pertains to religion. Church activities may be directed away from God and stand wholly in the service of people trying to achieve salvation through their own works. The religious (cultic) facet of culture is also in continuous need of reformation. Redemption result in a complete surrender to God’s revealed Will (plan and purpose, i.e. his norms) in every aspect of life (Romans 12:1). Care of the poor and nature conservation are equally important in the light of *missio Dei*. Likewise is a person’s calling in being a minister, teacher or mechanic. Social problems such as poverty, unemployment, crime, corruption, promiscuity, pollution, *etc.* are all issues that the believer needs to address, because these things affects God’s creation negatively. It destroys life, instead of deploying it. Work in this regard is never less important than “saving souls”. Believers need to obey God’s Will in all they do. Only then is God’s glory magnified, in their relationship with Him, other people and creation. It is for this reason that the Church in mission do not only focus *exclusively on the personal, inward, spiritual and “vertical” aspects of people’s lives* (Bosch, 1991:70).

A Transformed Life And Society

Rightly, Colson and Pearcey (2001:22) state that Christians are not only saved *from* something (sin), but also *to* something (Christ's lordship over all of life). Believers are called to transform all of life in accordance with God's Will. This redemptive goal permeates *everything* the Christian does, because there is no dividing line between sacred and secular. All things are to be brought under the authority of Christ (1 Corinthians 15:28). For this reason the transformation cannot only be effected through lives only defined in terms of personal piety. By living out God's norms for *every* facet of life, believers demonstrate the normal way of living in *all* of life. However, Van der Walt (1999a:589) shows that, like the church's history has proven, the Christian faith is not of itself or automatically a good influence on society. The Christian faith may have a negative influence on its surroundings by being uninvolved. In this way, that which is wrong is approved by silence (e.g. in the case of slavery). It is only insofar as believers live in accordance with God's Law, validly diversified and concretized in every facet of life, that believers transform life and society. Believers are therefore called to actively partake in *Missio Dei*, so that God's love may become visible not only in individual lives, but also in the life of society.

God's Mission Visible In The Church's Life

Lives lived in obedience to God's Will, makes the Church a good example in the world (light, Matthew 5:13-16). Newbigin (1996:119) states that the Church is not so much the agent of mission as the locus of mission. Primarily, people are *not* saved and society transformed, because the Church goes out and does good works. God is the One on a mission. God the Father sent the Son, and the Father and the Son sent the Holy Spirit. Flowing from his eternal love and grace, God restores his creation. In this, God the Father, Son and Holy Spirit calls, restores, equips and sends the Church. Redeemed in Christ and following Him (living according to God's norms), the Church is the starting and staging point for the restoration of creation. As the Body of Christ, what the Church says and does, must reflect this dimension. God is restoring creation so that His glory may be magnified. *Missio Dei* is the watermark (dimension) of authenticity that proves to the world that, that which the Church is saying and doing is part of what God wills and is doing Himself.

The Kingdom Of God Visible In Society

The Kingdom of God becomes visible at that place and time where believers live in obedience to God's Will (cf. Van der Walt, 1962:43). This principle may be demonstrated by an

example from daily life. Is it wrong to keep the change when one has been given too much? Nobody will know, except the perpetrator and God. The cashier will only notice her mistake later on. She will not know who received the incorrect amount of change, only that she made a mistake. In this scenario the Kingdom of God may possibly not suffer damage (this point is debatable), however, it does not become visible either. If a believer is obedient to God, he will show the cashier her mistake and return the money. Why would anybody give back the wrong change, especially when it wasn't his mistake? Citizens of the kingdom of Satan, steals from others. A citizen of the Kingdom of God, will when he notices the mistake, live in obedience to God so that God's reign may become visible, with the result that God's glory is magnified (Matthew 5:16).

Three Distinct Aspects Of The Kingdom

In this way the Kingdom of God becomes visible. Wherever believers live in obedience to God, the Kingdom becomes visible with regard to three distinct aspects (Van der Walt, 2006:38). Firstly, the reality that *God* is King. The Kingdom is first and foremost concerned with the King, his reign, his majesty, his glory. Secondly, there is the *area* of his reign. It is all encompassing. God's reign is not restricted to the religious cultic (church or private life), but to every facet of life and culture. Thirdly, to the fruits of God's Kingship: peace, joy, justice-righteousness, etc... Wherever God's reign becomes visible, i.e. wherever people live in obedience to God's Will, they enjoy the blessing of living the way God intended them to live.

Grace Realized

Cragg (1998:10) states that mission should always be *mission with the God of patience*. God's grace filled and enduring relationship with his creation is the *long-suffering evidence of God's earnestness*. The church does not propagate a set of worship do's and don't's, the stipulations of a contract with God. Its primary focus is not *programs* for authentic worship or social reform. The church's primary focus is to proclaim the glory of Christ, as the only valid source and foundation for all of life, by calling on all to live in accordance with His norms for all of life. This is only possible through Christ as creation and salvation Mediator. It is through grace that a person is saved, and through grace that he lives in obedience to God's norms for life. This reality should pervade the Church's mission. Participation in *missio Dei* may never become a new law that usurps grace. The Kingdom becomes visible because of a personal relationship with God expressed in all of life. In the time between the

initial coming and final consummation of the Kingdom, believers living from the reality of redemption, should also acknowledge the reality of the fall. Both the restoration and the brokenness of this life and world will affect the Church and her mission. The reality of an imperfect world and an imperfect Church rendering imperfect service should never discourage believers, because God, the Alpha and Omega, is in control.

Eschatology

Eschatology, informed by God's threefold revelation, is therefore important for the correct understanding of *missio Dei*. Believers are called by God, to actively participate in the restoration of creation, in and through all of their lives. The Church, having been chosen in Christ, have been predestined according to the plan of God, who works out everything in conformity with the purpose of his will *in order that we, who were the first to hope in Christ, might be for the praise of his glory* (Ephesians 1:11-12). Creation and the lives lived therein are important. The difference believers can make in this world is a difference in terms of the Kingdom. Society may not understand it or want it, but the Church's missionary activities are a clear sign of the reality of God's Kingdom, coming in all its fullness. All of creation and all of life is important, *now, at this time in this world*. Believers should guard against shirking their responsibly as co-workers in *missio Dei*, by becoming isolated and lax and only waiting for God to bring in a New World. Believers have a part to play, being predestined by God for good works, visibly expressed in transformed lives with regard to all of life (Ephesians 2:10).

A Glorious End

The Kingdom of God does not stand or fall with man's ability. The inauguration of the Kingdom is entirely God's doing. This brings a necessary and sobering perspective on the Church's participation with God in *missio Dei*. Believers do not carry the "weight" of bringing in the Kingdom. God's creative and redemptive work will be consummated by Christ's second coming. This marks the final judgment (Armageddon), where after the new heaven and earth will become a full reality. God's reign will again be universally acknowledged, and all of creation is restored to God's intended creational order – wherein his glory will be magnified (Philippians 2:11).

3.3 CITIZENSHIP IN THE KINGDOM OF GOD.

Dunahoo (2005:ix) states that discipleship for Jesus, entailed more than the adherence to a few behavioral patterns. Discipleship required a complete reordering of a person's life on living in the Kingdom, with Jesus as the King. The good news of the Gospel message is not only salvation, but also recreation. In and through Christ rebellious man can again become citizens of the Kingdom of God. Rightly then, Bonhoeffer (1995:45) calls grace (free salvation) without discipleship (living by God's norms) "cheap grace".

3.3.1 Requirements And Actualization

Holiness

To become a citizen of the Kingdom of God, there is only one requirement: holiness (cf. Leviticus 11:44-45; 19:2; 20:7-8, 26; Ephesians 1:4; 4:24; Colossians 1:21-22; 1 Thessalonians 4:7; 1 Peter 1:15-16.). Man must be holy, without blemish or sin. Having rejected God at the fall, humanity died, becoming unable to know God or his Law. Through God's grace, given freely in Christ, man is redeemed and made holy again (Romans 8:3-4; Colossians 1:21-22). Christ, without blemish or defect, did perfectly what man could not do (1 Peter 1:18-21). Salvation denotes entry into the Kingdom. As new citizens of the Kingdom of God, believers should then learn to live as Kingdom Citizens, according to God's revealed Will (cf. Bosch, 1991:70). Believers are assured of and grow in this personal relationship through the ministry of the Holy Spirit (Romans 8:15-16), and by exercising the gifts given by God (2 Peter 2:3-8). Accordingly, believers receive everything they need for life and godliness through their knowledge of God and his Will. That is why Christ commanded his disciples to go and make disciples of all the nations, to baptize new believers (a sign of salvation – the washing away of sin) *and* then to teach them to obey everything He has commanded (live as Kingdom Citizens) (Matthew 28:20).

Worship In Spirit And Truth

As stated before, man was created to perfectly reflect God's glory – i.e. to live from a personal relationship with God, in perfect obedience to his Law (created order). With the fall, man turned away from God and became self-obsessed, unable to know God or his Law, and therefore unable to serve him. Man cannot worship what he cannot know. Speaking to the

Samaritan woman, Jesus stated that the Samaritans worship what they do not know (John 4:21-26). The Samaritans only accepted the first five books of the Old Testament. Their knowledge was incomplete. The Jews had the knowledge (Prophets) but were caught up in formalism (Borchert, 2001). They did not serve God from the reality of a personal relationship. Neither the Samaritans nor the Jews worshiped in spirit and truth. Both lacked authenticity. Trying to serve God by keeping the rules without the bounds of a personal relationship is just as impossible as serving God within the bounds of a personal relationship without keeping the rules. However, a time was coming when the true believers would worship in spirit and in truth. A new dispensation was at hand when it would be possible for man to live in a personal relationship with God, obedient to his Will. Inquiring about the coming Messiah, Jesus answers the woman: *I who speak to you am he* (John 4:26). Christ is the light of knowledge of the glory of God (2 Corinthians 4:6), the light that shines in the darkness (John 1:1-14). In Christ, God reveals Himself, so that humanity may again know Him and his Will. In and through Christ, man's personal relationship with God is restored and enabled to live according to God's Will – to reflect the glory of God (cf. 2 Corinthians 3:16-18). Thus in Christ, God not only reveals himself, but also what He meant humans to be in this world. Christ kept the Law as love command expressed in his love for God and his neighbor. It is for this reason that believers are called to follow Christ's example (1 Corinthians 11:1).

A Dynamic Growth Cycle

Flowing from their personal relationship with Christ, and their knowledge of God's Will, believers receive everything they need to live their lives as effective and productive co-workers of God in *missio Dei*. In order to grow in their relationship with God, and their knowledge and understanding of his Will, they have been called to exercise their spiritual qualities (2 Peter 1:5-8). Thus they should make every effort to add to their faith, goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. Flowing from their personal relationship with God believers are called to exert themselves in living according to God's Will – to be what God created them to be. By exercising these qualities believers grow in their personal relationship with God, and in their knowledge and understanding of God's Will. This embodies a dynamic growth cycle in a believer's life: knowing God and his Will leads to receiving and exercising of spiritual qualities; leads to better knowledge of God and his Will, leads to better exercising of spiritual

qualities; leads to better knowledge of God and his Will, etc. It is through this growth cycle that a believer's knowledge of God and his Will becomes effective and productive, i.e. transforms their lives. By exercising their spiritual qualities and growing in their knowledge of God and his Will, believers are assured of their calling and election – they grow in certainty (2 Peter 1:10). In this way they become set aside for God's service, holy (effective and productive) in the Kingdom (2 Timothy 2:20-21).

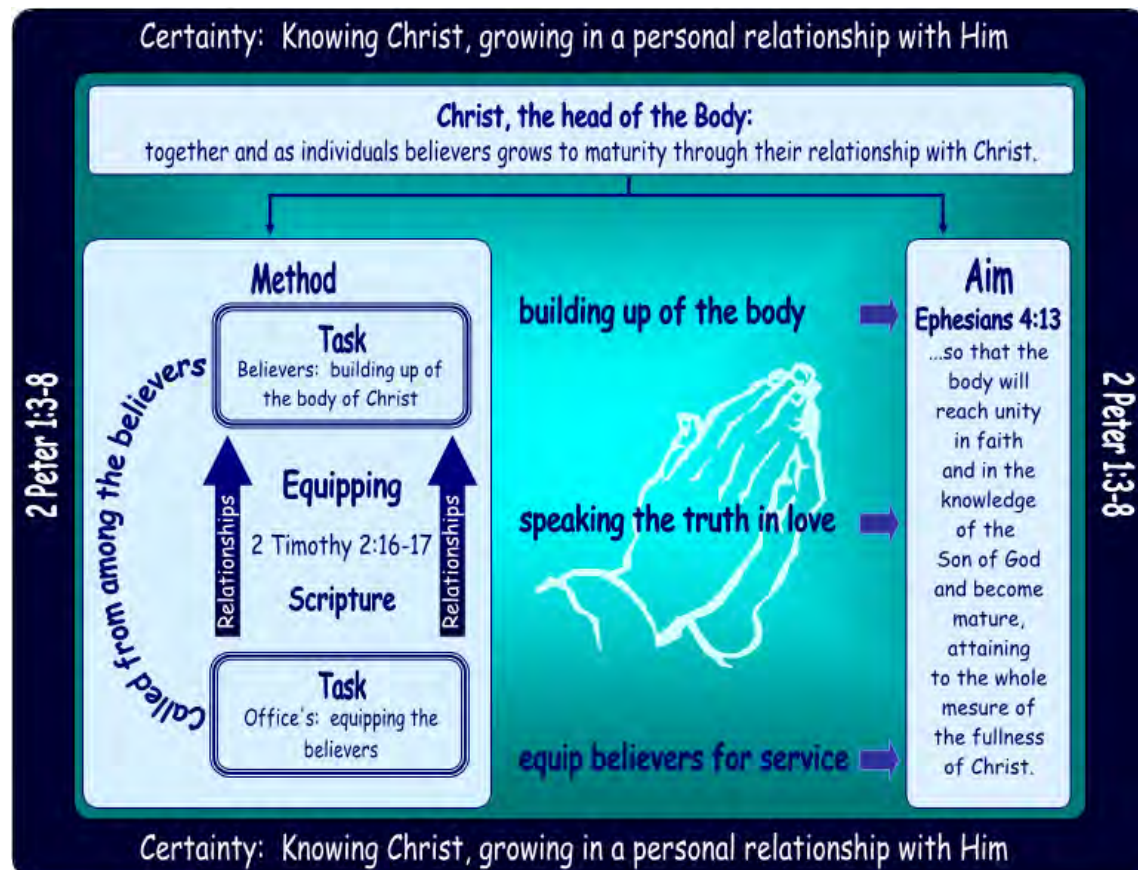


Figure 3.8 In and through their personal relationship with Christ believers are called, equipped and transformed into the image of Christ – to reflect God's glory.

The Church A Holy Citizenry

Believers collectively form God's people, a holy nation called to reflect the glory of God, Who called them out of the darkness into the light (1 Peter 2:9). The Church as the Body of Christ encompasses the first new citizens of God's Kingdom. Subsequently, expressed in a personal relationship and obedient lives, the Church constitutes the first fruit of the coming Kingdom – the place where God's reign becomes visible (cf. Ephesians 1:12). Individually and collectively believers grows to maturity within the bounds of their personal relationship with Christ. Guided by the Holy Spirit, in exercising their spiritual gifts and in conforming

evermore to God's Will, they become like Christ (Romans 8:29; 2 Corinthians 3:18). By prayerfully (Ephesians 6:18) speaking the truth in love, and building the body through equipping believers, the Church will reach maturity as Body of Christ (Ephesians 4:13). In this way the Church grows as a holy citizenry, ambassadors (missionaries) of God's Kingdom in a misdirected and broken world.

Equipped For Service

To help believers individually and collectively to live as citizens of the Kingdom of God, Christ calls believers, from the body collect to equip others for their task, so that the body may be built up (Ephesians 4:11-12). Within the context of the believers' personal relationship with God, equipping is effected through Scripture (2 Timothy 2:16-17) and personal relationships. Equipping people through Scripture does not imply that only the Bible is used in equipping believers for their task as Kingdom citizens. This would amount to Biblicism (Van der Walt, 2008:98). The whole of God's threefold revelation is necessary and beneficial for equipping believers to live as Kingdom citizens with regard to all of life and creation. This process of equipping is called discipleship. It is a process whereby individuals who's personal relationship with God have been restored, direct all of their lives in obedience to God's Will, subsequently calling on others to follow their example as they follow Christ's (1 Corinthians 11:1).

3.3.2 Effects of being a citizen of the Kingdom of God

Holiness

In and through Christ, believers as citizens of the Kingdom of God, are set apart for duty as co-workers of God (2 Timothy 2:20-21). Made holy in Christ, believers are thereafter called *to be holy* (cf. 1 Corinthians 1:2; Ephesians 1:4; Hebrews 12:14; 1 Peter 1:15-16; Revelation 22:11). Holiness does not comprise a passive state of being clean, but rather an active dedication to God's plan and purposes (Matthew 6:33). Holiness is therefore not a pious detachment from things "profane", but a redirection of all of life towards God. In Christ, citizens of the Kingdom of God are being set aside (separated) from the citizens of the Kingdom of Darkness. Kingdom citizens see life and the world from God's perspective and subsequently live differently. They live obedient to God's Will, due to a restored personal relationship with Him. To be holy is to live in accordance to God's creational purpose, his

Will, as Christ did (John 20:21). Holiness therefore, is active and deliberate service to the King *in this world* (Romans 12:1-2; 2 Timothy 2:4).

God's Perspective

Recreated in Christ, Kingdom citizens' hearts and lives are directed towards God (Colossians 1:21-22). They are enabled to see their life in this world, from God's perspective. The Spirit continually transforms them to become what God intended them to be (2 Corinthians 3:18). Restored to their creational purpose believers are sent (missionaries) to reform all of life in obedience to God (John 20:21). Seeing their life in this world from God's perspective, believers are able to discern and judge against evil (misdirection) in their own lives and their culture (Volf & Gundry-Volf, 1997:45). Understanding their true purpose, Kingdom citizens deny their selfish nature and lives in obedience to God's Will (Matthew 16:24). They do things differently than the "world" does (Romans 12:2). In this way God's perspective leads to a life according to God's Will.

Life According To God's Will

Holiness, understood as the active participation in *missio Dei*, prevents believers from fleeing from, or canonizing their own cultural environment and thus becoming isolated or prone to compromise. All societal relationships and cultural facets, in every country/nation are viewed from the same perspective: direction, i.e. conformity or negation of God's revealed Will. Holiness does not constitute pious isolation from this world, but an active involvement in all aspects of life with the view of transforming this world in obedience to God. Transformation always takes place in line with God's revealed Will, his justice-righteousness (Bosch, 1991:72). In Christ's Kingdom citizens are justified before God. Having experienced God's justice in Christ, Kingdom citizens are thereafter called to partake in the active manifestation of that same justice-righteousness in relation to other people and the environment. "God's justice, then, is his saving activity on behalf of his people. Human justice is the effort we make to respond to God's goodness by carrying out his Will" (Bosch, 1991:72).

Isolation And Compromise

Suffering from a false dualism (fact/value or nature/grace), the church in its zeal to serve God and reach the world, sometimes shuttles between isolation and compromise (see Chapter 4). Becoming isolated, the church may consider their message to be very clear, but they have no audience (see Figure 3.9). Conversely, compromise may result in a bigger audience, but with

an unclear message. Both these extremes, flowing from a false dualism, are unacceptable because it leads to an inability to transform all of life and culture in accordance with God's Will. The apparent need for isolation and compromise is brought into balance by the correct understanding of a person's role and function as co-worker of God in this world.

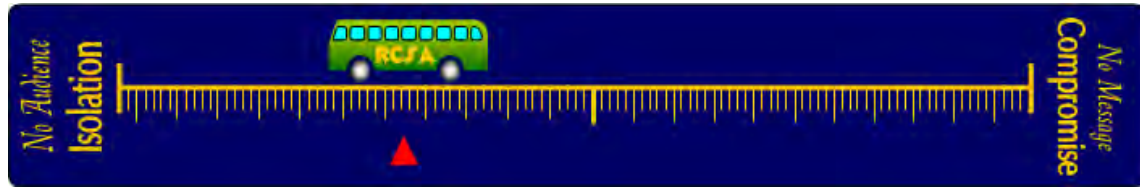


Figure 3.9 In her interaction with the world the Church tend to shift between isolation and compromise. When the Church becomes isolated, she has no audience. When the Church compromises, she loses her message.

Volf and Gundry-Volf (1997:42) sum up the heart of the problem regarding isolation and compromise : “Belonging without distance destroys; distance without belonging isolates.” *Distance* should not be interpreted as a removal or separation from *this* world. Kingdom citizens are restored to their original or true creational purpose – creative custodian of *this* world. They belong *here*. Distance implies a new perspective. Believers see life and the world from God's revealed perspective: creation, fall, redemption and consummation.

Compromise

Belonging without distance implies compromise. In becoming citizens of God's Kingdom, believers are not extracted from the society they belonged to when God called them. However a change of heart takes place. They no longer live to serve their own selfish needs, but to serve God by being creative custodians, i.e. transforming their society and its culture in accordance with God's Will. Viewing society and its culture from God's perspective, they are able to judge against evil in their society. Failure to view society and its culture from God's perspective, and subsequently to judge against evil in their society, always results in compromise. Through their lives (what they think, say and do) people demonstrate to what kingdom they *belong* – the Kingdom of God or the Kingdom of Darkness. Compromise finds expression in a negation of God's reign and rule over certain aspects of life and culture. For the church within Western society, belonging without distance is a very real danger. Continuing to live life the way a misdirected and disobedient society does, amounts to a negation of one's Kingdom identity, and leaves believers unable to transform their lives and therein that of society.

Isolation

Conversely, distance without belonging destroys. Bonhoeffer (1995:44) considered it imperative that Christians distinguish their lives from that of the world. Kingdom citizens are different. However this should never lead to isolation. If a believer, discerning evil in her cultural environment subsequently renounces her original community, she becomes isolated. Volf and Gundry-Volf (1997:43) assert that “difference from a culture must never degenerate into a simple flight from culture.” Flowing from their personal relationship with God, Kingdom citizens, living in obedience to God’s Will, lives *in* a culture and *for* a culture. Isolation also destroys a believers’ ability to transform their lives and therein that of society. To flee from one’s society is to negate one’s true creational purpose. As Kingdom citizens, and therefore as redeemed co-workers of God, believers are called to live *in* the world *for* the world.

Life As Worship In Spirit And Truth

Christianity encompasses an alternative culture, i.e. an alternative way of living. It constitutes the true and normal way of life (directed towards God in obedience to his creational purpose), as apposed to a misdirected life in the world. Being transformed in the image of Christ, who was sent to the world, the only way for Kingdom citizens to follow Christ is by living *in* the world (Bonhoeffer, 1995:48). *Life is worship*, and Kingdom citizens’ life as worship is directed towards God – in spirit and in truth. They do not merely obey a different set of rules they exhibit a different spirit. Flowing from their personal relationship with God, Kingdom citizens imitate Christ’s humble attitude (Philippians 2:5-8). They no longer do anything out of selfish ambition or vain conceit, but in humility consider others better than themselves. They do not only look at their own interests, but also at the interests of others (Philippians 2:3-4). Renewed and being transformed by the Spirit into the image of Christ, there is room in the believers’ hearts for the “other” (cf. Volf & Gundry-Volf, 1997:44).

Agents Of Transformation

At the fall, humanity rejected God. As a fallen creature, humans excluded everybody and everything from their hearts. They started to live for themselves and their own selfish desires. Negating their true creational purpose – to live from a personal relationship with God as creative custodians – their hearts withered and died. Just as God did not reject fallen humanity, so too, Kingdom citizens do not reject others. “The other” indicates people and things (be they ideas or material). This does not imply a wholesale acceptance of the “other”.

Judging against evil in life and culture, Kingdom citizens accept that which is structurally good, but rejects the direction it is sometimes given. Functioning from a Reformational worldview a believer is able to discern what is good (conforms to God's Will) and what is evil (contrary to God's Will). Living from a restored heart, and acting from a revelationally informed worldview, a believer is able to live coherently from his deepest held religious convictions. In this way Christianity is not merely an alternative culture but an agent of transformation in society.

Domination Systems

At the fall, humanity rejected God and his Law. This resulted in an inability to understand their own hearts, which were created to live in a personal relationship with God. Humanity no longer understood their place and role in creation, and became preoccupied with their own self-worth and selfish needs. Having rejected God and his Will, fallen humanity suffers from an identity crisis. This crisis permeates everything fallen humanity does and necessitates the continuous manipulation of their environment to serve their selfish needs. Environment pertains to all of life, encompassing among other facets, people's emotional, intellectual, material and spiritual environment. Humanity's manipulations always degenerate into domination systems, to which they themselves fall prey (cf. Volf & Gundry-Volf, 1997:53). Their misdirected lives become entrenched in the societies and culture they create (structurally). Misdirected in their lives as worship, humanity become slaves to the idols they worshipped (cf. Gouwdsward, 1981:22). Born from misdirected hearts, domination systems are evil in that they are built on the negation of God's Will. Volf and Gundry-Volf (1997:53) substitutes "domination system" with "exclusion system" because the purpose of domination is to exclude others from scarce goods (whether it is economic, social or psychological). Apartheid is a good example of a domination system that functioned to exclude others. This pertains to the core of the fall. Man's heart not only became misdirected, but it died. In direct violation of God's Law as love command, fallen man actively excludes God and his neighbor from his heart.

In Search Of Identity

In trying to remedy man's identity crisis, exclusion is a self-defeating course (see Figure 3.10). Volf and Gundry-Volf (1997:54) states that a person's identity necessitates a will to be oneself. However, a person's uniqueness is only visible in the light of others that are different. Therefore the "will to be oneself" needs to incorporate what Volf and Gundry-Volf

(1997:54) calls the “will to be the other”. It is in the acceptance of both these accents that a creative tension exists from which a person’s true identity may become clear. A person’s true identity can only become visible if the “own” and the “other” are present. People were created with hearts, to live in relationship with God and others. Whenever people exclude God or others they degenerate into something less than what they were created to be.

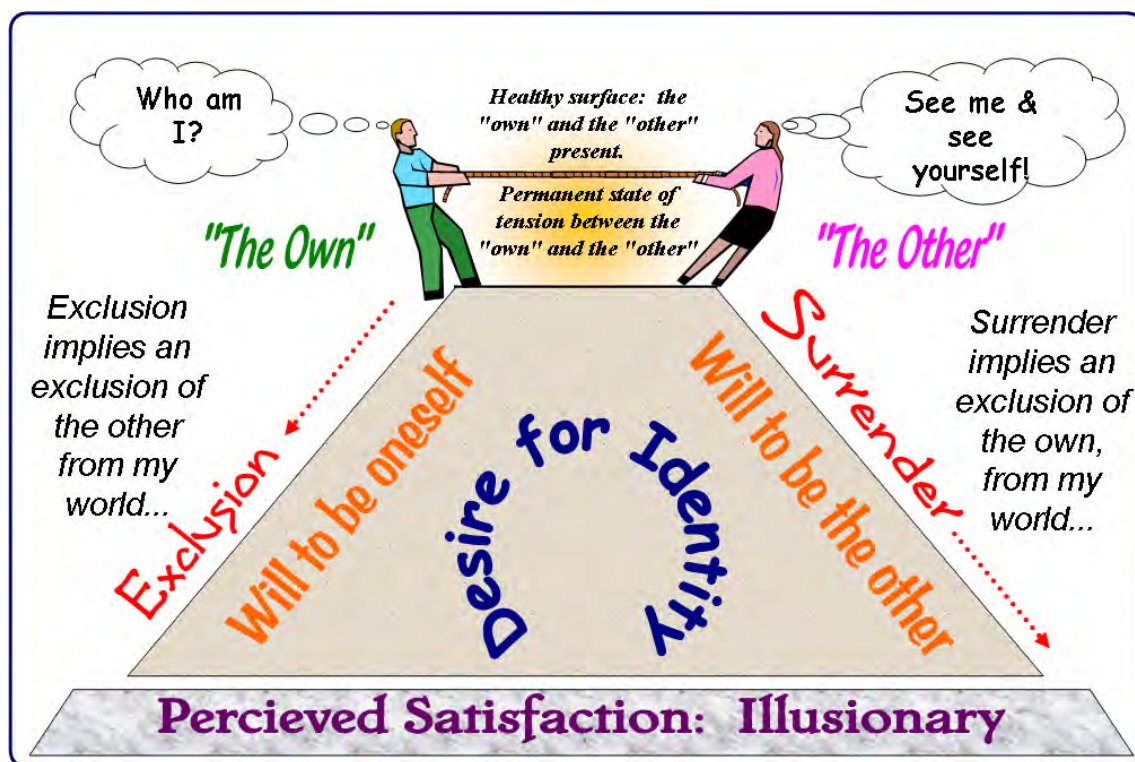


Figure 3.10 A person’s true identity can only become visible if the “own” and the “other” is present. Excluding the “other” or the “own” by surrendering leads to an illusory satisfaction.

Exclusion and Surrender

Volf and Gundry-Volf (1997:54) distinguishes between two manifestations of exclusion. On the one hand there is the purposeful and deliberate exclusion of others, and on the other hand surrender as form of exclusion. Surrender in this sense is not the same as the Scriptural idea of surrender. The parable of the Pharisee and tax collector may help to explain (Luke 18:9-14).

Purposeful And Deliberate Exclusion

On the one hand there is the purposeful and deliberate *exclusion* of the other from a person’s heart and world. When praying, the Pharisee is describing a person who has purposefully

excluded God (robbers, evildoers, adulterers). By rejecting God and his Law, these people live out their misdirected hearts' desires. They do not have a personal relationship with God nor do they heed his Law. By excluding God and his Law, their hearts become confused and incomprehensible. The result is an inability to find their true identity – their creational purpose. This may take place on a societal level (as was the case during Apartheid), or on an individual level (when a spouse dominates his partner). In dominating another within a relationship the aim is to affirm the “own” at the cost of the “other”. The dominating partner is in effect excluding everything unique about his partner. This includes everything that is perceived as a threat to his identity. The domineering partner wants the other to be and act like he does, so that he may feel safe and secure. By purposefully excluding the other, the domineering partner releases himself from any responsibility towards the other and therefore from giving himself. In his heart there is only room for himself.

Surrender As Exclusion

On the other side there is *surrender* as a form of exclusion. In the parable, the Pharisee typifies people who exclude God and others from their heart by surrender. It is true that he kept all the rules and some more (fasting twice a week), but he lacked a personal relationship. In his heart there was no room for God, only himself. Subsequently he did not have room for other people either (cf. his disdain expressed in thanking God that he is not like other men). He defined himself in God's terms, but in such a way as to exclude God – there was no personal relationship. As was stated above, the issue with sin is not that humanity did not want to work for God, but that they did not want God (see § 3.2.1). An amoral person's misdirected heart becomes visible in living by his own rules. However a person can live a moral life, i.e. live by God's rules, and still have a misdirected heart (no personal relationship with God). People, who purposefully exclude others, say: Leave me alone, I'll do what I want! Conversely, people who exclude others by surrender say: I'll do what you want, so leave me alone! In both cases the result is the same, a failure to comprehend one's true identity. Surrender as exclusion may also take place on a societal or individual level. A person or group surrenders by excluding the “own” and defining himself/themselves (usually negatively) only in terms of “the other.” Serious consideration needs to be given to whether or not the Afrikaans segment of the RCSA has fallen into the trap of surrender as exclusion (see § 5.5, *Proudly Dopper?*).

Scriptures Call To Surrender

The tax collector on the other hand exemplifies a Scriptural call to surrender. He understood something of his misdirected and dead heart. Standing to a distance and beating his chest he asked God to have mercy on him, the sinner. The word translated as “have mercy on me” means to “make atonement for” (Zodhiates, 2000). This God did in Christ (Hebrews 2:17). Christ stated that the tax collector went home justified before God. His personal relationship with God was restored. Whenever a person’s personal relationship with God is restored, their lives change (cf. Zacchaeus, Luke 19:1-10). The Scriptural call to surrender is not an act of exclusion, but of embrace. It is first and foremost the humble acceptance of God’s mercy in redirecting a person’s heart toward Him – the acceptance of a restored personal relationship with God. It is only through a restored personal relationship with God that a person can find his true identity.

Embrace

With regard to either exclusion or surrender the perceived satisfaction gained in terms of a person’s identity is illusory. The ideal is embrace. Embrace encompasses the act of deliberately accepting the other and allowing them to be part of the individual’s world. Volf and Gundry-Volf (1997:40) describes sin as exclusion. Selfish man excludes God and all others from his world. The essence of exclusion is complete selfishness. With regard to embrace, the issue for fallen man is not that he does not want a part of God or any other person. Selfishly fallen man does not want God or any other person *to have any part of him*. Fallen man is completely preoccupied with his own self-worth and selfish needs. This preoccupation gives rise to a conflict of interests, resulting in a myriad of transgressions committed against each other. These transgressions feed on themselves by becoming the grounds for retaliation. Fallen man is thus caught up in a cycle of self-destruction that will eventually lead to eternal death. The only way for this cycle to be broken is by an act of forgiveness (Volf & Gundry-Volf, 1997:56).

Atonement

God’s atonement in Christ is a grace filled act of embrace. At creation man lived in the presence of God: obedient to God’s creational order within a personal relationship with Him (*coram Deo*). Man understood his role and function, his identity was clear. With the fall this changed. Man deliberately turned his back on God, attempting to exclude God from his world. God responded by repositioning himself among men, in Christ (John 1:14). God

purposefully did not exclude humanity. Out of boundless love and grace, God embraced humanity (cf. Luke 15:20). Through God's threefold revelation, especially as expressed in Christ, humanity is continuously being confronted with God's love. God does not exclude humanity. Humanity is again confronted with a choice. They can again turn their back on God in Christ, i.e. continue to exclude God. Or they can surrender to God's grace (cf. John 3:17-19).

Personal Relationships

Accepting God's grace in Christ, humanity may again live in a personal relationship with God. Personal relationships are honest (realistic) relationships of embrace (not exclusion) wherein the truth is spoken in love. Within their restored personal relationship with God, people can see themselves in the light of who Christ is: broken sinners who rejected God, in need of salvation and restoration, but always beloved children of God. Living with the reality of the fall and God's restoration in Christ, it is in the tug of war, between man's old nature and his new nature (given in Christ), that a person's true identity again becomes clear. Humanity's true identity encompasses their creational purpose: to live within a personal relationship with God, obedient to his Law. Only in living from their true identity is humanity able to live coherently ordered and meaningful lives. A personal relationship is an honest relationship of embrace wherein the true identity of all the parties in relation is accepted and allowed to prosper. It is only within the context of personal relationships that discipleship is possible.

Restored relationships

Restored to their true identity, Kingdom citizens' restored relationship with God finds expression in a restored relationship with other people and creation. They no longer selfishly live for themselves, but as creative custodians cares for others and creation in accordance to God's Will.

3.3.3 Duties as a citizen of the Kingdom of God

A Mission To The World

In paragraph 3.2.3 it was stated that *missio Dei* encompasses the missionary dimension of the Church. The missionary intention of the Church becomes visible in *missiones ecclesiae*. *Missiones ecclesiae* are set on the purposeful redirection of *all of life* with regard to the

Kingdom of God. *Missiones ecclesiae* concerns direction: either towards the Kingdom of God or towards the Kingdom of Darkness. The borderline between these kingdoms centers on obedience to God, and is littered with a myriad of barriers. Things that make it hard to obey. These barriers are diverse including geographic, ethnic, cultural and other social aspects. Kingdom citizens, in following Christ's example, should not shun from crossing social and religious barriers in their *life as worship* (Bosch, 1991:86). Bosch (1993:18) says:

Mission takes place where the Church, in her total involvement with the world and the comprehensiveness of her message, bears her testimony in word and deed in the form of a servant, with reference to unbelief, exploitation, discrimination, and violence, but also with reference to salvation, healing, liberation, reconciliation and righteousness.



Figure 3.11 The Church's mission practice comprises the whole Church (believers everywhere, in all circumstances), in every facet of life; bringing the whole Gospel (the Good News of God's reign), to a broken world.

As an expression of *missio Dei*, mission practice consists of the whole Church, bringing the whole Gospel (God's reign with regard to all of life) to a broken world (see Figure 3.11). This is the essence of Reformed theology as kingdom theology (cf. Van der Walt, 2001:300).



Figure 3.12 In contemporary Western society, with its distinction between private religion and secular public life, *missiones ecclesiae* reverts to acts of proclamation and charity.

A believer's personal relationship with God must become visible in her relationship with the people around her. It is only within a personal relationship with God, that a believer can be obedient to God's Will. For this reason the believers should focus on the nurturing of personal relationships (see Figure 3.11). Personal relationships are not reserved for the church, as it is traditionally understood. The Church as Body of Christ does not only exist within a particular denomination. The Church exists wherever believers find themselves. With

regard to Figure 3.11 it is important to note that the Church is depicted as consisting out of the "church" and "Christian organizations". Van der Walt (2007:302) postulates that Christian organizations and institutions offer a better avenue for effectively reaching a secular society.

Distorted Mission

Within the context of contemporary Western society, with its dualistic distinction between private religion and secular public life, *missiones ecclesiae* sometimes regresses into "church" activities applicable only to the religious cultic facet of culture, or charity work. In this way the church's missionary intention becomes visible in programs of "proclamation/evangelism" and "charity/kindness" (see Figure 3.12). Usually these programs are executed by individuals sent by the church, with the aim of re-recruiting people into a cultic community that is aligned chiefly on their individual salvation and their pastoral care (Bosch, 1995:30). Within the parameters of these programs a small segment of the congregation is equipped for service in mission. The larger segment of the congregation becomes passive supporters of mission. Equipping the latter is mostly understood in terms of pastoral care and liturgy.

A Marginalized Church

In contemporary secular society the traditional churches has become peripheral in society (cf. Gibbs & Coffey, 2001:19). The reason for this is to be found in a dualistic worldview that divides reality in two separate spheres of life: facts and values, with religion only applicable

to private life (see Chapter 4). This worldview is prevalent among believers and unbelievers alike. Faith is “confined” to the private sphere of life. Churches are tolerated in public in so far as they can help with social welfare. The church may do charity work. In this way the life and world transforming power of the Gospel is undermined. Structural problems and sins imbedded in secular public life are left untouched by the transformational power of the Gospel.



Figure 3.13 By virtue of the fact that its members live, work and play in the world, the church is part of society, it is an expression of God’s mission.

A Two-Pronged Approach

Functioning within the prevalent dualistic worldview, the church’s mission has regressed to a two-pronged approach in doing mission (see Figure 3.12). Viewing the Gospel predominantly in terms of salvation, the church on the one hand focuses on proclamation. Even though contemporary society has relegated religion (and therein the church) to the private sphere of life, the church is allowed to address social issues (especially with regard to poverty). However, because religion is considered private, social issues are mostly addressed in terms of charity. The

structural misdirection resulting in the marginalization of people and their needs are mostly left unquestioned. As kingdom citizens believers are to question any social structure that negates the Word of God. The Church, as part of society, is called to transform all of society and culture from within.

An Integral View Of Life And Society

From the perspective of the church, the world is not something *out there* or *over there*. The church is *in this world*. *Missiones ecclesiae* cannot be reduced to church activities only in terms of proclamation and charity. The church in this world needs to equip its members to partake in society and culture as responsible citizens. This is especially urgent in the light of rampant urbanization and the many social problems it engenders. The problems in urban

centers are not simply and only to be remedied by “proclamation” and “charity”. The problems with regard to rampant urbanization are as much due to structural inadequacies as bad choices by individuals. Structure and direction is both in urgent need of reform. Within democracies this implies political and social participation on every level, by responsible citizens wanting to see God’s justice expressed in society. Urbanization is a social reality that needs to be addressed responsibly through active citizenship in obedience to God’s Will.

A Dysfunctional Worldview

The Church’s mission to the world is not something apart from the Church. It is most definitely not something *additional* that the Church needs to become involved in only through proclamation and charity. By virtue of the fact that its members live, work and play in the world, the Church is part of society, it is involved. The fact that dualism has resulted in the marginalization of the church does not abolish this reality. The Church, encompassing redeemed people, may *not be* effective in its calling to transform society, but this is not necessarily due to a lack of “proclamation” and “charity”. In general the Church’s inability to transform society can be attributed to one or two causes: disobedience and/or a dysfunctional worldview. Even though disobedience may play a role, it is the contention of this study that the Church’s inability to transform society may be attributed to a dysfunctional worldview. Living with a dualistic worldview believers are unable to live coherently and with integrity from their deepest held religious convictions (see § 4.2.3.5). Because they do not have an integral worldview, formed and informed by God’s threefold revelation, believers are unable to realize their calling as Kingdom citizens. Therefore the remedy is not to be found in an intensified call to “proclamation and charity”, but to a transformed worldview that leads to transformed habits, and subsequently a transformed society in all its aspects.

Kingdom Citizens Are Missionaries

God’s reign, effected through *missio Dei*, implies that *missiones ecclesiae* functions within the reality that every believer is a missionary. The Church as Body of Christ does not function within the religious facet of culture alone. The Gospel calls man not only to accept God’s reign with regard to the religious cultic facet of culture. God’s reign becomes visible whenever and wherever a believer lives in obedience to God, in every societal structure and facet of culture. All the Church’s activities have got a missionary dimension. Born from a personal relationship with God, *missiones ecclesiae* constitute the purposeful redirection of *all of life* in obedience to God’s Will. The missionary intention of the Church does not become

visible, primarily in programs designed to cross-perceived barriers (ethnic, cultural, geographic, religious, ideological and social), within the context of the religious cultic facet of culture alone. *Missiones ecclesiae* become visible wherever the Church (and therein the church), within the context of personal relationships, deliberately and effectively equips its members

to live from a Reformational worldview, as co-workers of God. God's mission is to his creation. He is intimately involved with it. Growing in a personal relationship with him and subsequently living in obedience to his Will, will always bring believers nearer to that which is important to God. Nearing God will always result in a closer relationship with God's creation in terms of caring and restoration. The primary manifestation of *missiones ecclesiae* is in personal relationships (across the whole spectrum of societal relationships and cultural facets), reflecting the believers' personal relationship with, and obedience to God, functioning as a medium for discipleship.

Border Traffic Defined...

Primarily crossing barriers between individuals, families, communities or societies with regard to race, geography, religion and other social issues does not constitute border traffic. Border traffic centers on obedience. Barriers may result from the structural aspects of creation (e.g. geography, race, etc.). It may also be due to structural differences with regard to culture. In other words with regard to the different ways people of different communities have given expression to the Cultural Mandate (e.g. difference in language, social habits, ways of expressing emotion, etc). The most profound barrier in terms of obedience is the *status quo*. Doing things the way they have always been done comes naturally to people. Change is hard and wearisome. The *status quo* is the most difficult barrier, because border traffic is always expressed in terms of direction. Border traffic takes place at that moment where individuals, families, communities or societies act in obedience or disobedience to

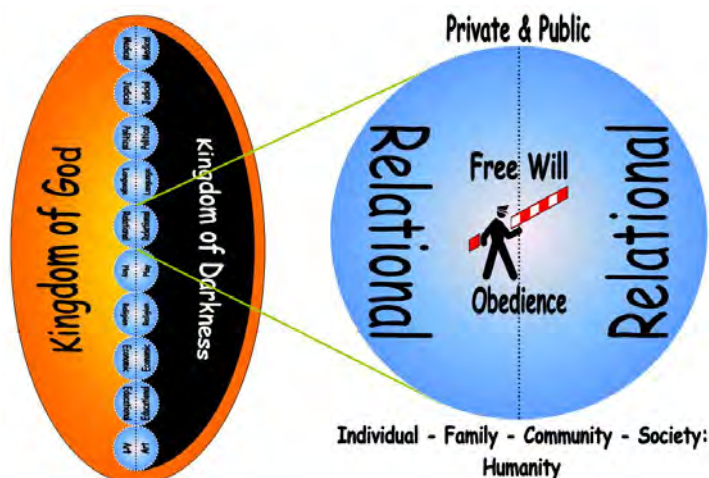


Figure 3.15 The border between the Kingdom of God and the Kingdom of Darkness centers on obedience. Living in a personal relationship with God, man is constantly challenged to give his life freely in obedience to God.

God, i.e. direct their lives towards or away from God. The borderline between the Kingdom of God and the Kingdom of Darkness cuts through every societal relationship and facet of culture in life (see Figure 3.15). It cuts through the life of individuals, families, communities and societies and concerns man's private and public life. Because God created man in His image, and gave them a free will, they have the ability to choose: to live for Him or against Him. Marshall and Gilbert (1998:32) explain:

No relation is of itself sinful, but sin corrupts every relation. No area of life is in itself out of the will of God, but we defy God's will in every area of life. It is not sin that gives freedom of choice. But it is sin that makes us take the wrong path. Hence what we need is *not* to be rescued from this world, not to cease being human, not to stop caring for the world, not to stop shaping human culture. *What we need is the power to do these things according to the will of God.* We need to be redeemed.

In Christ, humanity is again set before a choice: to freely turn to God and obey his Will, or to freely reject God and his reign.

Barriers Not A Grounds For Exclusion

Defining border traffic in terms of obedience does not negate the reality of perceived difference in cultural content (barriers). Faced by perceived differences a believer is set before a choice to either embrace or exclude the other. Embrace leads to the fostering of personal relationships that serves as medium for discipleship –to *follow my example as I follow the example of Christ*. Exclusion destroys any possibility of the formation of personal relationships. Understanding that differences do not constitute a ground for exclusion is fundamental to the Church's contact with the world. God loved believers while they were still sinners (Romans 5:8). Christ spent his time with sinners and tax collectors, because he came to seek those who where on the wrong path (Matthew 9:10-13). The perceived difference between the "saved" and "unsaved" also does not constitute a ground for exclusion. Like Christ, believers are to make the best use of every opportunity to build relationships that makes discipleship possible. This is not always easy and may at times be dangerous. For this reason believers are warned to be careful, lest they themselves be tempted (Galatians 6:1).

A Continuous Struggle With The Old Self

Whenever a believer becomes disobedient to God's Will, he chooses to direct his life in the service of the Kingdom of Darkness. As stated above, this may be due to disobedience or a

dysfunctional worldview. Crossing the border in this way does not jeopardize a believer's salvation, but it seriously hampers his effectiveness as creative co-worker of God (2 Timothy 2:20-21). Struggling with sin (in public and private), the battle between the old and new man, is an integral part of life for the believer in the time before Christ's second coming (Romans 7:21-25). Kingdom citizens are called to not be overcome by evil, but to overcome evil with good (Romans 12:21). Believers may also through their negligence or unwillingness to strive for God's Kingdom, promote the cause of the Kingdom of Darkness. By refraining from going forth and creating culture and reforming society in obedience to God's Will, a Kingdom citizen approves the *status quo*. Accepting a distinction between a private religious life and secular public life, believers unavoidably promote the cause of the Kingdom of Darkness. Kingdom citizens are called to judge against evil in their society and to actively engage in the transformation of their society in the light of God's Will for creation.

Transformation Of All Of Life

A Reformational worldview is set on the application of God's truth for all of life. When Christ commanded his disciples to teach the nations to obey all He commanded, He intended his followers to keep the commands given in the Sermon on the Mount (Matthew 28:20). Bosch (1991:70) states that Christians' failure to live according to the standard of the Sermon on the Mount, does not absolve them from the challenge to do so. Thus it is in God's transformation of the believer's mind, that the individual's life, given as a sacrifice, is transformed through obedience (Romans 12:1). In this way society is eventually transformed as believers create and reform cultural content in obedience to God's Will. *Missiones ecclesiae* are directed towards a purposeful expression, in all facets of life (in word and deed) of the Lordship of Christ. The context for the Church's mission activities is personal relationships. Bosch (1987:16) describes the proclamation of the Gospel as:

...that dimension and activity of the church's mission which seeks to offer every person, everywhere, a valid opportunity to be directly challenged by the gospel of explicit faith in Jesus Christ, with a view of embracing Him as Savior, becoming a living member of his community, and being enlisted in His service of reconciliation, peace and justice on earth.

Making disciples is an invitation to *follow my example as I follow the example of Christ* – an invitation to become a citizen of the Kingdom of God.

Intimate Relationships Fosters Discipleship

“Discipleship is obedience to God in all things, because Christ is Lord of all” (Dunahoo, 2005:13). Christ said that those who obey his commandments are the ones who love him, and He and the Father will love them (John 14:21-24). It is important to remember that obeying Christ’s commandments is not a prerequisite for salvation. Salvation is through grace alone (Ephesians 2:8). To live in a personal relationship with God is to walk as Jesus did (1 John 2:6). Following Christ’s example, believers obey God’s Will, which become visible in a life of good works. Believers derive peace and meaning from their personal relationship with God. Flowing from their personal relationship, believers direct their lives in obedience towards God, and so witness to the reality of God’s coming Kingdom. Through all of life being lived in obedience to God, people are drawn to God. However the believer is not the source of the witness, only the locus thereof. Newbigin (1996:120) demonstrates this principle thus:

The light cast by the first rays of the morning sun shining on a company of travelers will be evidence that a new day is coming. The travelers are not the source of that witness, but only the locus of it. To see for oneself that it is true, that a new day is really coming, one must turn around, face the opposite way and be converted. And then one’s own face will share the same brightness and become part of the evidence.

It is only within the safety of their personal relationship with God and through lives directed towards God in obedience, that believers are effective witnesses to the coming Kingdom.

A disciple does not only follow Jesus, but has a heart for the things that God does in all of life (Dunahoo, 2005:40). As such discipleship is concerned with all of life in the light of *missio Dei*. Developing a self-conscious worldview is an integral part of the disciple-making process (cf. Dunahoo, 2005:72). In the process of being a disciple and making disciples, a believers’ worldview should correlate more and more to God’s threefold revelation. Discipleship may thus be described as the reorientation of a person’s worldview and habits within the safe bounds of personal relationships – with God and other people.

A War Between Kingdoms

In the time before the second coming of Christ there is a constant war between the Kingdom of God and the Kingdom of Darkness. Van der Walt (2006:46) states that in the light of this war all believers are soldiers in the active service of God. Kingdom citizens, those who obey

God's commandments and hold to Jesus' testimony (Revelation 12:17), are called to stay on their post, equipped with the full armor of God (Ephesians 6:10-18). Believers' struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Ephesians 6:12). As Kingdom citizens, believers carry an enormous responsibility. However, the ability to obey and endure sprouts from a personal relationship with God. For this reason Paul prays (Ephesians 1:17-19):

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.

Within their personal relationship with God, believers get to know God, and grow in their understanding of the hope to which God has called them, the riches of his glorious inheritance in the saints, and the power at work in them. It is also within the bounds of their personal relationship that believers are assured of being God's children (Romans 8:15-16). Subsequently it is within the bounds of their personal relationship with God, that believers are disciplined by God – made into the image of Christ (2 Corinthians 3:18). The Holy Spirit, as Counselor, teaches and reminds believers of all that Jesus had said. Resulting from their personal relationship with God, believers as creative co-workers with God, continuously engage the world in such a way as to say: *follow my example as I follow the example of Christ.*

Radical Times Demands Radical Obedience

Christ proclaimed that He was the way and the truth and the life. No one can come to the Father if not through him. Knowing Christ is to know the Father (John 14:6-7). Christ purposefully engaged in personal relationships in order to show his followers how to live in a personal relationship with God and others – Christ made disciples. However, following Christ necessitated a radical redirection of life in obedience to God (Luke 9:57-62). Paul's life is a good example. When calling Paul, Christ says that *He* will show Paul how much he must suffer for his Name's sake (Acts 9:16). Paul was to follow in the footsteps of Christ, who was obedient unto death (Philippians 2:8). For Paul, restored in his relationship with

God, this does not become a bane. Being compelled by the love of Christ (2 Corinthians 5:14), Paul, seeing life from God's perspective, considered everything a loss compared to the surpassing greatness of knowing Christ Jesus as Lord.

Having tried to please God through his own works, Paul at first excluded Christians to the point of persecuting them (Acts 8:1-3). After meeting Christ, Paul saw everything he previously considered as valuable; to be rubbish in order that he may gain Christ (Philippians 3:8-9). In Christ, Paul becomes the one who does not seek his own good, but the good of others so that they may be saved (1 Corinthians 10:31). For Paul Christ was the glory of God. Within the bounds of his personal relationship with God, Paul was able to endure many "barriers" (2 Corinthians 4:7-11), and still call on others to imitate him as he imitates Christ (1 Corinthians 4:10-16). Within the safety of his personal relationship with God, Paul's life and ministry transformed lives and society. Being a Kingdom citizen and following Christ, demands radical obedience, manifested in a deliberate redirection of all of life in accordance to God's Will, so that God's Kingdom may become visible and His glory be magnified.

3.4 CONCLUDING SUMMARY

A Reformational worldview accepts the sovereignty of God and his reign effected as *missio Dei*. Believers as Citizens of the Kingdom of God are all missionaries, called to active service as creative co-workers of God in *missio Dei* – encompassing both creation and salvation. Their service sprouts from a personal relationship with God and becomes visible in personal relationships with other people that act as a matrix for discipleship.

Equipped with a Reformational worldview, citizens of the Kingdom of God are to live in obedience to God *in all* facets of life. All the while engaging the world by building personal relationships conducive to discipleship – *follow my example as I follow the example of Christ*. In this, the church must support believers through care and edification. Functioning within the religious cultic facet of culture, the local church serves as an instrument for equipping (through care and edification) in the light of the centrality of Christ. The church does not only have a cultic function in terms of liturgy and pastoral care. The church exists as servant of the Body of Christ, actively equipping believers with a Reformational worldview – from which flows a life as worship, everyday in every situation. By living from a Reformational

worldview, born from a personal relationship with God, transformed believers transform society.

3.5 WHERE TO FROM HERE?

Given the contours of a Reformational worldview the following issues need to be addressed:

- What constitutes the basic worldview in contemporary Western society? This is addressed in Chapter 4.
- How can the church (through care and edification) equip believers for their task in contemporary society so that the transformation in the individual's life becomes visible in society? This issue will be addressed in the remainder of the study.

CHAPTER FOUR

SOCIETY IN REBELLION

Aim of Chapter

The aim of this chapter is to explore the contours of the contemporary Western worldview. Attention is given to Western society's worldview development with reference to the dualism inherited from pagan Greek and Roman culture, and how this has become imbedded in the dominant contemporary paradigm. Attention is given to the type of society this has given rise to. Christianity's dualistic response and the Reformational Alternative are examined. And lastly attention is given to the context of contemporary society: a global village. These aspects converge in post-modern society to form a dominant worldview matrix accepted by most and influencing all members of society (even minorities holding to other beliefs).

Chapter Outline

- 4.1 Introduction
- 4.2 Dualism: an obstinate heritage
 - 4.2.1 Pre-Synthetic Thought
 - 4.2.1.1 Paganism Defined
 - 4.2.1.2 Plato
 - 4.2.1.3 Aristotle
 - 4.2.1.4 Comments
 - 4.2.2 Synthetic Thought
 - 4.2.2.1 Synthetic Thought Defined
 - 4.2.2.2 Christianity and Paganism
 - 4.2.2.3 Augustine of Hippo
 - 4.2.2.4 Thomas of Aquinas
 - 4.2.3 Anti-Synthetic Thought
 - 4.2.3.1 The Renaissance and Reformation
 - 4.2.3.2 Anti-Synthetic left: Enlightenment and Romanticism
 - 4.2.3.3 Society In Rebellion: The Modern And Post-modern Response
 - 4.2.3.4 Christianity's Dualistic Response
 - 4.2.3.5 Anti-Synthetic Right: Reformational Alternative
- 4.3 Context: A Global Village
 - 4.3.1 A Flat World

- 4.3.2 Popular Culture
- 4.3.3 Change
- 4.3.4 Lifelong Learning
- 4.3.5 Community
- 4.4 Concluding Summary
- 4.5 Where To From Here?

4.1 INTRODUCTION

Rebellion Entrenched

Cragg (1998:10) considers contemporary society to be *urgently singular* and *critically plural*. In a secularist society all religions are placed in the same corner, as their relevance for modern life is being questioned. Yet at the same time, all views seem to be accepted. In a post-modern society everything goes, except perceived intolerance (that is, any claim to absolute truth or authority). This results in a *de facto* negation of the Gospel, which claims absolute authority in Christ (John 14:6). The primary and dominant worldview of the last several centuries is yielding to a new worldview with distinctive cultural content (Conder, 2005:19; Vorster, 1999:104).

It will be argued that contemporary society's dominant dualistic worldview is inherently neo-pagan. Subsequently it has resulted in a society and culture (structure) that not only encourages rebellion against God (direction); but has rebellion structurally entrenched through the concept of private religion. Furthermore, most of contemporary Christianity exhibits a syncretistic dualistic worldview, which leaves it incapable of transforming society with regard to structure and direction.

4.2 DUALISM: AN OBSTINATE HERITAGE

Dualism may be described as the bifurcation of reality into two realms. It is a way of understanding reality, born out of paganism. Dualism inevitably results in a negation and distortion of the Gospel. Irregardless, it functions as a dominant theme in contemporary Christian and secularist thought. Dualism entered Christianity as a result of a synthesis between non-Scriptural and Scriptural themes. Working from a reformational worldview Vollenhoven (2005:29) distinguishes three stages with regard to syntheic thought:

- The Pre-Synthetic Period (from the beginning in ancient Greece to about 50 A.D.);
- The Synthetic Period (from 50 A.D. to approximately 1550 A.D.); and
- the Post-Synthetic Period (everything after 1550 A.D.)

The error in dualism is that an ontological (or structural) character is ascribed to what should be a religious (or directional) antithesis between obedience and disobedience to God (Van der Walt, 2001a:7). Thus everything in culture (behavior and products, cognitive and physical) that is related to the sacred (church/religion in a cultic sense) is considered good by nature. This is deemed the sphere of Grace where obedience and disobedience to God matters. Everything else in culture that is not related to the sacred is considered to be of less importance or even evil by nature. This represents the sphere of Nature where obedience or disobedience to God does not really matter. This is true of the Christian synthetic thought, where the sphere of nature is considered to be of less importance or evil. It is also true of Anti-Synthetic Left thought where the sacred is considered to be of less importance or irrelevant. Dualism always result is a loss of coherence and integrity in life.

The dualism prevalent in contemporary society has its roots in the pagan philosophy of Plato. Augustine of Hippo incorporated his dualism (Sacred/Spiritual & Profane/Physical) into Christian thought. The Sacred was superior and dominated the Profane. Thomas of Aquinas incorporated Aristotle's philosophy into the already existing dualistic system. The contention was that supernatural Grace, understood by faith-guided reason, completed the Natural realm, wherein unaided reason was self-sufficient.

Eventually Aristotle's philosophy was incorporated into a modern neo-pagan worldview. Unaided reason was self-sufficient to understand purpose in the spiritual realm of religion and morality, as well as in the physical realm perceived by the senses. Nature as it were, ate up Grace. In contemporary society, Kant's dualism (Practical Reason & Pure Reason) became a distinction between the realms of Values and Facts.

During the 16th century, anti-synthetic thought found expression in two distinct directions. Anti-Synthetic Left thought eventually rejected God's reign and authority completely. Humanity was considered autonomous, capable of determining and realizing their own destiny, without reference to God or his Law. Anti-Synthetic Left thought, embodies a neo-pagan worldview. Anti-Synthetic Right thought, found expression in an integral

Reformational worldview, embodying a desire and drive to be obedient to God in all of life. According to the integral Reformational worldview, all of creation was created good (structurally), but distorted by sin (directionally). The prevalent dualism is rejected. Grace enters creation to redirect and reform it.

Dualism's path in Western society may be summarized as depicted in Figure 4.1 (see overleaf).

4.2.1 Pre-Synthetic Thought

4.2.1.1 Paganism defined

Religion concerns man's relationship with God. More specifically, Fowler (2008:14) states that religion pertains to the communally expressed answer to: "What is the ultimate source of coherent order and meaning?" In ancient times religion was not always presented as religion (in the cultic sense).

Ancient Greek and Roman society, organized their "religious" answer in a popular cultic answer in terms of myths (about the Gods, Zeus, Apollo, etc.) and cultic observances. However their "religious" answer was also formulated in terms of an elite intellectual answer (philosophy). Contemporary Western society's worldview has its roots in this philosophical religious answer of *pagan* Greek and Roman culture.

In order to understand Western society's neo-pagan roots it is necessary to understand paganism. After the fall, man's relationship with God was destroyed, and man became unable to know God. Paganism is an attempt answer the "religious" question without God. Revelationally, God is the only source of coherent order and meaning. Ultimately man can only live a life of order and meaning (shalom) in accordance to God's revealed norms. Paganism rejected the sovereign God. Subsequently there is no need for the Law as love command, existing as the boundary between God and cosmos. Therefore the positive law that bridges the love command and life is not necessary. Paganism explains reality by only dealing with God's revelation in creation, i.e. with the cosmos and its structural law.

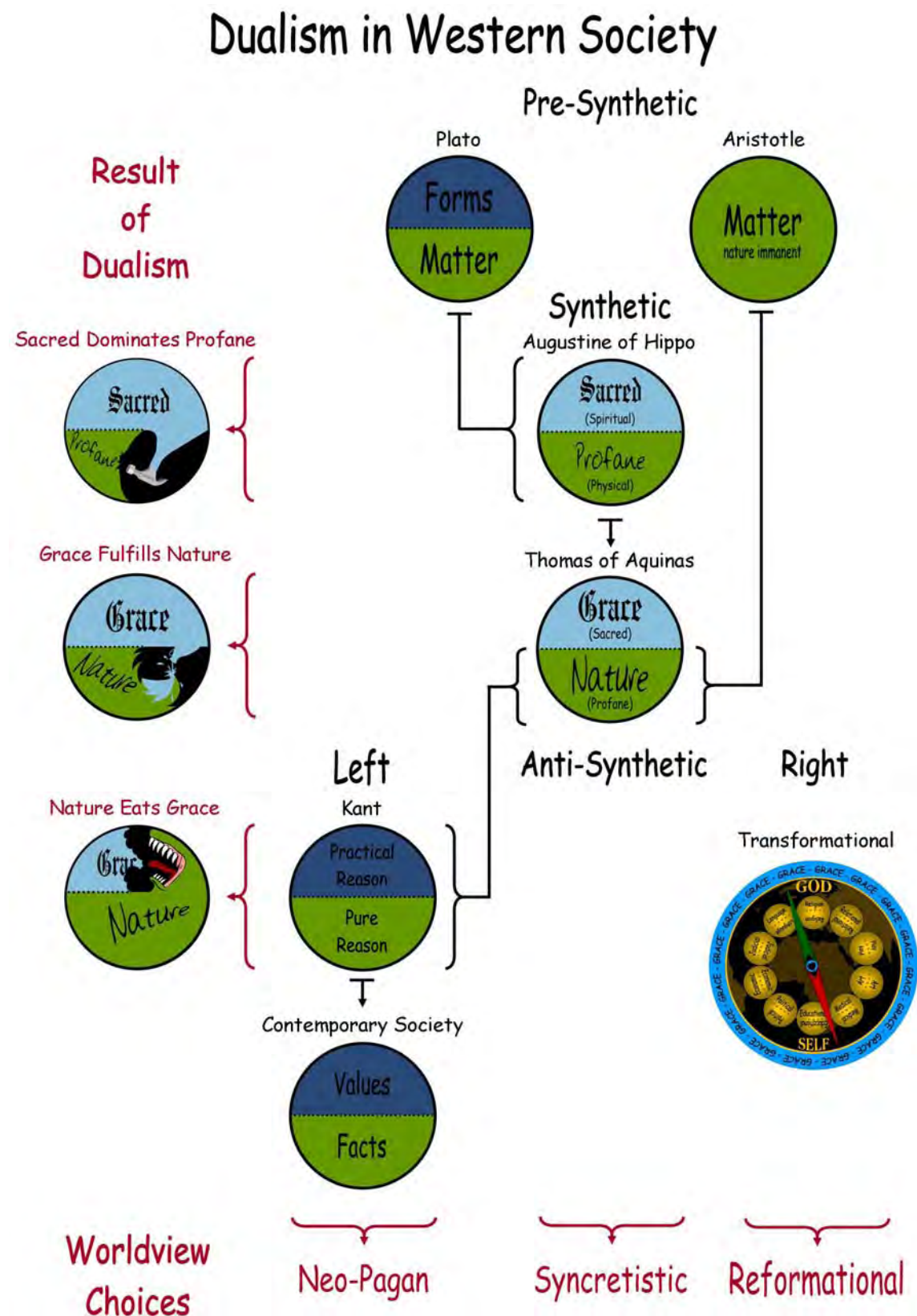


Figure 4.1 Dualism in Western society has resulted in a distortion and negation of the Gospel. In contemporary society, believers need to choose between a dualistic modern (neo-pagan) worldview; a dualistic Christian (syncretistic) worldview, or an integral Reformational worldview set on the transformation of all of life.

Having had no access to God's revelation in Scripture and Christ, paganism functioned without the Gospel's reality of creation, fall, and restoration. Because of this, creation was subjected to further deformation. Because God's revelation in Scripture and Christ was absent as ultimate source of order and meaning, man as the crown of the cosmos, becomes an insoluble riddle (Vollenhoven, 2005:30). Whenever the love command (which speaks directly to man's heart) falls away, man's heart no longer makes sense. Humanity thus loses direction and meaning in life.



Figure 4.2 Paganism rejects the sovereign God, his Law as love command and the resulting positive law. It tries to explain reality by only dealing with a cosmos and structural laws. The result is that man's heart becomes incomprehensible; he loses meaning and direction in life.

Greek and Roman philosophers located the ultimate source of order and meaning in a rational principle, knowable only to the human intellect (Fowler, 2008:14). The two most influential philosophers in ancient Greece are Plato and Aristotle.

4.2.1.2 Plato (422-347 B.C.)

Answering the question as to what is the ultimate source of order and meaning, Plato must answer: "the world of Forms, comprehended by Reason". Plato divided reality into two worlds. The one was a world experienced imperfectly through the senses, consisting of eternal Matter that changed continuously. Material objects (animals, men, houses, etc) exist as imperfect copies of the ideal Forms (shadows against a cave wall). The primary or real world existed as a transcendent world of eternal Ideas or Forms, accessible through the human intellect or reason (Fowler, 2008:14). Real and perfect objects only existed in the world of Forms/Ideas. Plato considered knowledge about the world of Forms/Ideas as the only true form of knowledge man had to aspire to. Knowledge about the material world was inferior; at best an opinion, at worst ignorance (Sproul, 2000:35). Plato divided reality into a spiritual

(superior, good) part and a material (inferior, bad) part (Pearcey, 2004:75). The upper story, encompassing a world of Forms/Ideas, had its apex in the Ideas of Goodness, Truth and Beauty. The inferior lower story encompassed Matter, which exhibited chaos, disorder and irrationality. The inferior world of Matter was subsequently identified as a source of chaos and evil. Through Plotinus and then Augustine, Plato's dualism would exert considerable influence on Christianity.

4.2.1.3 Aristotle (384-322 B.C.)

Aristotle, a student of Plato, rejected Plato's two-world thesis, and opted instead for a unified world wherein eternal Forms (innate potentiality) existed simultaneously with eternal Matter. Aristotle taught that substance (Matter) continually strived towards achieving an innate potentiality (Form). A chicken's egg has the potentiality to become a chicken, not a goose or a cat. Due to unforeseen circumstance the egg may not reach its full potential (it may be eaten) (Gaarder, 1999:92). The nature of things – its specific *telos*, goal or purpose - was innate. The goal or purpose of things in the physical world was thus not determined by an external source. There was no sovereign God, or Law as love command in the sense that Scripture reveals. Aristotle rejected the teleological evolutionary view that things are the result of a creative transcendent rational soul. He also rejected the indeterminate evolutionary view that things were the result of a totally random mechanical process. For Aristotle there is neither evolution nor creation: the world is eternal and fixed. Matter is a capacity to become what it already is potentially (Bodéüs, 1999:59).

Aristotle, like Plato, had a very positive view of man's reason. However, Aristotle rejected Plato's negative view of man's senses. To Aristotle man's reason was completely empty until he has sensed something (Gaarder, 1999:91). With his innate ability to reason man then formulate categories in response to what he has experienced through his senses. Forms or Ideas thus encompassed the nature of things, experienced through the senses, and categorized with Reason. Forms merely encompass the shared characteristics of a reasonably defined specific category (e.g. after seeing several horses, the idea "horse" is formed) (Gaarder, 1999:91).

Aristotle's work represented a comprehensive pagan system that included philosophy, ethics, aesthetics, science and politics. After being "lost" for a few centuries, it would find its way

back into Christian Europe via the Muslim world (cf. Vollenhoven, 2005:66). Aristotle's system presented a serious challenge to Christianity, causing much confusion among Christian scholars (Pearcey, 2004:78). It would befall Thomas of Aquinas to create a synthesis between Aristotle's works and Medieval Scholasticism. Aristotle's work would be incorporated into an already existing dualistic framework during the late Middle Ages.

4.2.1.4 Comments

The intellectualized religious answer of pagan Greek and Roman society would have a profound influence on the development of Western society's worldview. Plato's two-world reality of Forms and Matter would eventually result in a secularist society where the "superior" upper story would encompass a world of values, relegated to private life with little or no influence on public life. The dominance of man's ability to reason, in defining the ultimate source of order and meaning, would lead to an undervaluation of the emotional in religion. In contemporary Western society this would lead to an irrational and subjectivist approach to religion. Defining religion in terms of the answer to the question of *what is the ultimate source of order and meaning*, contemporary society considers all and every answer to be equally valid.

4.2.2 SYNTHETIC THOUGHT

4.2.2.1 Synthesis Defined

Synthetic thought is defined as any synthesis between non-Scriptural and Scriptural themes. In antiquity synthetic philosophy first appeared with regard to the Old Testament. Jewish thinkers who came into contact with Hellenistic philosophy, mixed themes from the latter with themes from the Old Testament. Some of these works, such as that of Philo of Alexandria, would prove influential in later forms of Synthesis in Christianity (Vollenhoven 2005:61).

4.2.2.2 Christianity and Paganism

As stated above, religion is the answer to the question: What is the ultimate source of order and meaning? Pagan Greek and Roman society answered this question in terms of philosophy (elite intellectual) and popular polytheistic religion (cultic). From its start Christianity rejected the popular polytheistic religion of Greek/Roman society. However, as it moved into

the mainstream of Roman society, Christianity accepted pagan philosophy, presented as an intellectual system without “gods”, as a valid framework within which the Christian faith could be intellectually defined and defended (Fowler, 2008:15). By using this pagan framework the Church Fathers inadvertently reshaped the Christian faith within the framework of Greek/Roman philosophy. The most prominent method by which this synthesis was accomplished was the eisegesis-exegeses method (Vollenhoven, 2005:62). Un-Scriptural ideas were read into Scripture (eisegesis) and then, adorned with biblical proof, read from Scripture (exegeses). In this way nearly every Hellenistic conception acquired a Christian analogy. These pagan conceptions would lead to a myriad of controversies such as Arianism, Nestorianism, Monophysitism, etc. (cf. Walker, 1992:131; 166; Mohammed, 1999:27; Denny, 1994:54).

4.2.2.3 Augustine of Hippo (354-430 A.D.)

The most influential Christian scholar with regard to the prevailing synthesis between pagan and Scriptural themes was Augustine of Hippo (Fowler, 2008:15). He used the philosophical framework of the Roman philosopher Plotinus to defend and expound the Gospel (Fowler, 2008:16).

Plotinus’ Philosophy

Plotinus (A.D. 204-270) wanted to revive Plato’s philosophy as an alternative to Christianity. He modified Plato’s philosophy in order to address the Christian concept of salvation (Sproul, 2000:55). Plotinus’ philosophy is named Neoplatonism. Like Plato, he saw the transcendent world of Ideas as the source of the ultimate answer to order and meaning. For Plotinus the world of Ideas was pure and spiritual, as apposed to the incurably corrupt world of the senses (physical world). Redemption was to be found in the release of the soul from the imprisonment in the material body so as to find freedom in a transcendent heaven (Fowler, 2008:16).

Augustine

After converting from Neoplatonism to Christianity, Augustine did not give up all the elements of Platonism (Pearcey, 2004:77). He still divided reality into a sacred (spiritual) and profane (physical) world. Augustine accepted the concept of a “dual creation”. God first

created the immaterial world and thereafter the material world. Even though he affirmed the goodness of creation, his dualistic view of reality undermined the integrity of his worldview. His dualistic view of creation unavoidably led to a dualistic view of Christian life. Augustine was disposed to an ethic of asceticism, based on the assumption that the physical world and bodily functions were inherently inferior and a cause of sin. For Augustine ordinary work was inferior to the contemplative spiritual life of prayer and meditation (Pearcey, 2004:77).

Effects Of The Sacred/Profane Dichotomy

From the forth to the twelfth century, Augustine's Neoplatonic framework was the dominant framework for the formulation of the Christian faith. On the surface it appears as if God's revelation is the ultimate source of order and meaning. In reality the ultimate source was Revelation, dualistically applied by man. Life and society was structured according to a sacred/profane dichotomy with profound effect. "Ordinary" life and lives were devalued and deformed by this dominant unbiblical "Christian" worldview.

In the wake of the barbarian invasions, the traditional civil authority structures of the Empire crumbled. The church filled this vacuum and provided much needed structure and authority in society. Belonging to the sacred realm of reality, the papal office would grow in stature and influence to eventually challenge monarchical authority (conflict between church and state). Ordinary life was inferior to superior church life. Entering church office was considered spiritually superior and therefore more important than lay work and life.

Because God did not institute dualism, it places man in an authoritative position. Man must define the line of demarcation between the sacred and profane realms of life. This always robs man of the ability to live with integrity before God in the world. Having the perceived authority to move the line of demarcation, man does so, to serve his purposes – with destructive effect.

The Crusades is an excellent example of the destructive effect of the sacred/profane dichotomy. Astounding injustice and brutality was justified during the Crusades in the service of the superior sacred realm. Only the first of eight Crusades succeeded and in 1099 Jerusalem was captured and the Muslim and Jewish populations massacred (Mansfield, 2003:20). Jerusalem was eventually lost to the Muslims and the Crusades degenerated into intra-Christian wars against the enemies of the papacy (McKay *et al.*, 1992:366; cf.

Mohammed, 1999:35). Later, in spite of the general poverty, large sums of money and resources would be spent on building enormous cathedrals. Whilst Augustine's Neoplatonic dualism prevailed, the sacred realm tended to dominate the profane realm, to the latter's disadvantage. One can only speculate as to the difference an integral biblical worldview would have made in medieval society.

4.2.2.4 Thomas of Aquinas (1225-1274 A.D.)

In the twelfth century Augustine's Neoplatonism was replaced by the Aristotelian based system of Thomas of Aquinas.

Aristotle Rediscovered

After Emperor Justinian closed Plato's Academy in Athens in 529 A.D., Western Civilization's worldview was for the most part "Christian" (Gerson, 1999:102). But for the Christianized Neoplatonism prevalent in the dominant worldview, much of the pagan intellectual systems were "lost" to the West. However, Aristotle's works survived in Jewish and Arab hands, and through the Crusades was reintroduced into the West. Aristotle's prodigious works greatly impressed Christian scholars. They, like their Muslim contemporaries, tried to accommodate Aristotelian philosophy, and thus developed an intellectual schizophrenia (cf. Pearcey, 2004:78).

Incompatible Truth Claims

Aristotle's idea of purpose as immanent in creation was incompatible with the belief in creation, whereby a sovereign God gave purpose to life and existence. Islamic philosophers had already synthesized Muslim theology and Aristotelian philosophy within a theory of "double truth". Accordingly something may be true in theology (faith) and false in philosophy (reason), or vice versa (Sproul, 2000:68). Christian scholars also began to accept a double truth, e.g. Aristotle's premise that the world was eternal *and* Scriptures revelation that it was created. Because of the double truth theory the Christian dichotomy between sacred (spiritual) and profane (physical) threatened to degenerate into a separation. To prevent this, Aquinas labored profusely to combine Christian theology and Aristotelian philosophy into a single synthesis, known as Thomism (Fowler, 2008:16).

Thomas' Synthesis

Augustine's Neoplatonism, following Plato, had a negative view of the material world of the senses. Thomas, following Aristotle, took a more positive view of the material world. However, functioning within the existing Christian dichotomy, Thomas divided reality into two realms, that of Nature and Grace. Aristotle's work was thus incorporated into an already existing dichotomy and assigned to the realm of Nature.

Thomas believed that philosophy and theology played complementary roles in the quest for truth. He accepted that all knowledge, both in Grace and Nature, was dependent on God's revelation. Grace was dependent on revelation in Scripture, and Nature on revelation in creation (Sproul, 2000:69). Although they were distinct realms, Grace and Nature could not be separated. Nothing in the realm of Nature (Natural Theology) could be inconsistent with the realm of Grace (Theology), which gave the fullest understanding of truth (cf. Fowler, 2008:16). Thus Grace fulfills or completes Nature (Sproul, 2000:69).

The Realm of Nature

"Nature" in Thomas' scheme represents Aristotle's concept of "the nature of a thing". "Nature" refers to a thing's ideal or perfect form, immanent in creation (Pearcey, 2004:78). Thomas restricted Aristotle's concept of the "nature of things" to the lower story. The realm of Nature encompassed God's creation perceived by the senses, which was considered fundamentally good but distorted by the fall. Science, philosophy, politics, issues of society and everyday life – everything that is in contemporary society described as belonging to the secular area of life – where assigned to the realm of Nature. In this realm "the light of reason" guided everyone, regardless of faith (Fowler, 1980:2). Revealed knowledge, in the realm of Nature, was systemized in Natural Theology, accessible to man, through unaided reason (independent of faith) (Sproul, 2000:69). Unaided reason was thus a valid (ultimate) source of order and meaning, but incomplete with regard to matters of faith.

The Realm of Grace

The Scripturally revealed truth that everything was created to exist in relationship with God is not reasonably evident from Nature. Unaided reason needed supernatural Grace – faith guided reason in the upper story – to be complete. The realm of Grace encompassed all matters regarding the Christian faith, teaching and theology. It included matters referring to the church, matters of devotion and of worship (Fowler, 1980:2). Things pertaining to the

realm of Grace were systemized in Theology through faith-guided reason. Philosophy was tolerated as the “handmaiden” of the “queen of the sciences” – Theology (Spykman, 1992:21). However, accepting that the Nature of things (its ideal form or purpose) was immanent in creation, the world did not, in effect, need God to reach its full potential. This created a tension between the realms of Grace and Nature that would lead to the eventual demise of Thomas’ synthesis.

Effects of the Grace/Nature dichotomy

In Thomas’ dualistic paradigm, Grace fulfilled or completed Nature. However, even though, it was claimed that both realms was depended on revelation (one in nature the other in Scripture), they functioned from apposing presuppositions. In the Realm of Grace, revelation provided the purpose for life and existence. In the realm of Nature, this purpose was immanent and discernable with unaided reason. This gave rise to tension and the rivalry between the realms of Grace and Nature. Furthermore, dualism always leads to a loss of integrity. Due to widespread ecclesiastic corruption, the church was in danger of loosing its prominent position in Western society. The tension and loss of integrity resulting from the dualistic view of reality would come to a head with the Renaissance and Reformation - with profound effect on society.

4.2.3 ANTI-SYNTHETIC THOUGHT

4.2.3.1 The Renaissance and Reformation

The Renaissance

The Renaissance encompasses the rebirth of “secular” learning and a quest for knowledge within the profane realm of Nature (Brown, 1990:143). The movement was driven by a renewed faith in the human person, his ability to reason, to expand the frontiers of knowledge, and to enrich the world with artistic and technological endeavor (Fowler, 2008:18). Reaching back to Antiquity, the movement may be seen as a continuation of Aristotle’s principle of the nature of a thing – immanent in creation – accessible through unaided reason. In the search for knowledge and truth, the point of departure changed from God to man. Man could formulate his own purpose by unaided reason, apart from revelation and the church. The

Christian synthesis that dominated society came to an end as reason (in the realm of Nature) began to split away from faith (in the realm of Grace) (Pearcey, 2004:101).

The Reformation – An Attempted Break With Dualism

The Reformation came about, in part, due to the renewed scholarly endeavors of the Renaissance. The critical study of ancient texts in turn helped to facilitate the study of the Scriptures and the Church Fathers (Brown, 1990:145). When Luther nailed his Ninety-Five Theses to the Wittenberg church door on 31 October 1517, the world came out of the Middle Ages into the modern age (Nichols, 2007:11). The word “reformation” is derived from the Latin verb *reformato*, meaning “to form again, mold anew, or revive.” The Reformers reached back to the Bible and apostolic era and the early Church Fathers (such as Augustine) to find guidance and a rule by which to re-form the church (Nichols, 2007:17).

Reformed Theology Defined In Dualistic Terms

Through his study of Scripture and the Church Fathers, Calvin managed (to a degree) to remedy the dichotomy inherent in the Christian worldview. The effect, however, was short lived. During the Reformation no radical Christian philosophy was developed. Post-Reformation scholars trying to defend the Reformed heritage against the Roman Catholic Counter Reformation, reverted to scholastic philosophy as an apologetic tool (Van der Walt, 2003:520; Spykman, 1992:23). By defending and defining the Reformed theology within the framework of the dualist Scholasticism of the Roman Catholic Church, dualism reentered Reformed theology. It is important to note that there was a difference between the dualism in Roman Catholic Scholasticism and Reformed Scholasticism. Roman Catholic Scholastic theology attempted to create a synthesis between Grace and Nature. Reformed theology after Calvin reverted to a radical diastasis. Accordingly reason, nature, the world and philosophy were judged negatively. Faith, grace, the church and theology were evaluated positively. In this way, according to Bosch (1995:17), the idea of an abiding incompatibility between the church and the world was introduced into Protestantism. This not only worked the privatization of religion in hand, but led to a negative view of the believers’ calling in the world.

The Result Of The Renaissance And Reformation

During the Renaissance and Reformation the authority of the Roman Catholic Church as all-powerful and corrupt organization, more interested in wealth and power than in people’s

spiritual interests, was challenged. However, the Renaissance and Reformation were driven by radically different principles. The Renaissance was driven by faith in human reason and creativity; the Reformation was driven by faith in the Word of God (Fowler, 2008:20). This split between faith and reason led to the construction of apposing intellectual systems as an answer to what the ultimate source of order and meaning is. From this time on, the Christian worldview would begin to lose its place as dominant worldview in Western society.

4.2.3.2 Anti-Synthetic Left: Enlightenment and Romanticism

In time the unaided reason of man became the basis of a modern neo-pagan worldview. Life was still divided between the upper spiritual and lower material realm. However, a change took place. Unaided reason was exalted to *autonomous* Reason. In the age of Rationalism, Reason provided the only basis for meaning and order in both the spiritual and material realms. With this a fundamental shift in worldview took place. The stage was set to replace the Will of God as the ultimate source of order and meaning, with the will of man. The sovereign God was negated, his Law as love command lost, and subsequently so too was the the positive law Man's heart again became incomprehensible, with disastrous effects.

Kant: A World Of Facts And Values

Kant (1724-1804 A.D.) divided reality into two realms: that of Pure Reason (encompassing Nature) and that of Practical Reason (encompassing matters of religious faith and morality) (Fowler, 2008:22). However, Kant's "Nature" was not the Aristotelian nature of Thomas Aquinas, but referred to the deterministic machine of Newtonian physics (Pearcey, 2004:104). Nature thus encompassed the physical world perceived by the senses. In this way reality was divided in a lower story, a realm of publicly verifiable facts, and an upper story of socially constructed values (Pearcey, 2004:106). Kant accepted that all rational persons would have a belief in God and about moral rules. Thus, certainty with regard to the upper story of values was not a result of reasoning, but of accepting the moral imperatives, recognized by all *rational* persons (Fowler, 2008:22). The ultimate source of order and meaning is therefore to be found in creation, and discerned by absolutized Reason. This view is in stark opposition to the Biblically revealed reality that man is a fallen creature, unable to know God and his purposes through self-reliant means.

The Enlightenment

Whereas Protestantism judged reason, nature and the world negatively, the Enlightenment judged it positively. Conversely, the Enlightenment thinkers judged faith, grace, the church and theology negatively. The Enlightenment was characterized by a belief in progress, which would be achieved through the self-reliant use of reason, and by the rejection of traditionalism, obscurantism and authoritarianism (Mautner, 2000:167). Autonomous man believed that he could rid the world of poverty and oppression by dispelling the ignorance and superstition of the previous age. This was to be achieved through the education of the masses. Subsequently the science of pedagogy was founded during this period (cf. Gaarder, 1999:261). Religion (especially as represented by the traditional church) was viewed as the prime progenitor of ignorance and superstition.

The Enlightenment And Religion

The Enlightenment did not propagate a full-scale rejection of religion. The Enlightenment developed a *natural religion*: a religion thoroughly grounded in Nature, accessible through unaided reason. Because reason, structured on the universal laws of logic, was considered good and natural, no need for supernatural grace existed. Deism became a prominent view of God. As Supreme Being he created everything good, and then left. No need for revelation existed other than that which is found in creation and explored, unraveled and understood through reason (Gibbs & Coffey, 2001:27). Autonomous man declared human reason victorious. Reason replaced revelation (Dunahoo, 2005:24). The Enlightenment rejected the idea of revelation as being the act of a sovereign God acting supernaturally. “Revelation” was at best the result of the diligent use of human reason. Scientists by means of absolutized Reason constructed conceptual maps of the structure of the world, which took on a revelatory character (cf. Fowler, 2008:21). Reason, no longer governed by any external principle, became the sole and ultimate source of order and meaning. Knowledge of the “divine” emanated from man’s absolutized Reason. The Enlightenment would see the beginning of the victory of the Renaissance over the Reformation in the race for the dominant social paradigm.

The Start Of Secularism

Kant’s scheme ushered in the modern era of secularism. A distinctive disconnection was created between the realm of religious faith and spiritual experience, and the realm of the secular experience – the world humans experience with their senses (Fowler, 2008:22). As science became the pre-dominant (read: ultimate) source of order and meaning, religion lost

its earlier function of explaining the world (Bosch, 1995:18). Western society had become a secularist society. Science was no longer bound by, or understood in terms of revelation, but in terms of that which is empirically provable, rationally understood. Secularism may be described as a religion (an intellectualized answer to what is the ultimate source of order and meaning). As a religion it is exclusive with regard to the public sphere, because it does not allow any other religion to function as source of order and meaning in the public sphere (Van der Walt, 2001:3). In Western society, God's Will as grounds for explaining and validating society was replaced by natural law – extemporized by absolutized Reason.

Modernistic (rationalistic) secularism adhered to *moderate relativism*. Believing that no religion could be true (empirically proved as fact), secularists with this worldview strives for a neutral or impartial stance towards religion (Van der Walt, 2007:261). The “supernatural world” became to be understood as a fable. This view of reality is known as Naturalism (Miller *et al.*, 2005:32). All religion was equally “fable”. Only the “natural” world exists. Religion, because it dealt with the supernatural, was relegated to the individual's private life. The Word of God was no longer normative for public life in society. In short, man rebelled against God. Rejecting God's revelation, as the ultimate source of order and meaning, Western society's worldview became neo-pagan.

Romanticism

The Enlightenment's overbearing emphasis on reason and the material world gave rise to a reactionary movement called Romanticism. Not only religion, but art, moral ideals and beauty and creativity became a casualty of the Enlightenment's scientific materialism (Pearcey, 2004:101). Starting among the German youth it focused on “feeling, imagination, experience and yearning”, instead of on Kant's cool intellectualism. However, the Romantics did see themselves as successors to Kant. The ultimate source of order and meaning was still to be found in the Natural realm of reality. Romanticism did not revert to Grace but stayed grounded in the Natural part of dualism. Kant had emphasized the importance of the ego's contribution to knowledge. Romantics believed that the individual was free to interpret life in his own way. With its focus on the individual, and what Gaarder (1999:287) calls, *almost unrestrained “ego-worship”*, the Romantics exalted artistic genius. One of the extremes of Romanticism was excessive individualism. Adherents celebrating artistic genius, became preoccupied with private values (as apposed to common values) and considered themselves exempted from the constraints of common decency (Mautner, 2000:488). Freeing themselves

from the bondage of rationalism, the Romantics declared the human spirit victorious. But religion was still natural religion as the norm was sought in man – in the Nature realm. The Romantics also rejected the traditional view of revelation. “Revelation” or knowledge of the divine emanated from the unfettered human spirit.

4.2.3.3 Society In Rebellion: The Modern And Post-modern Response

Anti-Synthetic Left thought gave rise to a modern worldview. However, the modern worldview’s emphasis on knowledge, rationalism and materialism gave rise to a post-modern reaction.

The Modern Worldview

The modern neo-pagan worldview resulted in a society in rebellion. God was replaced by ideologies. Society and the distinctive features of lives lived therein was ordered, explained and validated through rationally constructed idealisms (Progress, Communism, Nazism, scientism, etc.). Western society with its emphasis on materialism (capitalism/free market) and the survival of the fittest eventually led to a worldview dominated by the concept of “unlimited progress” (cf. Figure 4.3).

Unlimited Progress As Religion

“Unlimited progress” functions as a religious belief system that unites Western society (cf. Van der Walt, 1999b:156, 159; Gouwdzwaard, 1981:13). The ultimate source of order and meaning is defined in terms of progress *ad infinitum*. In the vacuum left in the public sphere by the privatization of God, unlimited progress usurps the Christian faith. Progress propagated as “development”, is set on



Figure 4.3 The Modern materialistic worldview.

the realization of an ideally developed world, defined in materialistic terms, achieved through capitalist means. Religion pertains to the ultimate source of coherent order and meaning. Functioning as a religion, development is a secular religion that does not tolerate the interference of other religious views. Christianity and the traditional religions of the Third World is considered a stumbling block in the way of development because it propagates norms and values that sometimes conflict with the ideology of development (Van der Walt, 1999b:159). These are conveniently relegated to the private sphere of life, with no authority in the public sphere.

Economics The Only Norm

Starting from the pagan idea that purpose is immanent in creation, the subhuman world not only became the basis for the explanation of biological evolution, but for the theories of social and historical evolution as well (Nida, 1968:53). “Unlimited progress” thus becomes the grounds for explaining and validating society. As the ultimate source of order and meaning, all of society was being viewed through an economic lens. Thus modern society is thoroughly materialistic. In society utility set on the creation of profit is the guiding norm (cf. Van der Walt, 2003:460). In the process each country, company and individual continually strives for maximum material gain. This has resulted in an overly competitive society where people are reduced to economic production units in a “free market system”. Furthermore, the wellbeing of people is continually overlooked in favor of the West’s concept of free and fair trade. Saul (2009:44) gives the example of pharmaceutical companies that keep the prices of AIDS, malaria and tuberculoses medication artificially high. The “Free Market System” is considered by Bosch (1995:20) as a “soft” ideology, simply because it is hard to recognize it as an ideology. In daily life it is presented in the guise of “civil religion.” As such it appears to be thoroughly “Christian” and subsequently completely harmless to the Christian faith (Bosch, 1995:20).

Technical And Material Culture

Born out of a materialistic, mechanistic and economic view of reality, Western society encompasses a technical and material culture. Driven by the dynamics of the Free Market System, Western society was first swept up in an Industrial revolution, and later a Technological revolution. Technological determinism has resulted in uncontrollable technology driving humans. The central assertion here is that *humans are rendered passive by the logic of dumb machines* (Saul, 2009:95). Man has become a slave to his own creation.

The idea of progress *ad infinitum* has resulted in a society where production has oversupplied the demand. Society has become a consumer society, consuming indiscriminately and irresponsibly in order to keep the Free Market System viable. The result is a society where people's time and energy is exhausted in a drive to acquire material wealth, leaving little or no time to develop meaningful human relationships (Fowler, 2008:48).

Existentialism

Since the Renaissance and the Enlightenment (rationalism), man's self-reliant Reason has become the norm for life. Man, without God, could discern his purpose through the use of Reason (Aristotle's idea of the nature of a thing). Piper (2008) describes existentialism as *existence before essence*. Existentialism denies the existence of God. This gives rise to the presumption that there is no God-given essence for man – the essence is immanent. Using Reason, humanity needed to deduce their purpose or essence. Western society has become post-Christian, considering it futile to try and eke out a meaningful and significant life that conforms to God's purpose. Existentialism determines that man creates himself. What man does and how he exists determine and define man's meaning. People thus create their own purpose by making choices, even though there is no standard to tell them whether or not they are making good or right choices (Colson & Pearsy, 2001:83). Furthermore, because existentialism holds that there is no objective meaning or purpose to life, personal experience is all that a person can know and experience as real (Barna & Hatch, 2001:81).

The Common Good Negated

Unlimited progress, "liberated" from God's norms, is detrimental not only to Christianity, but to society in general. Under the guise of the benevolent dynamics of the Free Market System, human greed is given free range. This is best extemporized in the failed Ideology of Globalization. Proponents of this Ideology advocated that the global integration of all markets into a single Free Market System was inevitable. Viewing all of society through an economic lens, the values (ethical and moral) of community, were demoted in favor of the certainty that humans are primarily driven by self-interest (Saul, 2009:97). This was detrimental to the common good. Even when signs appeared to indicate that all was not well (inflation, unemployment, etc.), proponents of Globalization continued propagating the inevitability of the process. Globalization became an excuse to ignore important problems. Surrendering to the inevitability of the process constitutes a betrayal of public responsibility (Saul, 2009:92). People believe they have no choice in the situation and uncritically accept

the *status quo*. The result is that the common good is neglected in favor of the financial gain of a few. The neglected common good encompasses a myriad of issues ranging from biodiversity, pollution to poverty and more.

The Post-Modern Worldview

From the 1960s society has been undergoing a paradigm shift from modernism to post-modernism (Vorster, 1999:104). Conder (2005:39) cautions that post-modernism can neither be collapsed into a single all-encompassing definition nor dismissed with a single critique. Even though it is a reaction against the modern worldview, it is also a product of Anti-Synthetic Left though. Autonomous man is still the only norm.

Science Rejected As Ultimate Source Of Order And Meaning

Due to a revolution in physics (Theory of Relativity, Quantum Mechanics and Chaos Theory), society began to question the authority of science as the ultimate source of order and meaning. Accepting that science does provide valuable knowledge, the revolution in physics clearly indicated that science is not infallible, and that its conclusions are subject to constant revision. Science's status of ultimate source of order and meaning is therefore not based on self-reliant Reason, but on a worldview. I.e. it is a statement of faith to believe that science is the ultimate source of order and meaning (Fowler, 2008:36).

“Religious” Chaos

Having rejected sacred faith in God as uncertain knowledge and subsequently losing confidence in the secular faith or belief in self-reliant Reason, Western culture fell victim to “religious” chaos. If religion is the answer to what the ultimate source of order and meaning is, then Western society is currently without a dominant and clear answer. The certainties of the modern age have gone over to the uncertainty of the post-modern age. All that remains, says Colson and Pearsey (2001:31), is the cynicism of post-modernism. Man failed to find an acceptable answer in the rationally constructed grand schemes of modernism. Concerning the revival of religion in a post-modern age it needs to be stated that religion is still considered a private matter. Even though it is considered more important than in modernism, it does not have a place in public life. Post-modern man asserts that there is *no* objective truth or meaning. Autonomous man therefore is free to create his own truth as long as he understand that it is nothing more than a subjective dream or comforting illusion (Colson & Pearsey, 2001:31). Post-modern society is still very much man centered, and does not hold the Gospel

as absolute norm. The post-modern worldview is in no way less secular than the modern worldview (Van der Walt, 2004:111).

Relativism

Relativism may be defined as truth being relative to a person's perspective. In post-modern society the logical consequence of this mindset has come to fruition – *there is no truth at all*



Figure 4.4 The post-modern worldview.

(Barna & Hatch, 2001:81). This has resulted in spiritual anarchy (Barna & Hatch, 2001:185). People find it much easier to believe in themselves, in people they know, in nature and in man made objects (even if they don't completely understand it). As far as spirituality is concerned, the predominant belief in post-modern society is that it doesn't matter what you believe, as long as you believe something and feel good about it (Barna & Hatch, 2001:186). A further paralyzing result of relativism is that most people have stopped to care about the common good in society. During the modern age, ideologies tended to rally people in the service of a common goal. In the wake of post-modernism's disillusionment, no clear and absolute norm exists, and therefore no clear call

for common action or responsibility. As apposed to modernistic secularism, which holds that *no* religion is true, post-modern (irrational) secularism adheres to *radical relativism* (pluralism), accepting that *all* religion is equally true (Van der Walt, 2007:261).

Constructivism

What appears to have failed during the modern era – constructing a Utopia through the application of ideology on grand scale for society at large – is in a post-modern era applied to the individual. The concept of constructivism determines that human identity and the

understanding of truth is not given or revealed, but socially constructed (Cray, 2007:82). In a materialistic and consumer driven society, identity is formed and validated through lifestyle choices and the experience this engenders. Self-image is constructed through consumption, and measured against an ever-changing norm – *what’s cool?* (cf. Cray, 2007:83).

Entertainment and Leisure

Viewing life and society through an economic prism has resulted in the bifurcation between work and leisure. One of the most characteristic “leisure activities” in contemporary society is consumption: buying things. Manufacturing “lifestyles” has turned this “leisure activity” into something hectic and exhausting akin to work (Marshall & Gilbert, 1998:99). On the other hand, work itself has become organized, routinized, and impersonal, resulting in what for some (if not most) has become a meaningless rut. Leisure in a sense is sought as a counterbalance to provide distraction and meaning (Schultze *et al.*, 1991:260).

Chasing leisure, people are working longer and harder to achieve the spending ability to acquire genuine leisure, subsequently raising the felt need for leisure but also cutting into the available time for leisure (cf. Shultze *et al.*, 1991:258). In this way people have been caught in a frustrating circle, expending themselves in chasing an illusive dream. In contemporary society, “holidays” have become artificial and in most cases merely an excuse for novel forms of consumption. The secular spirit of contemporary society regarding leisure is well described by Marshall and Gilbert (1998:99):

The notion of a Sabbath rest, or even a Sunday, is shouldered aside not only as an affront to the secular belief that God is irrelevant to social life but also, in what amounts to perhaps the same thing, as an obstruction to the drive to consume.

Marshall & Gilbert (1998:106) consider play to be one of humanities highest callings. When humans play they are not supposed to seek to change anything, nor to seek something beyond. To play is simply to be at home in the world and at peace with God. However in contemporary society play is scarce. Western society has ski-resorts, movie theaters, play-parks, etc. But these are more often than not forms of entertainment – sometimes considered society’s biggest industry (Marshall & Gilbert, 1998:113). The bifurcation between work and leisure has resulted in a distorted view of work and leisure. Work is considered a necessary evil, and play, the ultimate good. This has resulted for some in hopeless hedonism – working hard and long to afford a few moments of ever illusive rest and leisure.

Moral Chaos

Horrell (2004) contends that post-modernism carries human pointlessness even further than atheism, by not only rejecting faith, but also rationality and any hope to understand ultimate truth. Olthuis (1972:23) describes the Western way of life as the *religion of commitment to non-commitment*. The result is an inability to believe in anything. With no absolute truth and norm, post-modern society falls prey to *moral anarchy* (Barna & Hatch, 2001:83), or what Colson (2001:69) calls the *chaotic reign of the autonomous self*. Grenz (Conder, 2005:37) suggests that post-modernism represents a rejection or deconstruction of the modern Enlightenment worldview. Consequently absolutes have been abolished – truth is no longer important, only expedience (Cook, 2006:195).

Liberty And Tolerance

Building on existentialism, relativism and constructivism, liberty is defined as absolutely free choice. Cray (2007:69) contends that the central value in contemporary society has changed from progress to choice. It does not matter what someone chooses, because the dignity of the individual resides in the capacity or ability to choose (Barna, 2006:43). With the Judo-Christian meta-narrative no longer the dominant story in society, numerous competing stories and rivaling views on ethics and truth proliferate and are tolerated (Schultze *et al.*, 1991:261; cf. Colson & Pearcey, 2001:31; Conder, 2006:20; Cray 2007:82). Consequently a person may choose to accept biblical morality or reject it. This phenomenon has serious consequences for the effective functioning of the Church. If a person accepts biblical morality as a matter of personal choice that has no bearing on society, that person would in effect be unable to transform society. Biblical morality stands as objective truth, revealed for the purpose of organizing a society in obedience to God. A world in rebellion rejects this. However for a Christian with a biblical worldview, biblical morality is not only a matter of personal choice, but it constitutes a universal law that governs social life, as the law of gravity governs objects in space. In post-modern society, good citizenship is defined as tolerance of all points of view and behavioral preferences (Barna, 2006:43). Intolerance is perceived as any claim that an individual's choice is based on an objective, normative standard of truth that is valid for all of society (cf. Colson & Pearcey, 2001:60).

The Common Good Neglected

Post-modern society provides no sure foundation for a safe and orderly society. Because all people are free to choose for themselves what is right and wrong, society has become hard-set

to agree on, or enforce minimal standards (cf. Colson and Pearsey, 2001:140). Furthermore, having no point of reference beyond themselves, and their own experience, people become objects, easily subjugated by other people, exploited and manipulated (cf. Bosch, 1995:22). Because no super-human authority and norms were acknowledged, those humans with the most “power” claims authority and dictate the acceptable norms. The freedom propagated by relativism is in the end a veil that hides Western society’s bondage to a neo-pagan worldview. Ironically, in spite of its technological advancement, post-modern Western culture is considered by Colson and Pearsey (2001:23) to be the only major culture since the beginning of history that does not seem to be able to understand the concept of a universal order for creation (See the inverted triangle in Figure 4.4. Post-modern society seems bent on destroying or deconstructing all semblance of structure). By rejecting the concept of a universal order to creation, autonomous man fell victim to his own manipulation of creation – a slave of his idols.

Loss Of Coherence In Life

For Christianity keeping its basic religious convictions “private” has been devastating. Educated in a secular value free public sphere, people have lost clear vision in life, and are left with no commitment and no meaning and purpose in life (Olthuis, 1972:17). The result is generations disconnected from their hearts and subsequently from everything else. The consciousness shaping influences of modernity, with its disintegrating dichotomies, has resulted in a public square where the possibility of coherence across the concerns of life is discouraged (Garber, 1996:53). It is a case of divide and rule by those with the most “power”. By dividing people’s lives into categories of public and private, fact and value, people are actively discouraged to live coherently with a worldview other than the dominant secularism of contemporary society. This does not imply that it is impossible to live coherently form another worldview. It is however, a difficult endeavor marked by continuous strife. Difficulty and strife that is accentuated by contemporary society’s overbearing focus on consumption, entertainment and the good life. The contours of the neo-pagan worldview set out above, remains unquestioned and influential because it is continually being reinforced by society (cf. Cray, 2007:82).

Comment

Born out of Anti-Synthetic Left thought, both the modern and post-modern worldviews are paradigms that gives form to man’s rebellion against God. Both embody a direction away

from God and structures society accordingly. Because God's love command is neglected, man's heart is neglected. Unable to understand man and his place in relation to others (God, people, creation), contemporary society has reduced man to a consumer who lives for the moment, driven by self-interest in the acquisition of material things. However, despite the fact that modernism and post-modernism represent the dominant worldview in Western society, they are not mandatory. Christians can and should choose to reject these worldviews.

4.2.3.4 Christianity's Dualistic Response

Within Christianity, theologians also adopted the principles of the Enlightenment. They still accepted faith in God's revelation as the way of salvation and a guide to life, but started to view theology (a scientific activity of unaided reason) as defining the true meaning of Biblical revelation (Fowler, 2008:21). By accepting the "new" dualism, theologians were able to win some ground for theology as science, but they failed to see that the Christian faith was sidelined from the cultural mainstream.

Schleiermacher (1768-1834 A.D.)

As society's optimism over science grew, traditional religion (cultic expression as represented by the church) became culturally despised, considered a fable and in time confined to the private sphere of life. In an attempt to safeguard theology and religion, F.D.E. Schleiermacher, who was greatly influenced by the Romanticism of his time, restructured religion within the framework of Romanticism.

Religion's "Subjective" Basis

Schleiermacher accepted Kant's premise that the objects of religious belief has no "objective" status (Spykman, 1992:31). Religion for Schleiermacher had very little to do with dogma and professions of faith. He refused to justify his theology on the basis of rational argumentation, but appealed to the phenomenon of religious experience. He found a "subjective" basis for religion in the universal human feeling of absolute dependence on an infinite being. In line with Romanticism the norm for life is found in man. Religion, based on the universal feeling of dependence, was according to Schleiermacher, the necessary source from which art and science was practiced in order to enrich human culture (McGrath, 1994:41).

Comment

In this way Schleiermacher tried to give religion a place in modern society. However, from the perspective of a biblical worldview he failed. Building on the legacy of Romanticism, Schleiermacher believed man was in essence good. The biblical revealed reality of creation, fall and redemption was rejected. No need for supernatural grace existed. The ultimate source of order and meaning (norm for man's values) is situated in nature (the lower story of reality). Man is solely responsible for his actions, with no real accountability. In a time when progress was still considered historically inevitable, this posed little of a problem. The optimism would, however, die a sudden death during the First World War.

Barth (1886-1968 A.D.)

Educated in the liberal tradition of Schleiermacher, Karl Barth found himself unable to give a meaningful message to a world at war (World War 1). Because the norm was situated in man, man was solely responsible and there was no absolute standard to measure accountability against. World War 1 and its atrocities was the logical outcome of a man-centered worldview.

The Otherness Of God

Rejecting both the medieval Scholastic and modern liberal view of grace/nature, Barth endeavored to update the ideas of the Reformation giving a reinterpretation of Calvin's theology (Spykman, 1992:32). According to Barth, Scholasticism presupposes a rational basis for Christian faith, and liberalism an experiential basis. Arising from human subjectivity, both violate the otherness of God, revelation and faith. Scholasticism and liberalism is rooted in human potentiality – in the lower sphere of reality. Barth contended that they attempted to do theology “from under” – from man to God (Spykman, 1992:33).

Disengaged Christianity

Barth and other neo-orthodox theologians, swung back to the other extreme and dealt with God as the wholly other or the transcendent God (Dunahoo, 2005:87). In a sense Barth overcompensates. Instead of pulling the norm into man he places it over and beyond man in God alone – doing theology “from above”. Grace stands fundamentally apart from nature. The norm is thus situated in the supernatural or upper level of reality. The dualism is thus sustained, but with the focus on the other sphere of a dualistic reality. To Barth there was no point of contact inherent in human nature that God would need to make His revelation known

(McGrath, 2001:215). This resulted in a Christian theology that was hard-set to renew culture (Spykman, 1992:36). Renewal was impossible because there was no absolute standard for accountability. Whereas, Schleiermacher had made grace part of nature, Barth separated grace and nature completely. With the norm situated solely in God, and no point of contact, man is left accountable but with no way of truly knowing his responsibility.

Different Kinds Of Christian Dualisms

Christian dualistic thought with regard the relation between Grace and Nature may be depicted as in Figure 4.5. At the hand of an example regarding politics, Van der Walt, (2001:28) explains the difference as follows:

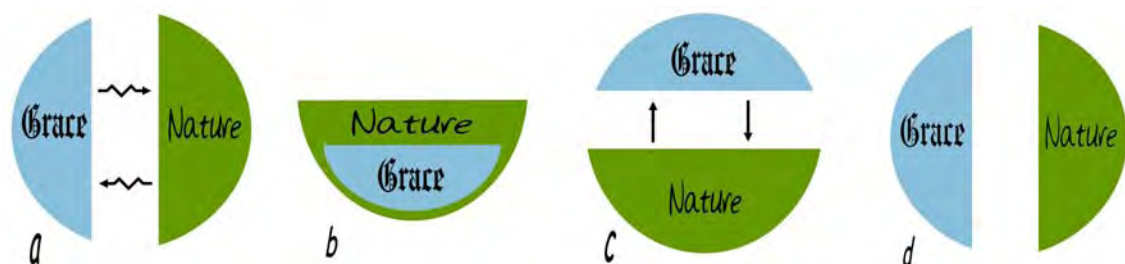


Figure 4.5 Different kinds of dualisms: a) Grace apposes Nature. b) Grace equals Nature. c) Grace perfects Nature. d) Grace flanks nature.

Grace apposes Nature: the Christian should be against any political involvement. Politics as part of nature, is dirty and evil and a contradiction to the Christian faith.

Grace equals Nature: Very little if any difference exists between ordinary (secular) politics and the political involvement that the Gospel necessitates. Any Good politics is also Christian politics. Christians should sanction secular politics.

Grace perfects Nature: The Christian is by nature in a superior relationship to secular politics, which has to be perfected by “baptizing” or Christianizing” it from above. Giving it a sacred veneer! This may be done by opening a political meeting by a pastor, with Scripture reading and prayer, or in fabricating a theological perspective on politics. However, all these activities remain a layer of veneer on political life, never able to transform the inside.

Grace flanks Nature: The Christian should take a position alongside political life. Being a Christian and practicing politician are two totally different callings, in no way related to each

other. A Christian may be a politician, but his Christian faith could and should have no influence on his political activities, because then he will confuse entities which should clearly be separated and kept apart.

Al four of these dualistic worldviews leaves believers at a loss to live transformed lives, and therein unable to transform society in accordance with God's Will.

A Transformational Paradigm

Grace encapsulates all of God's activity: From creation, through the fall and restoration, to the final consummation of history. Grace is not the same as creation, but creation cannot exist without Grace. In the end the relationship between Grace and nature is something of a mystery. However the effects of falling from Grace are clearly discernable. Humanity's misdirected hearts and lives have resulted in untold misery and death. Through Grace, man's heart is renewed so that he may again direct his life in obedience toward God. A Reformational worldview is a transformational paradigm that upholds the integrity of creation. Dualism is rejected and a distinction is made between structure and direction (see

Figure 4.6).



Figure 4.6 A Transformational worldview rejects dualism. Opting in stead, for an integral view of reality, distinguishing between structure and direction.

Politics is a valid expression of God's structurally decreed creational order. In obedience to the Cultural Mandate humanity, as Creative Custodians, formed a political system through which a society regulates orderly public relations within society and with other societies. Structurally politics is good. It is the direction that may be bad. A Christian therefore does not view politics as something bad, but as something that needs to be directed towards God in obedience to his Will.

Living from a restored personal

relationship with God, a Christian actively lives out his calling in politics, reforming and transforming politics in obedience to God's Will.

Comment

In a sense Schleiermacher and Barth represents Christianity's dualistic response to Anti-Synthetic Left thought. On the one extreme there are those, who like Schleiermacher, actually accepts the neo-pagan worldview. Man becomes the norm for life. On the other extreme there are those who, like Barth, in rejecting the neo-pagan dualism, revert to a dualism of Sacred/Grace versus Profane/Nature. Of the four dualistic responses none is acceptable. Even the two moderate types (c & d, Figure 4.5) accept dualism and merely try to avoid the extremisms of the first two viewpoints (Van der Walt, 2001:24). Only an integral Reformational worldview rejects dualism.

4.2.3.5 Anti-Synthetic Right: The Reformational Alternative

Accepting the modern neo-pagan dualism or reverting to the syncretistic dualism of the Synthetic Thought, leaves Christianity paralyzed and unable to effectively live out their calling as co-workers of God. As long as a dualistic scheme dominates Christian thought it is impossible to achieve a genuine reformation (De Graaff, 1966:35).

Man In Control

Dualism always places man in control. Dualism divides creation into categories of good and bad – areas that matter and areas that do not matter (cf. Wolters, 2005:83). Because God did not impart this dualism on creation, it is left to man to decide where to draw the line between things that matter and things that don't. Dualistically the perception exists that in the "world" man considers the profane or material to be good and subsequently to matter more than the sacred. Conversely, and equally dualistically, the "church" says that the sacred is good and matters more than the profane. In both cases man has to decide where the line is drawn, concerning things that matter and things that does not matter. In both cases man is firmly in control – man decides what the norm for life is.

A Distorted Problem

Dualism distorts the real problem. In the Bible the word "world" may refer to everything that God has made, and made for man to live in (structure). It may also refer to the sinful aspects of the world, particularly the way humans have wrongfully ordered the world, especially society (direction) (Marshall & Gilbert, 1998:20). By equating these meanings, sin is ascribed to a part of creation. Man's problem sin, is then considered to be "out there – in the

world”. Subsequently the goal of Christian life is to shun that part of the world. Scripture’s call not to conform to the world (Romans 12:2) is not related to creation (structure) but to man’s heart (direction). Man’s heart denotes his deepest held religious convictions. Receiving a new heart, a believer’s deepest held religious convictions encompass the Gospel reality of creation, fall and redemption in Christ. To be of the “world” in this sense refers to man’s sinful nature – his deepest held religious convictions encompass his fallen state of hating God, his neighbor and creation.

The Suspension Of Choice

Believers are called to live by the Spirit (Galatians 5:16). Paul continues by saying, what the sinful nature of man desires is contrary to what the Spirit desires and vice versa (Galatians 5:17). The Greek word Paul used (translated as “sinful nature” in the NIV) is “flesh”. One of the great advances of the Reformation was its insight that “flesh” and “spirit” in the New Testament do not correspond to the “body” and “soul” of pagan Greek philosophy, but divide them both (Wolters, 2005:82). The issue in Galatians is not structural but directional. Believers are warned not to sow in order to please their sinful nature, because they will reap destruction. Believers, whose relationship with God has been restored, are called to sow in order to please the Spirit. In short, believers are called to choose: to serve God or themselves – to live for God’s revealed purposes or their own. Dualism suspends this choice. Thus believers attempt to sow in order to please their sinful nature and the Spirit. In effect this is what happens with Thomas’ synthesis. Man’s sinful nature was given validation. The resulting tension in Thomas’ system was due to the conflict between what the Spirits want and what sinful nature wants (Galatians 6:17). God’s purpose is set on the Law as love command: to love God and neighbor. Man’s sinful nature is set on self-love.

The Law Of The Harvest

Paul warns believers that God cannot be mocked: Man does reap what he sows. The verb translated as mocked (*mykterizein*) literary means “to turn up the nose in mockery or contempt” (George, 2001). Ironically, this is exactly what happens with Anti-Synthetic Left thought: autonomous man turns up his nose at God in mockery and contempt. The destruction that post-modern society is reaping in terms of moral, social and environmental problems is a direct result of God’s Law of the Harvest – you reap what you sow!

A Divided Heart

The most devastating effect of dualism is that it necessitates a double allegiance, forcing believers to serve two masters (cf. Spykman, 1992:25). Christ warned believers (Mathew 6:24): “No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.” Dualism always results in a divided heart. Suffering from a divided heart, believers are forced to move between different plausibility structures as they navigate life in a pluralistic post-modern society (cf. Bosch, 1995:17; Kraft, 2003:55).

Loss Of Integrity

Lemmer (1999:27) cautions that it is important to remember that people cannot be labeled uniquely as having a clearly defined worldview. Combinations and even dualisms occur. However, because a worldview requires complete surrender, combinations and dualisms result in anguish and uncertainty leading to a loss of meaning in life. Because of the all-encompassing and pervasive nature of worldview, it is from a Reformational point of view, imperative that a believer’s worldview be based on God’s threefold revelation. A divided heart always results in a loss of integrity. Dualism undermines integrity in all facets of life: public, private and personal. It divides life and its activities into invalid categories of “that which matters or is more important” and “that which does not matter or is less important”. Moving between different plausibility structures, and having to decide what applies where, believers become incapable of living coherently from a clearly defined worldview. Dualism distorts believers’ reading of Scripture and hampers their lines of obedience. With the loss of integrity, believers out of necessity and expedience tend to conform to the prevailing attitudes and practices in contemporary society. Dualism hampers integrity because it inevitably results in “double standards”. Rindenour (1976:95) describes this double standard thus:

...one set of standards for outward behavior, another standard for the mind – “thought life”. It is not hard to learn how to play the game called “churchianity”. You learn to not do certain things (or at least not get caught doing them). You learn to show up at church often enough to be labeled “active” or “faithful”. You look pretty spiritual, and all the while your thought life is running “amuck in muck” or feasting on materialism, greed, hatred, jealousy, etc. etc.

Because people predominantly live from a dualistic worldview, there appears to be little difference between the lives of Christians and non-Christians.

The Reformational Alternative: The Norm In Gods Word (Law/Will)

A Reformational worldview rejects dualism. Grace enters nature and brings forth life from that which has died through sin. Man's heart is renewed – the Spirit rewrites his deepest held religious convictions for service to God. The Reformational alternative accepts that man lives *coram Deo*. The norm for life is in the Word of God (cf. Spykman, 1992:62). The Word of God refers to His Law or Will given through His threefold revelation: in creation, Scripture and Christ. The Word of God functions as point of responsibility and accountability for both God and man (Isaiah 42:21). God cannot be unfaithful to his Word. Faithfulness to one's

word is called integrity. Covey (1999:148) defines integrity as the value one places on oneself. Because God does everything he does for his own glory, his integrity is beyond reproach.

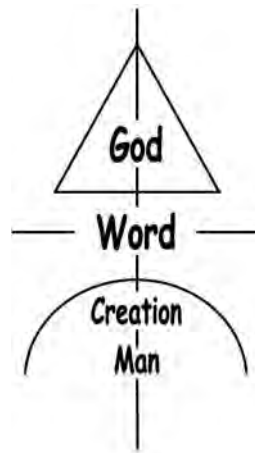


Figure 4.7 The Word of God as norm for life.

Placing the norm in man (cf. Schleiermacher), man is left responsible but not accountable. There is no way of judging his actions. What man believe to be right is right for him. Even though individual excesses may be hemmed in by the common values adhered to by a community, there is no way of judging the community's actions either. In short man, is left blind in the world. The results may best be described as the broad road that leads to destruction (Matthew 7:13).

Placing the norm in the divine (cf. Barth), man is left accountable but not responsible. Though there exists a perceived definite standard for accountability (man's decision about what is sacred), man lives uncertain as to what his responsibility is. What is God's work and what man's? In short man is left baffled in the world. The result is pretty much the same as above – the broad road that leads to destruction.

Both scenarios leads to paralysis – man is unable to live consistently with a meaningful purpose. Integrity comes from the verb *to integrate* (Colson & Pearcey, 2001:147). Integrity, says Garber (1996:114) is the bridge between word and deed, and is the only valid theory for action.



Figure 4.8 Placing the norm for life in man or the divine alone leaves man blind or baffled. It is a road that leads to destruction. Accepting the Word of God (threefold revelation), as norm is a road that leads to life.

A believer's actions must be consistent with his thoughts. That implies that a Christian must connect what he believes to his private and public life. Only the Christian worldview, working with the reality of creation, fall and redemption can give a basis for that kind of integrity. To remedy the paralysis caused by dualism, believers need to accept a biblical worldview that integrates all of life under God's reign. This implies a deliberate rejection of a Western dualistic worldview, in its modern neo-pagan form, and in its revived medieval syncretistic form. Accepting the Word of God as norm for life constitutes the acceptance of Christ's Lordship. All Christians are called to reclaim all of the created order for God's Kingdom. Christianity is a personal choice that leads to the full out commitment and dedication in service of God and his mission (Mark 12:29-31; Romans 12:1-2).

4.3 CONTEXT: A GLOBAL VILLAGE

Volf and Gundry-Volf (1997:38) contend that modern means of communication and the emerging world economy have transformed the world from a set of self-contained tribes and nations into a global city. Consequently, the unity of the human race is no longer an abstract notion. However, the closer humanity's unity becomes, the more powerfully its diversity is experienced.

Globalization says Peters (2003:8), is a mixed blessing. The endpoint may be worthy, but its immediate impact is messy and uneven to the extreme. In a sense a post-modern worldview with its focus on tolerance is a necessity in a diverse global village. However, as explained above, the logical outcome of this worldview is chaos. Into this global village believers are

sent to be a light (Philippians 2:15). For the purpose of this study the focus falls on the development of the global village within a Western context over the last five centuries.

4.3.1 A Flat World

Friedman (2006:8) argues that because of the Technological and Information Revolution the world has gone flat. “Flat” in the sense that the playing field for global competition and participation has become extremely level. He identifies three stages in the development of the flat world. For this study it is important to note that the church, as part of society, was greatly affected by this process.

Globalization 1.0

The first phase lasted from Columbus’ discovery of the new world in 1492 up and to the 1800s (Friedman, 2006:9). Trade between the Old World and New World marked this time. It shrank the world from a size large to medium. The key change agent that facilitated the process of global integration was countries’ possession and deployment of manpower, horsepower, wind power and later steam power. Countries and governments, inspired by religion and/or imperialism, drove the process and broke down walls in the quest for global integration.

These developments did not take place in a vacuum. The Renaissance marked a new age of discovery and inquiry that had a profound effect on society. Gaarder (1999:165) considers the discovery of the compass, firearms and the printing press as a necessary precondition for the Renaissance. The compass made it easier to navigate the seas. Firearms gave Europeans military superiority in the New World and played an equally important and destructive part in Continental Europe. Printing played an important part in spreading Renaissance and Reformational ideas, and was one of the factors that forced the church to relinquish its position as the sole disseminator of knowledge (Gaarder, 1999:166). The printing press played much the same role during Globalization 1.0 as the computer would later in Globalization 3.0.

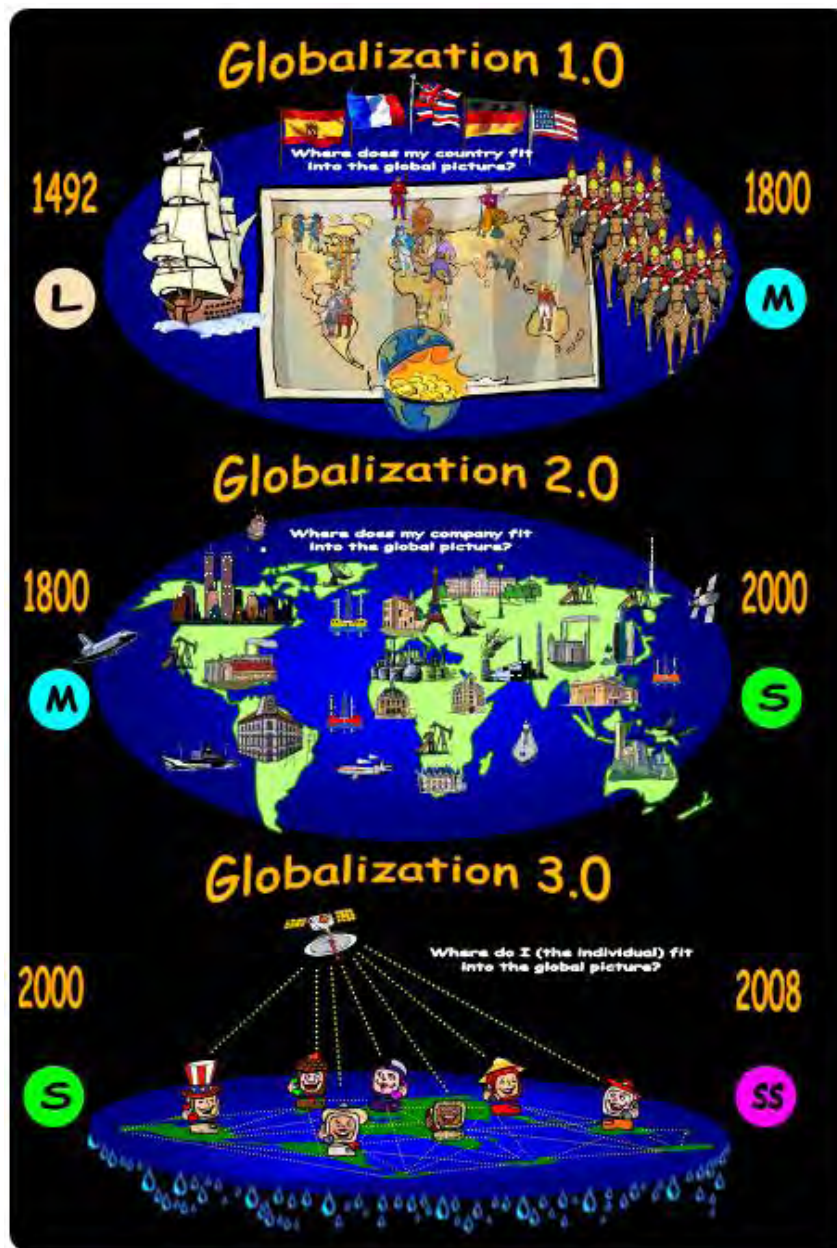


Figure 4.9 Friedman's development of Globalization.

The first 50 years after Gutenberg's printing press became operational (1455) was spent in printing traditional materials (those copied laboriously by monks in monasteries) in large numbers at small charge (Drucker, 2003:17). However, nothing much changed until the publication of Luther's German Bible, which ushered in a new society. Through the printed Word religion was restored to the center of individual life and society (Drucker, 2003:18).

Ironically, this

ushered in a century and a half of religious reform, religious revolt and religious war. As was the case for society, the church went global in service of the government. Each country propagated its own brand of denominationalism. Catholicism was exported by Spain and Portugal. Germany became Lutheran, England Anglican, and the Netherlands Reformed. A believer's place as God's change agent in the global picture was by and large determined by his country's denominational affiliation and global position.

At the same time that Luther's German Bible was published, Machiavelli published *The Prince*. It became the "other best seller" of the 16th century. It was the first book in a thousand years that contained no biblical quotation or reference to the writers of antiquity. Thus purely secular works became commonplace and ideas proliferated. Not long after this, the first purely secular art form arose (modern theater in England). This was followed by a myriad of completely new social institutions such as the Jesuit order, the Spanish Infantry, modern navy and lastly the sovereign national state (Drucker, 2003:18). Society underwent profound changes.

During Globalization 1.0 the key question was (Friedman, 2006:9): *Where does my country fit into global competition and opportunities? How can I go global and collaborate with others through my country?*

Globalization 2.0

The second phase of globalization lasted from the 1800s to 2000 (Friedman, 2006:9). This era shrank the world from a size medium to a small. During the first half of the phase the key change agent that facilitated the process of global integration was falling transportation costs due to the steam engine and the railroad. In the second half, falling telecommunication costs effected by the diffusion of the telegraph, telephones, the PC, satellites and fiber-optic cable and the early version of the World Wide Web. Multinational companies in search of markets and labor drove this process. The immediate context for this phase was the Industrial Revolution. Kaplan (Peters, 2003:14) argues that the Industrial Revolution was about scale: vast factory complexes, skyscrapers, and railway grids concentrating power in the hands of rulers of large territories (not only responsible leaders such as Bismarck or Disraeli, but irresponsible ones such as Hitler and Stalin as well).

Yet, despite the enormous influence of the Industrial Revolution, the first half century of the period was spent mechanizing the production of goods that already existed. Doing in effect what was done before with the new technologies. Paving the cow paths as Hammer would describe it (cf. Peters, 2003:22). Even though the new technologies lifted production enormously, its impact on society during that time was negligible.

In 1829 the railroad came, which forever changed economy, society and politics. Drucker (2003:8) considers it hard to imagine why the invention of the railroad took so long. In 1829 rails had been in service for quite some time in the mines and steam engines had also existed. The railroad did not emerge from the mines, but was developed independently in order to carry passengers, not freight. Drucker (2003:9) considers the railroad to be the truly revolutionary element in the Industrial Revolution, changing people's mental geography. People became mobile and ordinary people's horizons expanded. *Man mastered distance* (Drucker, 203:12). New industries that developed after the Railroad Boom, owed little technologically to the steam engine or the Industrial revolution in general. Drucker (2003:20) contends that the new technologies were not "children after the flesh" in terms of the Industrial Revolution, but "children after the spirit." The Industrial Revolution created a new mindset and it led to the development of new skills. This new mindset created social values that welcomed invention and innovation.

As part of society the church also mirrored the new era. Missionary societies came into being and although some had denominational affiliation others were interdenominational. Mission Societies proliferated – London Missionary Society; China Inland Mission; Salvation Army; YMCA; Campus Crusade for Christ; Open Doors; Navigators; Operation Mobilization; The Gideons and many more. A believers place in the global picture was no longer necessarily determined by his country's global position, but by that of his organization.

During Globalization 2.0 the key question was (Friedman, 2006:10): *Where does my company fit into the global economy? How does it take advantage of the opportunities? How can I go global and collaborate with others through my company?*

Globalization 3.0

Round about the year 2000 the world entered Globalization 3.0 (Friedman, 2006:10). Three innovations converged and tipped the scale in favor of a truly global village. The *personal computer* allowed every individual to become the author of his own content in digital form. *Fiber optic cable* allowed individuals to access ever increasing amounts of digital content around the world at minimal cost. The rise of *workflow software* allowed individuals to collaborate on the same digital content anywhere, regardless of the distance between them.

Whereas countries and companies drove global integration during the previous phases, Globalization 3.0 empowered individuals to collaborate and compete globally.

The key question in Globalization 3.0 is (Friedman, 2006:11): *Where do I as individual fit into the global competition and opportunities of the day, and how can I, on my own, collaborate with others globally?*

In a sense this is the logical end of Enlightenment's belief in autonomous Reason and the resulting overly individualistic view of the human person. The Enlightenment viewed all rational persons as autonomous individuals able to give order and meaning to life guided by autonomous Reason (Fowler, 2008:21). With Globalization 3.0 another shift is taking place. Plato believed that only philosophers could rule society. During the Middle Ages the prerogative was claimed by the theologian-philosopher to belong to the Church. Now it was every reasonable person.

One of the most profound effects that Globalization 3.0 has had on society is what Friedman (2006:207) calls "horizontalization." The world is moving from a primarily vertical "command and control" paradigm prevalent during Globalization 1.0 and 2.0 to a horizontal "connect and collaborate" paradigm (Friedman, 2006:234). Peters (2003:40) calls it "access and connect." The effect of this is profound – changing not only business, but also how individuals, communities and companies organize themselves; where companies and communities stop and start; and how individuals balance their different identities as consumers, employees, shareholders and citizens; how people define themselves politically and governments' role in managing this flux (Friedman, 2006:234).

As the church mirrored the developments in society during the previous phases it is likely to happen again. In the previous phases, individuals were dependant on their country and or organization. Out of necessity individuals exhibited loyalty, whether it be patriotism or brand loyalty. Because of the individual's unprecedented mobility, loyalty becomes optional in Globalization 3.0.

In contemporary society, Christianity, Islam, secularism, materialism, African religions and modern cults are all competing for souls (Stott, 2007:137). Furthermore, information technology allows people to have enormous personal choice, or as Peters (2003:69) says: *to*

be petulant little have-it-my-way-now brats. The Internet has resulted in the democratization of information resulting in a profound impact on society. People are much more efficient (able to find information, products and services much faster than through traditional means), and they are better informed about issues relating to work, health, leisure, religion, *etc.*

This says Yang (Friedman, 2006:180) has resulted in people being able to connect to things that interest them, to quickly and easily become experts in given subjects, and to connect with others who share their interests. All information on the Net is not trustworthy or sound in the light of biblical revelation. However it does not detract from the fact that people, even believers, will use the Net to become better informed. The church needs to take serious its calling to equip believers with a biblical worldview, so that they may have a “correct” paradigm with which to evaluate what they encounter. People’s choices are today informed by other sources than was traditionally the case. The flatworld has resulted in the proliferation of options and choices. The issue of choice is remaking many facets of the modern experience, including believer’s expectations of the local church (cf. Barna, 2006:62).

Friedman (2006:48) contends that the flattening of the world would eventually be as important; if not more, as a catalyst for paradigm shifting than Gutenberg’s inventing of the printing press or the Industrial Revolution. The railroad, says Drucker (2003:1), helped people master distance during the Industrial Revolution. In the Information Revolution, people’s mental geography is also affected: distance is eliminated. There is now a global economy and a global market. The flattening of the world will result in changes in the roles of individuals, the role and form of governments, the ways in which business is done and wars are fought, the role of women, the forms religion and art will take and the way in which science and research will be conducted. After the terrorist attacks against the United States of America in September 2003, Globalization as an inevitable economic restructuring of society, is increasingly being overshadowed by the reassertion of nation-state power and the preeminence of politics (Saul, 2009:169).

Furthermore, as the world becomes flatter, those who connect and collaborate will deal with others more and more on the basis of talent and performance, than on race or other background factors. This will result for some in a redefinition of what being human is (Friedman, 2006:412; Peters, 2003:26). The potential that the Technological and Information Revolution engenders, coupled with the post-modern relativistic worldview creates the

possibility for a truly unsettling world. Into this world believers are sent as co-workers in *missio Dei* (John 21:21).

The global village as context is not a static environment. It constitutes a melting pot of confusing influences and trends. Yet, the believers are called to be creative custodians, co-workers with God, within the global village. It is therefore important to highlight some of the more important characteristics.

4.3.2 Popular Culture

The global village has a profound impact on almost every cultural environment. Especially concerning the influence of American popular culture. Some describe the impact as an “U.S. cultural invasion” (cf. Colson & Pearcey, 2001:xiv). The foreseeable future may be “post-Western”; even “anti-Western”, but says Drucker (2001:291) it cannot be “non Western”. For the most part the world’s material civilization and knowledge is built on Western foundations. Popular culture saturates daily life and it is virtually impossible to avoid its influence. Through advertisements, CD’s, television, radio, movies, magazines, computer games, video arcades, and the Internet, popular culture is shaping everyone’s tastes, language and values (Colson, 2001:284).

Modern Western society by and large consists of an information-entertainment culture (cf. Conder, 2005:99). As contemporary society becomes more technologically advanced, socially fragmented, and ideologically disorientated, people look at entertainment to provide maps of meaning, delight and diversion. In this way art is being asked to assume a new authoritative function that was previously preformed by religion (cf. Shultze *et al.*, 1991:264). From a Biblical perspective this situation results in what Bosch (1995:3) calls shattering pluralism and a widespread pollution of the mind. *Every Christian generation*, says Kenneth A. Myers (cf. Colson & Pearcey, 2001:283) *faces unique challenges... The challenge of living with popular culture may well be as serious for modern Christians as persecution and plagues were for the saints of earlier centuries.*

Being a product of the modern Western worldview, popular culture is built on the rejection of absolute truth, and the acceptance of an individualistic, materialistic and hedonistic view of life. One of the defining marks of popular culture is that it is compartmentalized. This is

necessary in a society where the values and practices of development (economic/business) sometimes stand in stark contrast to those propagated by its Judo-Christian heritage (cf. Conder, 2005:30). The multiplication of opportunities and choices has led to the fragmentation of people's lives (Conder, 2005:155). In a sense, adherents to popular culture do not have a divided heart, but a fragmented heart. As such they are left with no option other than to live for the moment – too keep busy and entertained. However, over exacting the function of entertainment has resulted in a loss of meaning herein as well. Subsequently people are beginning to seek more and better experiences of leisure. On this path it is not only the content of entertainment that provides escape, but the method and accompanying gadgets (cell phones, I-pods, home theater systems, etc.) becomes part of the leisure experience (cf. Shultze *et al.*, 1991:271). Living from an unbiblical worldview, even Christians fall into this trap – chasing after wind (Ecclesiastes 2:11).

Colson and Pearcey (2001:287) warns of the harm associated with a steady diet of popular culture. It encourages an unreflective, emotional response to life instead of disciplined thought and analysis. This may eventually lead to a superficial spiritual life. In this way no serious attempt is made to live with integrity. For believers with a divided heart (private religion) popular culture is poisonous. Being caught up in a materialistic and hedonistic life leaves little time or will to examine one's worldview and the inconsistencies therein. In order to live a meaningful life, individuals and communities need to actively think through their own personal worldview, giving answers to the basic questions of life: Who is God? Who am I? Why am I? (cf. Cook, 2006:201). Life should then be coherently ordered in concurrence with one's basic beliefs. To effectively integrate one's life with a biblical worldview necessitates serious thought, analysis and action.

4.3.3 Change

Change is inevitable, hard but also a natural and important part of life (Barna & Hatch, 2001:17; Friedman, 2006:21). Change is becoming the prevalent norm on an ever-broadening horizon in society. Nothing, says Barna (2001:19) is a given anymore. During the 1960s an innovation took about 30 years to penetrate a target audience. Political and cultural changes also swung like a pendulum, back and forth, in cycles of 30 years. At the beginning of the 21st century, that cycle has been narrowed down to three to five years, mostly due to technological advancement (cf. Barna & Hatch, 2001:20; Peters, 2003:23). The pace of

development and change in the next 10 to 20 years, says Barna and Hatch (2001:21), will surpass the cumulative amount of technological change in the last 100 years. The extent and speed of change leaves people anchorless. During the Industrial Revolution many rural workers were disembedded from rural areas and subsequently became re-embedded in cities. Currently the speed of social and technological change does not allow time for re-embedding (Cray, 2007:57).

The possibilities engendered by the Information and Technological Revolution are so vast that it confronts society with a Great Unknown. Bauman (Cray, 2007:57) says that the solids of society are being melted, without time to become solid again. Society stays in a state of flux. Friedman (2006:232) contends that Globalization 3.0 is blowing away floors, ceilings and walls. Peters (2003:23) describes the current situation at the hand of a distinction between “uncertainty” and “ambiguity”:

***Uncertainty:** You work in the exploration department at ExxonMobil. You punch a hole in the floor of the Gulf of Mexico. Knowing what you know about geology and geophysics, you can predict that the odds of finding hydrocarbons where you drill that hole are between (say) 57.5 percent and 64.5 percent (or some such).*

That is uncertainty. You don't know everything, but you know something, and you know how what you do know relates to what you don't know.

***Ambiguity:** You find yourself asking... Where's the Gulf of Mexico? What's a hydrocarbon? Who cares?*

That's ambiguity. You don't know even enough to know if you're asking the right questions. And that's where we are now. All bets are off.

Considering that a post-modern relativistic worldview leaves man without a clear purpose; this is indeed need for concern.

All change in cultural content is initiated in the minds of the people who live by that cultural content (Kraft, 2003:366). In a global village the rate of change for most people, especially

those under the influence of ideas and items coming from the West is quite rapid and accelerating (Kraft, 2003:367). People experience *future shock*. Future shock encompasses the crushing tension and alarm, as well as the dramatic disorientation experienced by individuals because of too many changes in too short a period. Future shock manifests as a psycho-biological disturbance, which can be defined in medical and psychiatric terms (Toffler, 1970:12).

Whenever civilization has gone through a major technological revolution, the world has changed in profound and unsettling ways (Friedman, 2006:49). The difference between the current revolution and those before, lies in the speed and breadth of change taking place. Printing was introduced over a period of decades and for a long time only affected a small part of society. The Technological & Information Revolution is taking hold at unprecedented speed, effecting millions across the globe (Friedman, 2006:49; Barna & Hatch, 2001:19). The Industrial Revolution resulted in new institutions and theories. Drucker (2003:298) identifies the prepaid postal service; intellectual property; the trade union, the cooperative, the technical university; the daily newspaper; the commercial bank; the business school; the Communist Manifesto and other political theories related to the modern state, as examples. Likewise, what Drucker (2003:299) calls the *Next Society* will result in new institutions and theories that are as yet unimaginable and unforeseen. Pretorius and Le Roux (2005:256) says that the novelty and strangeness of the *superindustrial revolution* will cause a radical change in people's values, positions and relationships, with regard to labor, recreation and education.

The frantic and broad scale of change in Western society is the fruition of a post-modern relativistic worldview. In a sense Western society is like an engine running for no purpose other than running, and without a governor. The engine is set to accelerate until it breaks down. The worldwide economic collapse of 2008 is an indication that the engine is indeed starting to break down (cf. Saul, 2009:269). A biblical worldview can function as a governor; providing purpose and a standard to measure change against.

Most people, whether it is in church, business or any other social environment, have a distaste for change, because change implies replacing the familiar with the unknown (Barna & Hatch, 2001:18). Historically the church exhibits a natural aversion to change, yet it also has a long history of effective adaptation to cultural transition (Conder, 2005:25, 26). Functioning from

a clear biblical worldview the church cannot only adapt to cultural change, but effect cultural change as well.

Within the context of a Technological & Information Revolution, the speed and breadth of change have caught some high-tech companies of guard, leaving them at a loss to navigate the rapid change. Friedman (2006:49) warns that all businesses, institutions and nation-states face the same perilous challenge. This includes the church as institution. What are needed in the face of rapid change are leadership, flexibility and imagination to adapt. The great challenge for today is to absorb changes in ways that do not overwhelm people or leave them behind and anchorless (cf. Friedman, 2006:49). Ironically the world's technological possibilities have outdistanced its theological reflections. The rapid change and almost unthinkable possibilities leaves the world open to possible acts of terror and ethical dilemmas that will test people's faith and strain communities to its limits (Conder, 2005:171). For the church called to equip believers, this is a call to effective ministry within the reality of a post-modern, technological and information driven society.

4.3.4 Lifelong Learning

During the Industrial Revolution (Globalization 2.0) the working lifespan of employees was less than 30 years, mostly because manual workers wore out. Manual workers acquired a skill set during basic training, that carried them through their career. Acquiring new skills when needed was a reasonable career move. This does not apply to knowledge workers. A knowledge worker receives a good deal off formal education and has the ability to acquire and to apply theoretical and analytical knowledge. It is a person committed to continual learning (cf. Drucker, 2001:305). In a flatworld driven by unprecedented change, actively and purposefully acquiring new skills is *a minimum survival necessity* (Peters, 2003:246).

Knowledge, especially in the Information Revolution, is growing and evolving continually, necessitating a process of life-long learning for individuals. Entering the workforce at age 20, knowledge workers will probably still be active and productive 50 years later (Drucker, 2003:249). In a global village with a global playing field, more and more jobs will be broken apart and dispersed. After 1970 up to the turn of the century, mechanization resulted in a blue-collar revolution, reducing the manpower necessary for certain manual tasks by 89.5% (Peters, 2003:50). Peters (2003:54) contends that the microprocessor will have the same

effect on white-collar work – a 98.5% reduction in “office work” that can be done cheaply and effectively by microprocessors. Furthermore, work that can be digitized will be outsourced to the cheapest bid. In a global economy people compete with others across the globe. But, says Barna and Hatch (2001:263), the sword cuts both ways. People may themselves go global in their business endeavors, acquiring work that is being outsourced. The result of all this is that the average knowledge worker will probably outlive the average employment organization (Drucker, 2003:68). Together with a worldview centered on development, this makes for an extremely unstable world. Security will no longer be found in lifetime employment and the perceived perpetuity of the employer.

Education of the young, however important that is, will eventually be eclipsed by the continued education of adults. Education will become the center of the knowledge society, with schooling its key institution (Drucker, 2001:307). The first and most important ability individuals should develop in a flat world is the ability to learn how to learn. Individuals must be able to constantly absorb, and teach themselves new ways of doing old things or new ways of doing new things (Friedman, 2006:302). This is not so easy. It requires a new level of technical skills, a certain mental flexibility, self-motivation and psychological mobility (Friedman, 2006:276).

High technical skills, argues Pink (Friedman, 2006:308), should be supplemented with aptitudes that are “high touch.” This entails *the ability to empathize, to understand the subtleties in human interaction, to find joy in oneself and to elicit it in others, and to stretch beyond the quotidian in pursuit of purpose and meaning.*

In the *Next Society*, upward mobility will be available to everyone through acquiring and applying knowledge, says Drucker (2003:238). This does not imply that everybody will be successful, but the potential for success (or failure) is greatly enhanced. However, in contrast to all other means of production, knowledge cannot be inherited or bequeathed. Knowledge has to be acquired anew by every individual (Drucker, 2003:260). Christians should take care not to fall into an unbiblical view of knowledge. Within the contexts of post-modern contemporary society, knowledge may be reduced to facts – technical data. Biblically, knowledge begins with the fear of the Lord (Proverbs 1:7). Knowledge encompasses more than what one knows, it also includes what one does with what one knows. Upward mobility, success and failure should not be measured against a narrow economic rule.

However, because post-modern society stands on an economical and technical basis, theoretical and analytical knowledge will be a requirement. Thus upward mobility comes at a steep price (Drucker, 2003:262): *the psychological pressures and emotional traumas of the rat race*. There can only be winners if there are losers. This has resulted in a highly competitive environment permeated by a fear of failure (cf. Drucker, 2003:262). Western society exhibits a competitive morale, which is instilled into children from an early age (Van der Walt, 2007:301).

The individualistic focus of Western society's worldview, coupled with its competitiveness and pace negatively influences trust and commitment. Community is left in dire straits as the common good is neglected for personal interest.

4.3.5 Community

Commenting on American society, Drucker (2003:106) states that the United States of America exhibits a healthy economy but a very sick society. Part of this problem gets exported throughout the world through popular culture. Even though Drucker (2003:149) accepts the free market system to be the best option available, he holds serious reservations about capitalism as a system: *because it idolizes economics as the be-all and end-all of life. It is one-dimensional*. The common good in society is threatened by this one-dimensional view of society (cf. Saul, 2009:35). Cray (2007:19), commenting on British society, states that people are becoming increasingly passive. To him, the most serious ramification of this is that people seemed to have lost concern for or confidence in the concept of the "common good". The public square has become a competitive marketplace between private interests, single-issue groups and commercial interests. The public-sphere no longer gives precedence to the greater good (Cray, 2007:19). Modern Western society is planned according to organizational, technological and economic criteria, and not according to social criteria (cf. Saul, 2009:19). Western man is in danger of becoming a victim of blind technocracy and an anonymous bureaucracy (cf. Pretorius & Le Roux, 2005:253).

Sandel (Friedman, 2006:237) argues that the flattening of the world, even though it is good for global business, poses a threat to *the distinctive places and communities that gives people their bearings in the world*. The road to a perfect global market is hampered by obstacles such as protectionist pressures, disparate legal systems, cultural and linguistic differences, and

ideological disagreement. Some of these obstacles, he says, qualify as sources of waste and lost opportunities. However, some of these obstacles represent institutions, habits and traditions that people cherish because they reflect nonmarket values like social cohesion, religious faith and national pride. If a global market and communications technologies were to flatten these, society would lose something important, says Sandel (Friedman, 2006:237).

Technology from the telegraph to the Internet, promises to shrink the distance between people, giving better access to information, bringing everyone closer to the dream of a perfectly efficient, frictionless global market. Yet communities are continually confronted with the question of how far to go in accepting the new way of doing things at the cost of those values that a global market can't supply. Both the modern and post-modern worldview in Western society is structured around development – the economic sphere of life. As a worldview it is set on creating a frictionless global village in service of capitalism. Neglecting a whole dimension of what it means to be a human being and to be treated as such; capitalism constitutes too narrow a focus, which is detrimental to any society (cf. Drucker, 2003:150; Friedman, 2006:252; Van der Walt, 1999b:195).

The effect of the flattening of the world is that current boundaries will have to be redefined or revalidated. The result of this will be a blend of traditional nation-states, governments, and new organizations working together with emerging networks and virtual communities in order to set new boundaries (Friedman, 2006:239). It is not possible to predict what the new society in the wake of Globalization 3.0 will look like. However, one of the trends Drucker (2003:73) identifies is the future primacy of social issues over economic issues. Wallis (2005:369) contends that the challenge of secularism will be replaced by the challenge of pluralism in the 21st century. Religious and spiritual traditions will have to learn to live together in a Global Village.

Societies undergoing rapid change in one direction, experience a high level of destabilization. Because of the flattening of the world, societies everywhere are experiencing change from several directions. Old boundaries, what Friedman (2006:238) calls walls, floors and ceilings are going, and it is not yet certain what will replace them. Drucker (2003:237) describe the Knowledge Society as borderless. The old communities – family, village, parish, *etc.* - are rapidly disappearing in the Knowledge Society, its place being taken by organizations (Drucker, 2003:313). The situation is further aggravated by the mobility in Knowledge

Society: mobility in terms of what people does (more than one career), where they live; and their affiliations (Drucker, 2003:314). The instability resulting from this will result in something Friedman (2006:248) calls Multiple Identity Disorder. This will affect not only companies and communities, but individuals as well. Every community, organization and individual will have to redefine or revalidate its identity and place in a Global Village.

Western society's individualistic and mechanistic view of reality has led to a society marked by atomistic relationships between people and societal relationships (Van der Walt, 1999a:329). This has led to an inability to form true communities – in the family, church, state and other societal relationships (Van der Walt, 1999a:388). In order to stabilize the situation; society needs communities that transcend the individual – even in the church where the accent is also on individual gifts and accomplishments (Conder, 2005:151).

Furthermore, urbanization is taking place at an unprecedented rate. The key to the survival and health of the urban human society is the development of communities in the city (Drucker, 2003:226). Rural communities are for the most part stable but coercive. City life holds the promise of freedom for the individual (less coerciveness) at the cost of stability (anonymity leads to anarchy) (cf. Drucker, 2003:228). For this reason cities need communities working towards constructive ends – towards the common good. The absence of this leads to destructive murderous communities (as exemplified by inner city gangs). However, neither government, nor business can facilitate the formation of true communities (cf. Drucker, 2003:230; Van der Walt, 2007:312). Business has got profit as its bottom line, community is only important in as far as it serves that line. Government likewise fails, because it monopolizes the answer to societal problems and applies this to each and every situation. Bureaucracy hampers the effective formation of true community.

Drucker (2003:230) is of the opinion that only nongovernmental, nonprofit organizations, sprouting from the social sector can provide constructive communities. Constructive communities should be free and voluntary, offering individuals an opportunity to achieve, to contribute and to matter (Drucker, 2003:230). Only nongovernmental, nonprofit organizations can provide the enormous diversity that communities need: families, churches, professional associations, organizations to take care of the homeless; health clubs; *etc.* (Drucker, 2003:231; Van der Walt, 1999a:235). Thus effort should be made to strengthen civil society, encompassing the space between the state and the individual where

nongovernmental, nonprofit organizations can strive for the common good (cf. Van Zyl Slabbert, 2006:137).

Religion is a necessity for building strong community life (Dunahoo; 2005:150). Accepting that Christians has capitulated to the secular dualism of private and public life, Van der Walt (2007:302) sees Christian organizations and institutions as the best option to challenge secularism and present the whole Gospel to the world. Next to providing the necessary diversity, these organizations also provide a forum for effective citizenship – giving individuals a sphere wherein they are in control and in which they can make a difference (Drucker, 2003:232).

Any missionary encounter with the West, in order to be effective, says Bosch (1995:59) must be, primarily a ministry of the laity. The whole issue of Christian calling, which becomes clouded through dualism, needs to be seriously addressed: every believer is called to live in obedience to Christ their King, in every aspect of culture and life. Believers have a responsibility to engage in public life and affairs, knowing that they have a role and part to play in God's plan for this world (Newbigin, 1996:113). What is needed is the revitalization of the office of believer (Bosch, 1995:59). In terms of the effect of a flatworld, the office of the believer needs to be extemporized within the broad spectrum of offices that exist in lieu of the Cultural Mandate.

4.4 CONCLUDING SUMMARY

Contemporary Western society functions with a predominant neo-pagan worldview, resulting in the misdirection of life in society. Western Christians tends to exhibit a divided heart, shuttling between a deformed syncretistic Christian worldview in private religious matters and a secular neo-pagan worldview in public matters. This amounts to a double dualism – a truly fragmented heart.

After 500 years of cultural drift away from God, Western society appears to have structuralized rebellion against God into its very fabric. Post-modern pluralistic Western society is thoroughly secular, individualistic, relativistic, materialistic and caught in the grip of unprecedented change. Western society's worldview and resulting cultural content forms the basis of a popular culture set on consumerism, experience and hedonism. Instant

gratification is readily available and encouraged. It would appear that chaos rules as Western society drifts anchorless in a sea of relativism. In the light of unprecedented change Western society appears to be in a phase of redefinition and revalidation. This is going to happen irrespective of whether or not the church partakes in the process or not. Currently a lot of voices are clamoring for people's attention. The church needs to ensure that people hear and see the whole Gospel clearly.

In the light of *missio Dei* (encompassing the Cultural Mandate and the Great Commission), the church may never negate the world – no matter how bleak the situation appears. The church does not merely exist to act as a vehicle for religion (cultic enterprise). This viewpoint negatively impacts the Church and society, because it robs the church of its ability to transform society. Accepting God's reign over all of life, the church can transform society, by presenting (in words and deeds) a Reformational worldview as a secure anchor.

Believers, as missionaries, called to transform contemporary society are to make the best use of the many opportunities presented by the current situation. Some of these are:

- In some ways the flattening of the world has resulted in unprecedented freedom and mobility for individuals. Unchecked this will be detrimental to society as the common good is subjected to personal individual interests. As long as the empowerment of the individual is not understood as individualism, this trend offers a huge opportunity for the Church who accepts that every believer is a missionary. Previously social constraints (presented by hierarchies and institutions) may have hampered the effective functioning of the laity. A focus on the ability and responsibility of the individual in a global village is beneficial to the church's calling to equip believers as co-workers of God with regard to every societal relationship and facet of culture.
- Unchecked individualism has led to a deterioration of community and the common good. The Church as creative custodians and co-workers of God can play a wholesome part in society as they endeavor to maintain personal relationships conducive to discipleship. Following the example of Christ in every facet of culture and life, believers will serve the common good as they humbly serve God and neighbor.

Understanding that Western society's current situation is the product of a neo-pagan worldview, believers need to make a definite choice to evaluate and judge their own

worldview and cultural content from a Reformational point of view. The heart of the problem here pertains to Christ's Lordship. The logical conclusion of relativism is that sin does not exist or that it is merely a personal matter determined by the individual's feelings, needs and circumstances. Where there is no absolute truth as standard, the individual is left to do what he perceives to be the best for him at the moment. Without sin, there is no possibility of absolute spiritual judgment or eternal spiritual condemnation. Therefore there is no need to be saved (Barna, 2001:84). Living in Western society, believers will become conditioned to consider Christ as "a nice to have" or unnecessary. Accepting Christ as Lord implies obedience to God's Law – a life lived in accordance with God's norms. Because of this the Church supporting believers through care and edification, need to focus on personal relationships conducive to discipleship. The believer's relationship with Christ and the implications thereof for private and public life must get precedence. A sound and healthy relationship with Christ will be a sturdy anchor in a chaotic world, and truly make believers a light in the world (Philippians 2:15)

4.5 WHERE TO FROM HERE?

It is clear that there is an enormous difference between a Reformational worldview and the Western secular worldview. Living in a Western context, believers exhibit a divided heart. Healing their heart necessitates a proactive focus on a reformational worldview that incorporates the reality of creation, fall and restoration.

Believers need to have a working knowledge of the concept "worldview" and its implications for a life with integrity – believing and doing. Furthermore, believers must know what a biblical worldview constitutes and what the implications thereof is within the current context. In order to understand the choice before them, believers must also know and understand the contours of their Western secular worldview.

Focusing on the RCSA, attention needs to be given to the contours of an Afrikaans worldview with regard to how it was formed through past events and the contemporary context. This will be addressed in Chapter 5.

CHAPTER FIVE

THE REFORMED CHURCHES IN SOUTH AFRICA

Aim of Chapter

The purpose of this chapter is to place and evaluate the RCSA as role-player in the worldview formation within its historical contexts, against the contours of an integral Reformational worldview. The contention of this study is that Afrikaner members of the RCSA suffer from a dualistic worldview that impairs their ability to effectively transform contemporary society. Attention is given as to how their dualistic worldview has given rise to the ideology of Christian-Nationalism, expressed in Apartheid, as well as to the RCSA's role therein. In lieu of this, attention is given to a few focus points that need attention if dualism is to be rejected in favor of an integral Reformational worldview.

Chapter Outline

- 5.1 *Introduction*
- 5.2 *Dualism: A Dysfunctional Heritage*
- 5.3 *The Christian-National Ideology*
 - 5.3.1 *A Close Relationship Between Language, Church And Cultural Identity*
 - 5.3.2 *Afrikaner Nationalism*
 - 5.3.3 *Tendencies In Afrikaner Nationalism*
 - 5.3.4 *The Reformed Churches In South Africa*
 - 5.3.5 *The Ideology Of Apartheid*
 - 5.3.6 *A Dualistic Worldview: Serving Two Masters In This World*
 - 5.3.7 *A Sensitive Pastoral Issue*
- 5.4 *Ingrained Dualism*
- 5.5 *The Individual: Responsible Co-Worker*
- 5.6 *A True Community Of Believers*
- 5.7 *Leadership v. Management*
- 5.8 *Making The Most Of The Golden Years*
- 5.9 *The Theological School Of The RCSA*
- 5.10 *A Reformational RCSA*
- 5.11 *Concluding Summary*
- 5.12 *Where To From Here?*

5.1 INTRODUCTION

A Western Heritage

The Afrikaner members of the RCSA are predominantly Western in their worldview orientation. This includes the prevalent dualism that hampers believers in living coherently and with integrity from a Reformational worldview. Exhibiting a dualistic worldview, members are prone and susceptible to the influence of various ideologies. Nationalism expressed in Apartheid may be considered one of the most significant influences on the worldview formation of the adult members of the RCSA. Younger people and children are influenced more by the secular and materialistic ideas of popular culture prevalent in contemporary society. Considering the emotional impact and the pivotal role a worldview plays in daily life, attention is given to the impact of the prevalent ideologies on worldview. Following this, attention is given to the visible effects of a dualistic worldview in the RCSA.

The African Context

With regard to worldview formation it is accepted that the African context does have an impact and influence (increasingly so in the future) on the worldview formation of the Afrikaans members of the RCSA. However, in this study specific attention is not given to the African context's impact and influence. There are two reasons. Firstly, although Afrikaners are African by birth, they are European in culture, including worldview (L'Ange, 2005:487). Their worldview is Western. Secondly, through determined effort, guided by Nationalism and Apartheid, the Afrikaner has endeavored to minimize (eliminate?) the influence of the African context (cf. De Klerk, 2000:73). Considering the all-encompassing nature of a worldview and the essential influence of context on worldview formation, it is clear that this is not possible. The relationship and influence of the African context on the worldview of Afrikaans members of the RCSA is a subject for further study.

Pastoral Compassion

Worldview is an emotional and sensitive issue that should be addressed with pastoral compassion. When considering the impact of worldview in the RCSA, judgment is not made on whether or not members are saved or unsaved. The issue at hand is not salvation as such, but effectiveness as citizens of God's Kingdom in contemporary society. People are saved in spite of their worldview, not because of it. Thus it is possible to be saved, whilst having a

dualistic worldview. However, a dualistic worldview seriously hampers the believer's ability to live coherently and with integrity as Kingdom citizen. The purpose of this study is not to propose a Christ plus worldview approach, but an approach centered on obedience wherein Christ transforms a believer's worldview (Romans 12:1-2).

5.2 DUALISM: A DYSFUNCTIONAL HERITAGE

Dualism Undermined Christ's Rule

It is the contention of this study that the Afrikaans members of the RCSA exhibit a dualistic worldview. Their dualistic worldview is extemporized in either a modern neo-pagan worldview (private values v. public facts) or a medieval syncretistic worldview (sacred grace v. profane nature). In both cases the "church" and "politics" are separated. In this sense the Christian National ideology already exhibited a clear secular characteristic. In the lieu of this dualistic worldview the Christian-National ideology eventually found expression in the ideology of Apartheid. Accordingly, Christ's rule was only recognized in so far as it concurred with the Christian-National ideology. Apartheid was an ideology wherein the National overwhelmed the Christian. The members of the RCSA contributed and conformed to the Christian-National ideology and its later expression in Apartheid. This does not mean that there were not voices of dissent from within the RCSA. However, most members accepted the predominant paradigm.

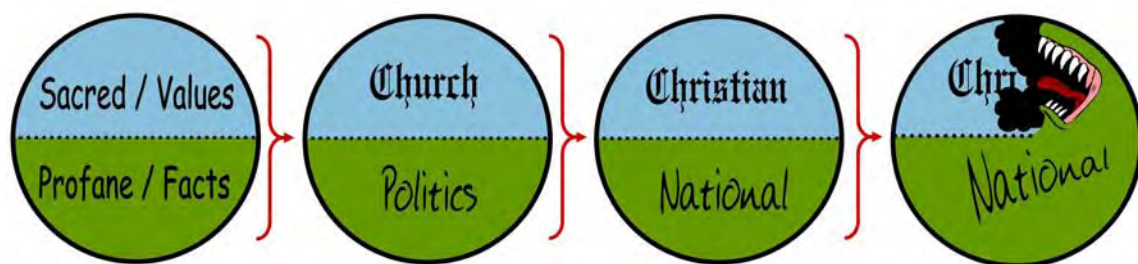


Figure 5. 1 Born from a dualistic worldview, the Christian-National worldview, led to a separation between church and politics. The result was Apartheid, an ideology wherein the National overwhelmed the Christian.

Failing to live from an integral Reformational worldview, members of the RCSA are still susceptible to the Christian-National ideology, and with the demise of Apartheid, vulnerable and exposed to the secular economic ideologies, expressed in materialism and consumerism.

Only A Brief Summary

In order to understand the impact of Apartheid and the underlying Christian-National ideology, a short survey is given of the socio-political history of the Afrikaner with specific attention to the RCSAs part therein. The purpose of this chapter is not to give a detailed account of how the Afrikaner worldview came to be. Broad attention is therefore not given to the specific economic, political and social context within which the Afrikaner worldview developed. Within the previous dispensation all of these factors were viewed through the lens of the Christian-National ideology.

5.3 THE CHRISTIAN-NATIONAL IDEOLOGY

Nationalism: A Modern Ideology

Nationalism, part of the Enlightenment's legacy, had a profound impact on the world in general, but on South Africa specifically. Worldwide, Nationalism resulted in two major World Wars and countless lesser ones. In South Africa, these modern ideologies of Nationalism and Development combined to form the basis for the system of Separate Development or Apartheid. During the time of the National Party's reign from 1948 to 1994, Nationalism formed the basis of the worldview that provided an explanation and a validation for the structure of society and the distinctive features of the lives lived therein.

Nationalism is part and parcel of the Afrikaner's history and understanding of their identity and calling as a nation. For a comprehensive account of the Afrikaner's history the reader is referred to Giliomee (2003). In this section a brief outline is given with regard to the RCSA.

5.3.1 A close relationship between language, church and cultural identity

Ever since the founding of the first settlement in the Cape, the Reformed religion and Dutch language was the cornerstone of the burghers' culture. This unity between religion and language would be bolstered through the different English occupations (cf. Dreyer, 2003:97; Giliomee, 2004:158). The close link between language, church and cultural identity became especially evident in the struggle against real and perceived threats (whether it was the *Vereenigde Oostindische Compagnie*, the influx of the French Huguenots or 1820 English Settlers, or British annexation and fear of black domination). Among many burghers the

conviction developed that there existed a covenant with God to preserve the community with its cultural characteristics. They saw a strong continuity between God's covenant with the Jews and his relationship with white Christians (Giliomee, 2004:33, cf. De Klerk, 2000:15).

Mashau (2008:59) contends that the relation between religion and culture has been one of the central issues on the religious (cultic) scene in South Africa. Initially, the Afrikaners did not hold to a separation between politics and religion (Spoelstra, 1963:1). To the Afrikaner religion in a cultic sense and cultural identity formed an unbreakable unity (cf. De Klerk, 2000:80). The RCSA together with the *Nederduits Gereformeerde Kerk* and the *Nederduits Hervormde Kerk* would have a powerful influence on the shaping of Afrikaner political and racial attitudes (L'Ange, 2005:52)

5.3.2 Afrikaner Nationalism

Nationalism

A nation, even though it is sometimes difficult to define its contours in contemporary pluralistic society, is part of the structural reality of creation. Should it be defined in terms of race, geography or cultural allegiance? Definition aside, as part of God's creational order the nation is good. However, like all things human it may be misdirected. Whenever the preservation of a people's national identity becomes their absolute norm, the nation becomes an idol. People's hearts are then directed away from God in the service of their own collective need. In a Global Village exhibiting shattering pluralism, a national identity helps people feel safe and secure. It encompasses a distinctive community that gives people their bearings in the world. Given the negative turn nationalism has taken with regard to the Christian-National ideology, especially as expressed in Apartheid, further study with regard to the Reformational perspective on nation in a post-modern pluralistic society will be necessary.

Positive Nationalism

Nationalism can be expressed positively in terms of civic duty that serves the common good (Saul, 2009:245). Belonging to the nation brings the obligation and responsibility to reach out and include (embrace) the other within the context of a pluralistic society. Positive nationalism holds to the positive tension of uncertainty and the central importance of choice (Saul, 2009:271). Citizens upholding positive nationalism view themselves and others as part of a civic commitment. They serve the common good. Positive nationalism demands a high

level of involvement in all levels of society's structures and facets of culture. Positive nationalism underscores the reality that citizens are not hapless victims of inevitable historical or market forces. Civilization is a shared project and citizens have real choices to make (Saul, 2009:5). Society can be transformed, whenever believers realize their choice and decide to become involved in all the societal relationships and facets of culture in accordance with God's creational order – his Will for life.

Negative Nationalism

Nationalism can also be expressed negatively (mostly ethnic) wherein belonging is expressed in terms of privilege and exclusion (Saul, 2009:245). Negative nationalism is dependent on fear and anger and a desperate conviction that one nation's rights exist by comparison with those of another nation, as if in competition that produces winners and losers (Saul, 2009:245). Insecurity, poverty and ambition are three of the roots of negative nationalism. It finds expression in ethnic loyalty with the appropriation of God to the nation's cause (Saul, 2009:246). Christian-Nationalism expressed in Apartheid is a form of negative nationalism (cf. De Klerk, 2000:24). Of particular interest is Saul's contention that negative nationalism incorporates a certain pride in ignorance and an active conviction that the nation has been permanently wounded. The conviction finds expression in an active mythology of having been irreparably wronged. To uphold this mythology, ignorance on key subjects is often encouraged (cf. in this regard the one-sided emphasis on South African history). Through such willful ignorance, says Saul (2009:246), highly sophisticated societies can remain fixated on specific wounds. Within the Afrikaner context this fixation was amongst others directed towards the Great Trek, Bloodriver and the Anglo-Boer war.

Afrikaner Nationalism

Mashau (2008:44) describes Afrikaner nationalism as the self-expression of the Afrikaner along ethnic lines. After the First World War, Afrikaner nationalism gained renewed impetus as poverty escalated among white Afrikaners. Afrikaners were called upon to help their own. The idea was established that the *Volk* should save itself. This idea would become one of the central ideas in Afrikaner nationalism (Giliomee, 2004:303). The Afrikaner's political history had a decisive influence on their understanding of Scripture and the Calvinistic worldview (Van der Walt, 1995:17).

Afrikaner Collectivism

The effect of collectivism in practice is that it first blurs and eventually erases the line of demarcation between the state and society. As a result, the identity and integrity of the many different social structures, which coexist with the state become obscured and compromised (cf. McCarthy *et al.*, 1981:24). Afrikaner Nationalism engendered collectivism. All social institutions derived their meaning and function as part of the *Afrikaner Volk*. Thus in this way the Afrikaans churches supported and gave “biblical justification” for the system of separate development, which existed to safeguard the continued existence of the *Volk*. Cultural institutions were gathered under the banner of the FAK (*Federasie van Afrikaanse Kultuurvereniginge*). The purpose of the FAK was to promote the Afrikaans language, and most Afrikaner cultural organizations, eventually affiliated with the federation (Giliomee, 2004:353). SANTAM (*Suid-Afrikaanse Trust- en Assuransiemaatskappy*) and SANLAM (*Suid-Afrikaanse Nasionale Lewensversekeringsmaatskappy*) were marketed as *Afrikanervolksinstellings* (Afrikaner people’s institutions), (Giliomee, 2004:338). After gaining power in 1948, the Afrikaners annexed the state and its organs to serve and protect the cause of the *Volk*. From 1958 onwards, the National Party dominated state began to exert its power over all of society, interfering with most of the other societal relationships (Giliomee, 2004:469). Eventually, one social institution - the state - usurped the rightful authority of the other institutions. As is the case in collectivism, society regressed to a tyranny. In Apartheid South Africa, this manifested in the police state.

Afrikaner Idolatry

Already in 1958, Rabie identified Nationalism as an Afrikaner idol (Giliomee, 2004:469). During the 1960s, Bingle as chancellor of the Potchefstroom University for Christian Higher Education (PU for CHE) voiced his concern over his perceived imbalance between the “*Christelik*” and “*Nasionaal*” in practice. He wrote that the Afrikaner was becoming “*nasionaal Christelik*”, more specifically only “*nasionaal*” (Van Eden, 2006:489). Ever so slowly the Afrikaner made an idol out of their culture (Van der Walt, 1995:40). Thus in the tug of war between the Christian and National, the National won out, even among RCSA theologians (cf. Schutte, 2005:67). Van Wyk (1998:158) considers the Christian-National motif to be too narrow and controversial to function as a valid worldview. He proposes that it should be replaced by the broader and appropriate concept of the Kingdom of God.

The Afrikaner Broederbond

The Afrikaner *Broederbond* was founded in 1918 in Johannesburg with the purpose of organizing and mobilizing the Afrikaner (Giliomee, 2004:352). Giliomee (2004:372) contends that historians, journalists and political opponents of the *Broederbond*, have attributed a disproportionate importance to the organization. However, this does not seem to correspond with some of his other references to the *Broederbond*. They facilitated think scrums as high as just below cabinet level (Giliomee, 2004:481). They facilitated the formation of various business and cultural institutions (Giliomee, 2004:286). They played a decisive role, through teachers, lecturers and ministers (dominees), with regard to Christian-National education (Giliomee, 2004:396). The *Broederbond* actively propagated a unique Afrikaner perspective on history as context for an Afrikaner republic with a Christian-National foundation (Louw, 2001:222).

Potchefstroom was one of the *Broederbond*'s strongholds (Giliomee, 2004:475). Through the Potchefstroom University for Christian Higher Education they exercised considerable influence on South African society (cf. Van Eden, 2006:487). During Verwoerd's tenure, he used the *Broederbond* as an instrument to propagate and consolidate the ideological hold of Apartheid. The idea of Afrikaner Nationalism was replaced by Apartheid as the cornerstone for unity (Giliomee, 2004:476). The *Broederbond* was a useful vehicle since most Afrikaans newspaper editors, church leaders and chancellors and vice chancellors of all the Afrikaans universities were members (Giliomee, 2003:525; Louw, 2001:168, Van Eden, 2006:493). Although it is not as prominent as before 1994, the *Afrikaner Broederbond* in its new guise as *Afrikanerbond* is still influential with regard to Afrikaner cultural issues (Van Eden, 2006:499).

African Nationalism

Afrikaner Nationalism developed in tandem with African Nationalism (Mashau, 2008:45). After South Africa became a Republic in 1961, winds of change began to ravage Africa, as African Nationalism began to make it felt and many former colonies gained their independence (Giliomee, 2004:445, 472). This would in turn provoke a stronger nationalistic response from the Afrikaners who felt threatened by the surge of independence in Africa.

5.3.3 Tendencies in Afrikaner Nationalism

Verligtes & Verkrampes

In 1976 De Klerk identified three tendencies in the nationalist movement (Giliomee, 2004:500):

- *Verligtes* (enlightened Afrikaners): these were liberals in a new Afrikaans guise that discarded tradition and favored openness and freedom, also in the field of race relations.
- *Verkrampes* (constricted or narrow reactionaries): these were narrow-minded and insular Afrikaners, who clung to the past and engaged in witch-hunts against everything not traditional.
- *Positiewe Afrikaners* (positive Afrikaners): embodied those who rejected both the enlightened and constricted viewpoint, opting instead for exclusivity *and* openness, tradition *and* progressive thinking.

The last tendency was quickly forgotten (Giliomee, 2004:500). However the categories *Verligtes* and *Verkrampes* would become imbedded in South African history, playing a discernable role in Afrikaner society (Van Eden, 2006:490). Infighting among Afrikaners is a discernable historical fact (De Klerk, 2000:22). In the RCSA, tension between these two tendencies would also become visible, manifesting in strife with regard to the interpretation and implementation of decisions by the General Synod (Snyman, 1992:351; GKSA, 2000:380). This strife spilled over into public debate in the daily press, which further hampered the RCSA's credibility (GKSA, 2000:385). In the light of an integral Reformational worldview both these extreme categories as well as the proposed third option encompasses a false choice.

Conservatism And Progressiveness

As far as humanity is concerned, conservatism and progressiveness are dynamics that assert their power in practice and theory. Conservatism encompasses an over estimation of "the old" through character and social context that impel humans to maintain the past as far as possible (Vollenhoven, 2005:11). With regard to the time facet of a worldview, conservatism is an orientation towards the past. Progressiveness also works through character or social context, but is directed to the future – it points forward. These two dynamics are in constant

conflict. The categories *Verlig* and *Verkramp* within the Afrikaner context, encompasses these two dynamics.

The Golden Median

Common practice amounts to an uncritical acceptance of both dynamics and an attempt to facilitate a compromise between the two. In this way the two extremes are reconciled by way of a “mean” held forward as “the right thing” (Vollenhoven, 2005:11). The problem with the proverbial golden mean is that it is rarely in the middle and seldom worth gold. This is so because the perceived mean amounts to a compromise between the two opposing dynamics, which may both have been unacceptable. De Klerk’s third option, the “positive Afrikaners” embodied this alternative mean by opting for exclusivity *and* openness, tradition *and* progressive thinking. Coming from the Potchefstroom University, it is possible that this third tendency should have represented the voice of Potchefstroom, which supposedly embodied the Reformational Christian worldview (cf. Du Toit, 1968:210; Van der Vyver, 1969:230). However De Klerk endeavored to attain a nationalistic consensus as opposed to a clear reformational principle (Giliomee, 2004:500). The positive Afrikaners embodied compromising moderates.

In time, the “Christian worldview” of the Potchefstroom University was deprived of its transforming power by the Christian-National ideology and the underlying dualism. Failing to live from an integrated and truly Reformational worldview, the voice of Potchefstroom became lost in the clamor between the two opposing extremes. Eventually the Potchefstroom University was identified with the *Verligtes*, as part of the left wing of the National Party (cf. Schutte, 2005:526).

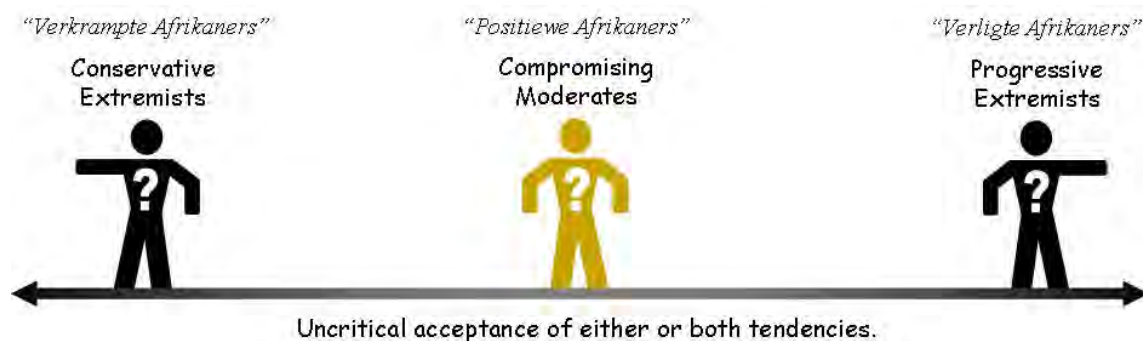


Figure 5. 2 From a Reformational viewpoint all three tendencies (the extreme conservative and progressiveness, as well as the moderate compromise) are rejected. A Reformational worldview is set on the radical transformation of all of life in accordance with God’s Will.

A Separate And Independent Criterion

In order to reflect meaningfully on the dynamics of conservatism and progressiveness, Vollenhoven (2005:11) asserts that both should be measured against an independent criterion. From a Reformational point of view this criterion is found in God's threefold revelation. The two extremes and the proposed solution are then measured against God's Will as love command, expressed within the reality of creation, fall, restoration and consummation. The criterion is expressed in terms of good and evil (Vollenhoven, 2005:12). In this regard neither the old nor the new is completely good or evil. A Reformational view determines the direction of the old and new. Transformation is not effected through a compromise of the two extremes, but through a redirection with regard to God's Will. Vollenhoven (2005:12) warns that Christians should guard against the relativization of God's Will, as standard to measure conservatism and progressiveness against.

Negatively, this happens when people resign themselves to evil in culture, whether it is out of its antiquity (it has always been done in this way), or the allure of its presentation (a utilitarian mindset of the end justifies the purpose).

Positively this implies that believers would strive for the good even if, initially their struggle goes unnoticed by conservatives and progressives alike. For believers the reality that all things are made new in Christ (2 Corinthians, 5:17) facilitates a liberating perspective that prevents a believer from uncritically accepting either the conservative or progressive dynamic as the ultimate source of coherent order and meaning.

Pastoral Compassion

These tendencies destroy the RCSA's credibility as a valid and visible expression of God's Kingdom – i.e. a place where God's reign is accepted in daily life. The RCSA's prophetic witness is also hampered as it is unable to give a clear expression to a Reformational worldview in contemporary society – i.e. the RCSA is unable to give God's perspective on all of life. Anchored in their worldview, people derive a sense of security from their point of view. As such these tendencies should be handled with care. This does not imply a forthright acceptance of these tendencies. Members should be guided to see their own viewpoint in the light of God's threefold revelation. Helping members to distinguish between extremists and moderates on the one hand and real Reformationally minded members (holding to a

Reformational worldview set on the transformation of all of life) on the other hand, may help in effectively equipping them.

5.3.4 The Reformed Churches in South Africa

The Doppers

In 1859 the *Gereformeerde Kerk* was founded in Rustenburg (Spoelstra, 1963:169). The term “Doppers” is of uncertain origin, and was used as an abusive nickname (*skeldnaam*), to describe these highly conservative Afrikaners (cf. Du Toit, 1968: 207; Jooste, 1958:31; Kruger, 1956:61, Spoelstra, 1963:16, 19). Besides conservatism in dress, and religious practice and dogma, they were considered by some to be anti-modern and anti-English (cf. Jooste, 1958:31, Kruger, 1956:63). They exhibited a distrust of strangers, and were inclined to view themselves as superior to others on several areas of life, especially in religious matters (Jooste, 1985:32). They were a predominantly cautious people, which together with their conservative bend; lend itself to social seclusion (cf. Jooste, 1958; Spoelstra, 1963:17). The Doppers, and specifically Paul Kruger, associated themselves with the Children of Israel. They believed that God specifically called them for a divine purpose. About the nature of this purpose there was however no consensus and opinions varied between the ideas of conquering the country to doing missionary work or living in accordance with a literal interpretation of the Bible (Giliomee, 2004:127).

The Doppers’ Influence

Giliomee (2004:224) considers the Doppers’ influence to be out of all proportion to their small numbers. They played an integral part in the development of the Volk, and Spoelstra (1963:1) considers the influence of the Doppers (Afrikaans: *dopper-sout*) in this process to be just as important as the light coming from libraries and universities. Taking “In isolation lies our strength” as motto, the Doppers wove together the strands of religion, language and nationhood into a worldview (Giliomee, 2003:269; Van der Vyver, 1969:83). They believed that the *Volk* developed from Christian principles and thus consisted of Christian Afrikaners. Subsequently religious conviction was used to enhance the nationalistic ideas of the Afrikaner. The Anglo-Boer war (1899-1902) would forge a very close link between the Afrikaans Reformed Churches and Afrikaner nationalism (cf. Du Toit, 1968:210; Kruger, 1956:63, Mashau, 2008:59).

The Voice Of Potchefstroom

The “voice of Potchefstroom” was a designation describing the fundamental guidance originating from Potchefstroom with regard to diverse subjects. Specific amongst these was their view on education and human dignity (Van Eden, 2006:487; cf. Du Toit, 1981:3). The premise and approach of the PU for CHE was deemed important for decades within political circles. This was largely due to the fact that most of the University’s leaders unquestionably identified themselves with Afrikaner interests (Van Eden, 2006:487). However, it was not always a voice in the service of the *status quo*. It sometimes voiced dissent, pleading that fundamental reflection should incorporate more than just the Afrikaner *volk* and their aspirations (cf. Schutte, 2005:457). Concerning the PU, Prime Minister D.F. Malan said that it was, since its founding, the interpreter of a unique life-direction, the holder of the Afrikaner’s Christian worldview. According to Malan, the PU for CHO, with the RCSA, created a tradition on which all of South Africa could be proud (Van der Vyver, 1969:230). The voice of Potchefstroom was amplified through three sources: the reformed theological foundation, the unique national identity (*volkseie*) and politics (Van Eden, 2006:488).

The Theological Seminary of the RCSA

One of the motivations for moving the RCSA’s Theological Seminary from Burgersdorp to Potchefstroom, was closely related to the Afrikaner’s national striving. Van Der Vyver (1969:106) described the move as a positive national act of faith (*positiewe nasionale geloofsdaad*). After the Anglo-Boer war, there still were many people in the Potchefstroom district who strived valiantly for the Afrikaner ideal of a unique *volk* called by God. In the propagation of the Christian-National ideal, the theological seminary of the RCSA played an integral and important part. Coetzee (Van Eden, 2006:488) described the Theological Seminary of the RCSA as the focus (*brandpunt*) of all Christian education in South Africa. In 1944, J.D. du Toit, a professor in theology at the Theological Seminary, would give one of the first systematic theological justifications of apartheid (Du Toit, 1981:5; Giliomee, 2004:413; Mashau, 2008: 51). This reality had profound implications for the ministers educated at the Theological Seminary.

A Close Relationship With Afrikaner Nationalism

During 1960 Prof. S. du Toit wrote with regard to the struggle to become a Republic, that the Theological Seminary, from which the PU for CHE developed, has always been tightly (*eng*) linked with the national striving (*volkstryd*) (Van Eden, 2006:488; Van der Vyver, 1969:98).

Du Toit ended his argument by stating that the Christian-National ideal, which has always been the polar star of the University, is the light showing the path for the nation. The ideal of Christian-Nationalism should be held firm, for without it there would be no new dawn.² (Van Eden, 2006:489). Du Toit (1968:213) states that this narrow relationship between the RCSA and the Afrikanervolk, is in part due to the leadership given by two prominent and important leaders: Paul Kruger the statesman (*staatsman*) and Totius the churchman and cultural leader (*kerkman en kultuurleier*). Being children of their times, University leaders was hardpressed to escape the prevailing paradigm. The tight link between the Theological Seminary (and therein the PU) and Afrikaner nationalism would have devastating effects on the proclamation of a truly Reformational viewpoint. It is inevitable that the RCSA, through the ministers trained during this time, actively propagated and established the idea of Christian-Nationalism among its members. Van Eden (2006:488) states that the political loyalties and affiliation to Afrikaner cultural associations of University lecturers sometimes carried to much influence, overshadowing the educational priorities of the University.

Christian-National Education

The Afrikaners placed a strong emphasis on Afrikaans in both the school and church, considering it to be the only way a strong church and nation (*volk*) could be build. The Doppe ministers and teachers, who studied at the PU for CHE, were among the strongest supporters of Christian National schools (Giliomee, 2005:224; Jooste, 1958:316). After the National Party became the ruling party in 1948, not much changed in Christian National schools, except for a greater focus on history and tuition in Afrikaans (Giliomee, 2004:417). However the Christian-National ideal was entrenched through the *Law on National Education* (39/67) which determined that white children's education would be "*Christelik-Nasionaal*" (Vorster, N., 2004:524).

One-Sided Cultural Perspective

Within the concept of Christian-National Education (*Christelik- Nasionale Onderwys*), specific attention was given to instruction in religion (*godsdiensonderwys*); first and second language (*Moedertaal- en tweedetaal-onderwys*) and history (*geskiedenisonderwys*) (Jooste,

² The original quote is as follows: "*Die Christelik-Nasionale gedagte, wat nog altyd die poolster van ons Universiteit was, is die lig wat ook die pad van ons volk sal aanwys. Daaraan moet ons onwrikbaar vashou. Daarsonder is daar vir ons geen dageraad nie.*"

1958:214; De Klerk, 2000:61). The focus on history was to teach the Afrikaner youth, in what way the nation's unity, nature and destiny (grounded in and bound to the Afrikaner language and culture) developed in accordance with the divine and God-glorifying world plan in history (Jooste, 1958:317; cf. Mashau, 2008:45)³. The Afrikaner exhibited a definite exclusivity (De Klerk, 2000:14). To cultivate their exclusivity, precedence was given to a one-sided history, aimed at fostering an active mythology in the service of Afrikaner Nationalism. The essence of contrived history is dogmatic certainty (Van Zyl Slabbert, 2006:51). Afrikaners had to believe without question in God's divine plan for the nation and its inevitability (cf. Louw, 2001:232). Christian-National Education actively propagated an ideology. Thus, during the important years of worldview-formation (from two to twenty-five) members of the RCSA's worldview were actively formed and informed through the Christian-National ideology – whether this was in church or in school and university.

A Failed Ideal

Stating the RCSA's viewpoint, Du Toit (1968:212) wrote that Scripture is clear about extreme nationalism (the idolization of the nation) and cosmopolitanism (undervaluation of the nation) as in conflict with God's creational order. Likewise, Scripture denounces nationalized religion (*genasionaliseerde godsdiens*) that amounts to the idolization of the nation (*volk*). Considering the loss of integrity that stems from a dualist worldview, the RCSA failed to honor their Scriptural interpretation. In practice their ideal was usurped and the future of the church was identified with the future of the Afrikaner nation. The idea of a nation church (*volkskerk*) plays a decisive role, even in the RCSA (cf. Dreyer, 2003:97).

A Contemporary Example

The close relationship between the Afrikaner and the RCSA is still visible. Consider in this regard the advertisements placed in *Die Kerkblad* with regard to the celebration of the 150th anniversary of the RCSA (Anon, 2008a:57; 2008b:56; 2008c:56; 2009a:89; 2009b:56). A "typical" Afrikaner Doppe family is depicted, dressed in their "church" clothes. The Van der Walt family consists of the father, mother, grandmother, brothers and sister, and their dog. On the wall there is a painting of a Boer, presumably the grandfather. Wimpie, the boy

³ The original quote is as follows: "...deur die geskiedenis onderwys die Afrikaanse jeug geleer moet word hoe die Afrikaanse volkseenheid, volksaard, en volksbestemming, wat gefundeer en vasgelê is in die volkstaal en kultuur (stof van die taalonderwys), tot ontwikkeling gekom het volgens die goddelike en godverheerlikende wêreldplan van die historiese proses (die stof van die algemene geskiedenis)." (Jooste, 1985:317)

wonders about *kleilat* at the Dopfer festival. It is accepted that *Die Kerkblad* is the RCSA's Afrikaans magazine and that it caters for the Afrikaans members of the RCSA. The advertisements are in themselves not wrong. However they are a clear indication of the close relationship between the traditional Afrikaner *Volk* and the RCSA. Given the negative impact of this relationship with regard to the Christian-National ideology expressed in Apartheid, and the merger of the different national synods (GKSA, 2006:387) the suitability of these advertisements should be questioned.

5.3.5 The Ideology of Apartheid

Christianity Annexed

Although Scriptural validation was claimed for this worldview, Christianity merely served as a veneer to cover the idolatry below (cf. Venter, 1999:421; Van der Walt, 1995:24).

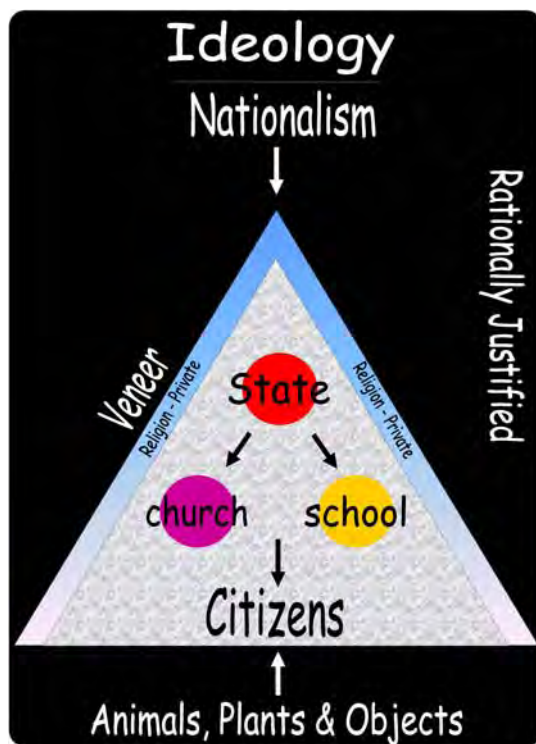


Figure 5.3 Nationalism: an ideologically based worldview.

Apartheid as an ideology usurped the position of the Christian faith, whilst it at the same time arrogated the Christian faith to itself (Bosch, 1995:20). In true secular fashion, Verwoerd, the alleged “architect of apartheid”, did not allow his Christian beliefs to criticize his political ideology (Venter, 1999:440). The social structure that resulted from Apartheid is a prime example of a society in rebellion against God (cf. Van der Walt, 1999a:209). The Christian veneer served to console people, hiding the underlying and mostly unheeded rebellion. Over the course of years the Afrikaners life’s purpose changed from doing God’s Will to the preservation of the *volk* as God’s people (Marshall & Gilbert, 1998:26). Scripture was used to affirm and bless the Afrikaner’s “culture” and their interpretation

of history. In this way God’s revelation became devalued in the church and society (cf. Conder, 2005:60). This negative use of Scripture seriously damaged the credibility of the Afrikaans churches as bearer of the Gospel.

Social Engineering

The state propagated and implemented Apartheid as a program of social engineering, with the Afrikaans churches giving sanction and schools indoctrination (cf. Giliomee, 2004:497; Louw, 2001:169). In this way societal relations such as the school and church were used to construct a unique community with a unique identity (Giliomee, 2004:413, cf. Jooste, 1958:314). Through Christian-National education and the media an unambiguously one-sided historical perspective and view of reality was instilled in young Afrikaners. In 1963, a strong system of censure was implemented to protect public norms and safety (Giliomee, 2004:485; Louw, 200:13). Within this context there was little room for independent thought. Questioning the *status quo* was not only discouraged, but condemned with divine sanction in churches (Louw, 2001:223). Apartheid became the foundation of the whole South African societal order (Van der Walt, 1999a:203). Reality consisted of that which could be rationally justified in terms of the ideology of Apartheid, with the result that the lie became the only truth accepted (cf. Louw, 2001:226). The nation (*volk*) became the ultimate source of coherent order and meaning, and its survival the virtuous end that justified all the means (even immoral means).

An Ideology Of Quasi-Altruism

Adams (Trigger, 2003:410) defines ideology as a set of beliefs or propositions that are consciously or unconsciously used to promote social cohesion and unity by masking the inequality and exploitation that are present in a particular society. In this way the self-interested behavior of a politically active group within society is represented as altruistic. Apartheid was justified as altruistic, through the idea that whatever the Afrikaner claimed for themselves, they allowed for others, only separately (De Klerk, 2000:33, Giliomee, 2004:417). This altruistic accent was and still is applicable to some if not most of white Afrikaans speaking people's understanding of the intention of Apartheid.

Complacent Churches

Up and till 1986 all three Afrikaans churches refrained themselves from critique on Apartheid and mostly participated in the establishment of Apartheid (De Klerk, 2000:38, Giliomee, 2004:479; Van Wyk; 1998:202). It is evident that there were critical voices in the RCSA with regard to Apartheid (cf. GKSA, 1991:156, GKSA, 2000:519; Schutte, 2005:576; Van der Walt, 1995:20; Van Eden, 2006:486; Van Wyk, 2005:179). However it is debatable whether or not this represented the majority view, especially as held by the laity. Through Apartheid

legislation, racial discrimination by whites against fellow black South Africans was entrenched in the social structure (Mashau, 2008: 50). Thus it became part of life, accepted as worldview reality by ordinary people living ordinary lives. The support that the Afrikaans churches gave to Apartheid was always indispensable for the National Party's ideological cohesion (Giliomee, 2004:574). Potchefstroom academics, through their contributions in the journal *Woord en Daad*, helped to justify the Apartheid policy as fair and just (Van Eden, 2006:495). The RCSA became blinded by the Ideology of Apartheid, and was unable to see or hear what reality, church professions of faith and God's revelation had to say about it (cf. Van der Walt, 1999c:167). Loyalty always trumps reality among servants of ideology (Saul, 2009:281).

Misdirected Zeal

Giliomee (2004:441) contends that most Afrikaners were not driven by Apartheid but by Nationalism. Justifying their (negative) nationalism in terms of God's call, religion played a prominent role in the Afrikaners' life. Mashau (2008: 46) contends that the "calling of the Afrikaner people was, in their minds, not grounded on the fact that they are whites, or that they are the Afrikaner volk or that they are Christians, but on a calling from God." (cf. also Marshall & Gilbert, 1998:26). However, the zeal Afrikaners exhibited in their service to God, was misdirected towards an idol. By 2001 90% of Afrikaners would still indicate that they consider religion more important than politics or money (Giliomee, 2004:574). Accepting this statistic at face value, it is difficult to understand how Afrikaners could have given rise to Apartheid unless one takes into account the effects of secular dualism (that faith is important but restricted to the private sphere of life). Dualism necessitates a double allegiance, forcing believers to serve two masters (Spykman, 1992:25). Taking into account that churches actively supported the Christian-National ideology expressed in Apartheid, and the underlying dualism, it is understandable that the Afrikaners were incapable of transforming their lives and society in accordance with God's Will. Their intentions may have been good, but in the end the Afrikaner made a preferential choice for one of the masters – the *Volk* won out. In this the popular adage holds true: the road to heaven is paved with good intentions. An integral Reformational worldview accepts that intentions may be misdirected.

A Utopian Ending

People are motivated in their service of ideology not only by the perceived immediate benefits. Future potentiality also plays an important role in determining dedication to an

ideology. For the Christian-National ideology expressed in Apartheid, this future potentiality was a utopia through separate development. In contemporary society, secularism's future potentiality is a utopia through sustainable development. The impact of future potentiality on an individual's mind and actions is not determined by practical feasibility only, but also by his understanding what the ideology demands with regard to that future potentiality; and by the vividness by which the future potentiality is communicated. In short the impact of future potentiality is determined by *what* an individual believes about it, and *to what degree* he believes in that future potentiality. People gave their lives for the dream of a white non-communistic South Africa. The understanding was simple, God willed it, the government demanded it, and their families needed it. The ideal was kept vivid through separation (white's only schools, sports and recreation) and indoctrination (the propagation of a Christian-National worldview with a specific ideology, history and theology). If the future potentiality is considered worthwhile or important, people will act (even sacrificially) to that end. After 1994, the future potentiality of the Christian-National ideology, expressed in Apartheid was exposed as cruel deception. The effect of this on people manifests in some cases as spiritual fatigue and lethargy (cf. De Klerk, 2000:52; Louw, 2001:19).

A Fool's Paradise

Caught in the grip of an ideology, the Afrikaner's worldview became fossilized. Superficially, there *appeared* to have been congruence between what God demanded and what happened in practice. However, this was not the case (see Figure 5.4). In reality God's demands were distorted, with the effect that society and the lives lived therein became misdirected, distorted and out of balance.

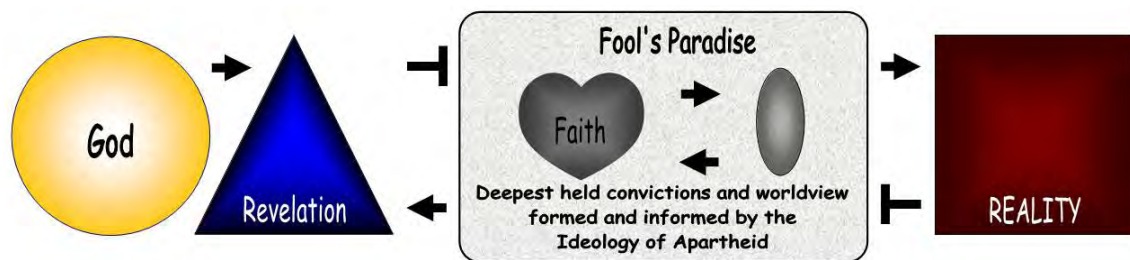


Figure 5.4 Ideology functions as a closed system, resulting in a fossilized worldview, that heeds neither revelation nor reality.

Because Afrikaners adhered to an ideology, their deepest held religious convictions was not directed towards God, nor formed and informed by his revelation (cf. Van der Walt,

1999a:203). As a closed system the Ideology of Apartheid resulted in a fossilized worldview that heeded neither revelation nor reality. Van Wyk (1998:157) indicates that one of the dangers related to the Christian-National motif is that of isolation. It easily becomes locked up in an ivory tower, creating the illusion of success and fulfillment. In short people lived in a fool's paradise.

Underlying Dualism

Ironically, Apartheid propagated by the National Party and supported by the Afrikaans churches was a form of political, economic and social salvation (Van Zyl Slabbert, 2006:18). In the synthesis between the Gospel and the Afrikaner's negative nationalism, an identification and correlation was made between God's Kingdom and the nation's destiny. However, from a Reformational perspective it is clear that Apartheid is in opposition to God's threefold revelation. The only way for the RCSA to accommodate two "plans" for salvation was through a dualistic worldview. In the private sphere of life Christ apparently procured personal salvation for the individual, and in public sphere the evolutionary process of history, extemporized in Apartheid, determined communal salvation. Ideologically defined Christ's reign was accepted in private and public. However, loyalty to Christ was closely connected to loyalty to the *Volk*, resulting in a deformed Gospel (Van der Walt, 1995:41). Considering the loss of integrity due to dualism, society became secular as Christ's reign was in affect rejected in public life. The apparent quick and often bemoaned regression of public morality after the demise of Apartheid begs the question of whether or not people merely conformed to "Christian morality" out of forced necessity or deep felt conviction.

A Paradigm Challenged From Outside And Within

In line with Kuhn's thesis on dominant paradigms – social decisions are shaped by a society's dominant political paradigm (cf. McCarthy, 1981:6). The Christian-National ideology, expressed in Apartheid, functioned as a dominant paradigm, constituting the "normal" in that it provided the norms for meaningful existence in society. The church as societal structure, functions with and within this dominant paradigm. Like scientific paradigms, political paradigms are also subject to strain and tension. A dominant paradigm may be challenged from the outside, by foreign powers or ideologies, or from within by new economic, social or intellectual forces (cf. McCarthy, 1981:7). The Christian-National ideology, expressed in Apartheid was challenged from outside and within. To challenge from within is part of the

church's calling as prophetic witness. The church should continually provide valid and Reformational critique on the dominant paradigm from within a society.

An Inevitable End

Any officially contrived and propagated history always carries within itself the seed of its own destruction. Eventually the propaganda is contradicted by reality (Saul, 2009:171; Van Zyl Slabbert, 2006:51). The Afrikaner's incapacity to deal properly with history should have been one of the first warning signs of a transient ideology (Saul, 2009:28). Apart from a few exceptions the warnings went unnoticed. However, the ideologically driven fairytale could not last. In 1994 the predominant Ideology of Apartheid was replaced by a secular ideology based on development (cf. Van der Walt, 2007:297). However, even though statutory Apartheid has been removed, it is still a big question whether or not apartheid has been removed in practice (Van der Walt, 1999a:202). Given the nature of worldview, it is inevitable that believers, who grew up under Apartheid, will struggle with Apartheid (in theory and practice) for some time to come. This has definite pastoral implications for the RCSA.

5.3.6 A dualistic worldview: serving two masters in this world

A Change In Ideology

Emerging from their ideological imprisonment during the previous dispensation, the Afrikaner was suddenly flung into a Global Village, driven by another secular ideology expressed in terms of materialism and consumerism.



Figure 5.5 In the absence of a truly Reformational worldview, the underlying dualism in the RCSA has resulted in a ideological shift with regard to members' worldview assumptions. This shift was facilitated by the "shrinking" of the world into a Global village.

Paradigm shifts in this context is the result of a shift in religious direction. With regard to the Afrikaner, it may be stated that during the previous dispensation, preserving the *Volk*

functioned as an idol – and life was directed in obedience to this purpose. The Afrikaner, due to a dualistic worldview, served two masters. Eventually the *Volk* won over the Afrikaners' loyalty. However, rejecting the Christian-National ideology does not necessarily imply a conversion back towards God. Redirection may take place in favor of another idol. Because the church did not deal proactively and decisively with the Christian-National ideology expressed in Apartheid, an opportunity was lost to expose the underlying dualistic worldview. In the absence of an integral Reformational worldview, the underlying dualism in the RCSA is for the most part still intact. After 1994 the Christian-National ideology is no longer being actively propagated. In the light hereof, members' worldview (especially those born just before and after 1994), are formed and informed by a media driven secular ideology set on materialism and consumption. This shift was facilitated by the "shrinking" of the world into a Global village. It is likely that the Christian-National ideology may fade in time. However, in the absence of a proactive focus on equipping believers with an integral Reformational worldview, the sad reality is that members are given over into the destructive grip of another ideology. With their dualistic worldview still in tact, believers again have to choose between two masters: Christ or Mammon.

Disillusionment With The Church

In 1994 the hammering of reality shattered the Afrikaners' fossilized worldview. They lost power and dominance in society and were suddenly seen as heartless oppressors instead of as obedient children of God. With regard to the Afrikaans segment of the RCSA, the question that needs to be answered is: to what degree has the church's previous condonation of Apartheid and the subsequent denunciation thereof affected members' understanding of God's Will with regard to worldview formation and life in this world? It is safe to assume that the church has lost credibility in some cases, and this may also be one of the contributing factors for the RCSA's statistical decline (cf. De Klerk, 2000:23). The RCSA's close relationship with the Christian-National ideology can negatively impact on an individual's understanding of God's demands in the context of a New South Africa. If a person has become disillusioned with the church and with God, to the effect that he distrusts both or either, his worldview will again become distorted. This may result in a reluctance to participate in "church activities".

Emotional Predicament

In 1994 the Afrikaner did not only loose power but the world as they new it. Unprecedented social change on many levels has left people tired, hurt and over sensitive to change (Burger,

2006:9). L'Ange (2005:472) accepts that there was a strong moral element in the whites' acceptance of reform after 1994. In this he sees some acknowledgement of guilt. He contends that whites in South Africa, over the preceding 40 years, through various forms of sanction had become accustomed to guilt or the accusation of it. This feeling of guilt is also manifested among the younger generation with regard to Afrikaner identity (cf. De Klerk, 2000:9, Marshall & Gilbert, 1998:25, Van Zyl Slabbert, 2006:99). This attitude sometimes results in a rejection of Afrikaner identity or conversely in a connection of their identity with everything hip or cool. The close relationship between cultic religious practice and national identity has a profound impact on the way people see and express themselves in church.

Emigrating In Person And Spirit

A profound sense of loss and uncertainty resulted in another great trek for the Afrikaner. Some Afrikaners emigrated abroad (cf. De Klerk, 2000:11). Afrikaners that wanted to, but were unable to emigrate settled for pseudo-emigration and psychological emigration. Both these exemplify an attempt to withdraw and shut out the influences that made others emigrate (L'Ange, 2005:485). Pseudo-emigration becomes visible in a flight from crime by retreating into tighter security (fenced and boom-guarded suburbs, higher perimeter walls, razor and electric wires, armed response services, etc.). Psychological emigrants withdrew on a more abstract level – in their minds – away from the broader society and the threats they perceived in terms of black domination, racism, cultural deterioration, etc. In this way they became isolated, retreating from participation in politics and other forms of social interaction within broader society. This in turn resulted in a decreased ability to defend or promote their own interests. All three forms of emigration affects the RCSA.

The Church As Anchor In A Changing World

Not everybody necessarily became disillusioned with the church because of its role during Apartheid. For some the church exists as the only anchor in an incomprehensible New South Africa. The Afrikaner has lost his dominant place in society. Everything is changing (politically, economically, and socially). In this context the church and its traditions represents, for some Afrikaners, the only continuation of a past and tradition that has fallen into disfavor. In some cases this results in reservation towards change. Yet, even in religion things changed. What was previously considered biblical truth (Apartheid) has become the Afrikaners' bane. The uncertainty people experience (loss of social and political standing and influence, crime, etc.) easily results in the canonization of church tradition. Tradition

“sanctified by God” then becomes an anchor in the world. As such it may be considered to be above reproach. Such an attitude may isolate the religious community and hamper them in their calling to transform society. This situation is amplified by the fact that the present government is thoroughly secular and holds to a view of religious equality. Subsequently, society as represented in government is viewed as evil and the church the only safe haven. Ironically, by propagating the tenets of private religion and religious equality, the present government is mimicking the previous by overstepping the bounds of its authority in actively propagating a particular worldview to the detriment of others.

Judgmental Isolation And Protective Separation

In some cases people’s understanding of their situation affirms an “us – them” mentality set on judgmental isolation or protective separation. Gibbs and Coffey (2001:46) describes *judgmental isolation* as a withdrawal from the world with a Jonah-like attitude. The world is perceived to be under divine judgment and the church’s task is to call it to repentance. Sometimes the church does not withdraw completely but adopts an attitude of *protective separation*. Even though the church is in the world and engages it on an ongoing basis, the church guards its integrity by building high walls around its fellowship. This is done by not only requiring that new believers clean up their lives, but also undergo cultural indoctrination and initiation. Strains and accents of these phenomena are visible in the RCSA. The alternative says Gibbs and Coffey (2001:46) is *missionary separation* which amounts to what Stott (2007:174) calls *comprehensiveness without compromise*. Accordingly the church does not only recognize its distinctive identity in the gospel, but also its calling within a specific culture.

Servants Called To Transform Society

In response to their “diminished” status after 1994, Afrikaans members of the RCSA should guard against becoming isolated as a sub-culture with little or no influence on the broader society (cf. Petersen, 1992:54). An “us” and “them” mentality develops when believers willingly restrict themselves from engaging society on a broad cultural front (e.g. “Christians don’t go to movie theaters”). Believers must interact with the people in their community on their terms – i.e. within the parameters set by culture’s systems and dimensions. This does not suggest that believers start living in disobedience to God. Living from an integral Reformational worldview, believers should accept which is structurally good, but reject the wrong direction given to it. Believers should serve God faithfully *in* their communities.

Though they are free and belong to no one, believers must make themselves slaves to everyone, to reach as many as possible with the Gospel. In Paul's words they must become all things to all men so that by all possible means some may be saved (1 Corinthians 9:19-23). The concept of presenting the Gospel in a culturally understandable way is called "contextualization". Contextualization is always undertaken from a critical and not a naïve standpoint (Gibbs & Coffey, 2001:146). This implies a critical evaluation of all of life and culture in the light of God's threefold revelation. No facet of culture (e.g. the religious cultic) or societal relationship (e.g. state or church) is above critical judgment.

An Outside-In Paradigm

Albert Einstein said that the "...significant problems we face cannot be solved at the same level of thinking we were at when we created them" (Covey, 1999:42). Most of the reasons given for the statistical decline of the RCSA (see Chapter 1) may be related to a reactive focus regarding heart, worldview and behavior. During the previous dispensation attention was given to fostering a Christian-National worldview expressed in Apartheid. Ideologies, driven by fear, always necessitates an enemy out there. The dominant social paradigm prevalent before 1994 was "outside-in". The problems Afrikaner society faced was considered to be "out there" and if "they" (the troublemakers) would only "shape up" or "ship out" of existence the problems would have been solved (cf. Covey, 1999:44). This "outside-in" paradigm became prevalent in the RCSA. The church began to define itself in terms of "us" and "them" based on behavior related to private piety and church liturgy (don't dance, wear a suit and tie to church, only sing the Psalms, etc.). This tendency appears to have continued after 1994 as liturgical issues characterize Synods. *The way we see the problem is the problem* (Covey, 1999:40). The problems the RCSA face regarding its statistical decline is not "out there". It is the contention of this study that the heart of the problem is the dualistic worldview formed and informed by the prevailing ideologies in contemporary society.

A New Laager In The Church

The loss of power was to some, especially on the extreme right, a realization of an old fear – black domination. All that was left of what they have cherished for centuries was now "in their churches, their museums, their backyards and their memories" (L'Ange, 2005:442). Considering the close bond between identity, language and religion, the Afrikaner's search for and validation of their identity was always closely related to their language and religion (in a cultic sense). One of the debilitating effects of the Afrikaners' dependence on the state to

guard their interest was that it paralyzed Afrikaner civil society in favor of state monopolized order (Giliomee, 2004:596). Protecting and propagating Afrikaans and the Afrikaner culture were left to the state. After 1994, when the Afrikaner lost power in the state, this would contribute to the Afrikaner's identity crises. Subsequently the search for and validation of identity shifted to the church. No longer feeling welcome in the public life of society, believers withdrew to the private world of cultic religion. To the more conservative minded Afrikaners, the church became a last outpost of Afrikaner identity. Members started to trek laager in the church.

A Laager Divided by Dualism

Within Protestantism, exhibiting a dualistic worldview, the church functions as a cultic community, which is chiefly aligned on the individual salvation and pastoral care of the members (Bosch, 1995:30). Within the RCSA, the function of the church focuses predominantly on the liturgical and pastoral aspects of the cultic community (i.e. on their private piety and Sunday morning cultic worship). The institutionalized church has become a center that members attend in order to complete certain religious rites and get pastoral help. For many, the church as cultic community has become the purpose of people's religious activity (Vorster, 1999:110). However, even here the debilitating effects of dualism become visible in the struggle between *verkrampes* and *verligtes*. Because proactive, deliberate and clear decisions were not taken with regard to the Christian-National ideology expressed in Apartheid, and the underlying dualism, the church fell victim to infighting over what amounts to liturgical issues (popularly referred to as concerning "wine, women and song"). Members, arguing from different plausibility structures (*verligtes* and *verkrampes*) interpret synod decisions differently (cf. GKSA, 2000:521). This leads to unnecessary polarization and does serious damage to the credibility of the RCSA in her prophetic witness. In the absence of a truly Reformational worldview, members are at a loss to find common ground and either seek solace in extremism or compromise (see § 5.3.3). Functioning from a dualistic worldview, members are at a loss to deal with the past (apartheid) and present (secularism) in the light of their call as co-workers in *missio Dei*.

Inadequate And Debilitating Responses

With regard to Apartheid and its consequences, members of the RCSA who still functions with a dualistic worldview, generally deals with the past and present reality in one of four ways, or an odd combination of these four. In every case the debilitating factor is "private

religion”. Failing to live from an integral Reformational worldview they are unable to live coherently and with integrity as co-workers of God in *missio Dei*. Subsequently they are unable to transform society in accordance with God’s Will.

The Blame Game

Functioning within the Christian-National ideology, some refuses to accept responsibility for the past and tries to ignore the consequences of Apartheid in the present. Holding fast to the altruistic interpretation of Apartheid, blame is attributed to those in government who apparently made the experiment fail. Likewise the unfavorable present situation is due to mismanagement by the current government. In general these people consider the problem to be “out there”.

Guilty As Charged

Also functioning within the Christian-National ideology, this group accepts responsibility for the past and recognizes the consequences thereof in the present. However, due to the debilitating effect of their dualistic worldview they are unable to remedy these consequences. Even though they may have received God’s forgiveness for the past (vertical relationship)

they are at a loss to translate this renewed relationship with regard to their life in all of society (horizontal relationships). Consequently, they are plagued by a guilt complex. Their dualistic worldview short-circuits the liberating and transforming power of the Gospel.

Self-serving Consumers

Living with a predominantly secular and materialistic worldview, some refuses to take responsibility for the past and present. To this group the problem is “out there” and it is “not ours”. They live to provide for their own needs of

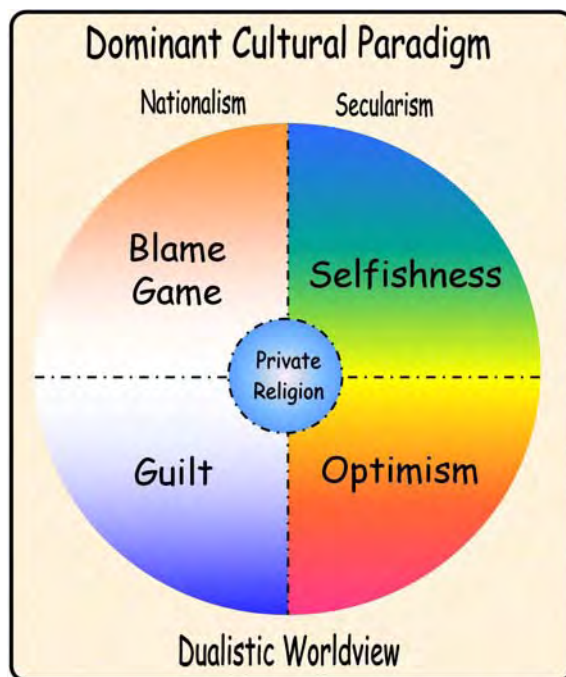


Figure 5.6 Functioning from a dualistic and ideologically driven worldview, believers’ response to the past and present is inadequate and debilitating.

consumption. Even though they may be devout in their religious observances, religion is a thoroughly private affair with no say on how they live their lives in the present. Consequently they are thoroughly materialistic in their personal and public life.

Materialistic Optimists

Living with a predominantly secular and materialistic worldview, this group takes responsibility for the past and present. However, the problem is “out there” and defined materialistically. The consequences of apartheid are to be fixed through sustainable development. Though they may devout in their religious observances, their involvement in the public sphere is completely secular. Consequently they are unable to reform the structural distortion in society brought about by misdirected hearts and lives.

A Counter-Culture Alternative

The heart of the problem discussed in this chapter is a dualistic worldview that leaves believers at a loss to live coherently and with integrity as co-workers of God in *missio Dei*. As stated before, dualism in contemporary society takes form in a modern neo-pagan worldview expressing a preferential choice for the material (see Chapter 4). It also manifests in a revived medieval syncretistic worldview, exhibiting a preferential choice for the sacred. In both cases believers falls prey to idolatry in ideology.

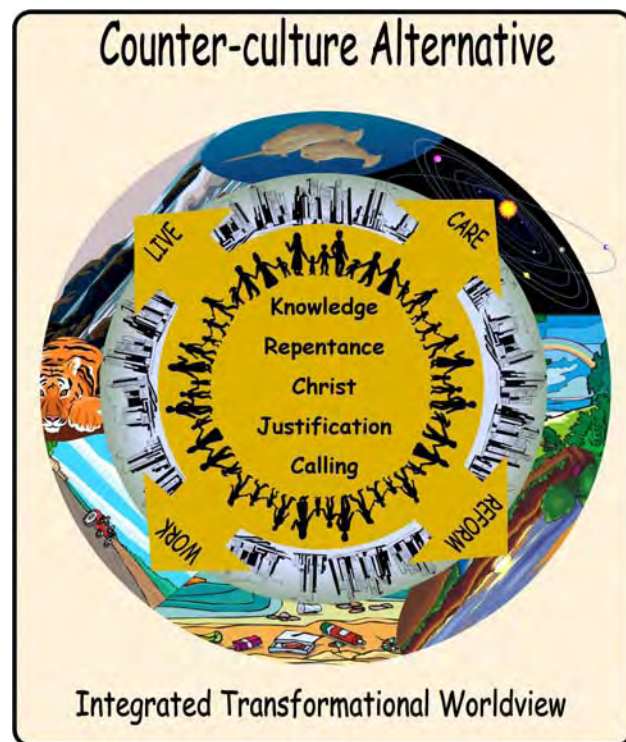


Figure 5.7 Dualistic responses need to be rejected in favor of an integral Reformational worldview.

In order to effectively equip its members as co-workers with God in *missio Dei*, the RCSA must deliberately and unequivocally reject Western society’s dualism in favor of an integral Reformational worldview set on the transformation of all of life in obedience to God’s Will.

5.3.7 A Sensitive Pastoral Issue

Repentance From What?

Breytenbach (Giliomee, 2004:506) considered it foolish to believe that Apartheid was the work of a few bureaucrats and ideologues. To him the Afrikaners are responsible for Apartheid, collectively and individually. Louw (2001:167) expresses deep resentment against Afrikaner leaders who actively propagated Apartheid, but also withheld important information from citizens through the manipulation of the Afrikaans media. According to him there is a lot that the ordinary citizen could not know. Even so, he ponders the question of whether or not ignorance amounts to innocence with regard to the injustice of Apartheid. Apartheid was an unquestioned way of life for the Afrikaner. The greatest majority of whites either actively or passively supported Apartheid. What is necessary is a clear humble penitence (*verootmoediging*) and declaration of culpability with regard to the ideology of Apartheid (De Klerk, 2000:28, Van der Walt, 1995:42). Not only in terms of the horizontal relationships with people but in the vertical relationship with God as well. However, care should be taken not to become bogged down in issues regarding the ideology of Apartheid. The root problem – a dualistic worldview – should be addressed. The Christian-National ideology expressed in Apartheid is a symptom of a deeper problem. The RCSA should first and foremost repent from their dualistic worldview, and reform its worldview in the light of God’s revelation.

A Complex And Sensitive Issue

The Afrikaner’s “struggle for survival” and their peculiar sense of calling as servants of God, as well as the “altruistic” accent given to Apartheid makes for a very sensitive pastoral issue. Considering the tight relationship between the RCSA and the national striving of the Afrikaner, this is even more sensitive with regard to the Afrikaner members of the RCSA. Furthermore, the pastoral sensitivity of the issue is compounded by the prevalence of violent crime, corruption and perceived inverted discrimination in the New South Africa (cf. Burger, 2006:9). Because the Christian-National ideology expressed in Apartheid encompasses a worldview it engenders deep emotions. As a way of life, it did not merely exist as an intellectual construct, but was part of people’s ordinary, daily lives. People’s understanding of these ideologies was validated by their everyday experiences. Being a sensitive and compounded issue, the church should guard against making broad generalizations with regard to Apartheid and the Christian-National ideology. A clear focus should be kept: the root

problem that needs to be addressed is the underlying dualism that resulted in the deformed life expressed in Apartheid South Africa.

Not A Justification Of Apartheid

By identifying dualism as the root problem an attempt is not made to justify or underplay the effects of the Christian-National ideology expressed in Apartheid. Ignoring the issue will not remove the negative influence and impact of these ideologies on individuals and society. These ideologies negatively impacted everybody's lives. However, in order to reform the distortion brought about by these ideologies, believers must experience a restoration in their relationship with God. Their hearts *and* minds must be renewed. Focusing on the symptoms (ideological bondage) may draw attention from the root problem (a misdirected heart or dualistic worldview). The influence and impact of the Christian-National ideology expressed in Apartheid can only be effectively addressed when members' worldview is transformed. From a Reformational point of view, it is clear that whatever happens in life, has its roots in a person's heart and mind. In order for the Gospel's liberating and transforming power to become visible, the dualistic worldview in the RCSA needs to be addressed and repented from.

Communication: Seeing The World Through Another's Eyes

One of the dehumanizing aspects of Apartheid as an experiment in social engineering is that it treated people collectively. The individual received little credence. In the treatment of this complex issue the RCSA should guard against doing the same. Merely ascribing collective guilt, without considering the individual's unique experience and understanding thereof, is harmful to the RCSA's task of equipping believers (through care and edification). People's experience of Apartheid differs. To collectively condemn all Afrikaners as privileged oppressors is to negate the experience of most. Collectively, whites did have it *better* under Apartheid. However, Apartheid South-Africa was no utopia of prosperity. International economic and moral sanctions, the reality of a police state, the war against communism and a country in state of emergency, made for a less than perfect utopia. Not every Afrikaner had it unequivocally good during Apartheid. To negate people's experiences and their understanding thereof amounts to a profound inability to see the world from another's perspective. People's experiences and their understanding thereof need to be taken seriously. Failure to do so amounts to a negation of the person's story and therein the person self. The popular adage contends that people do not care how much you have to say until they know

how much you care. To ignore a person's story is an unloving act of disregard. In order to effectively equip believers (through care and edification) within the current context, the RCSA should not get caught in an overbearing focus on Apartheid and the Christian-National ideology. On the one hand the RCSA should guard against assigning collective guilt and hammering on a need to repent from Apartheid.

Compassion: Lovingly Presenting God's Perspective

On the other hand the RCSA should also guard against ignoring the issue. The Christian-National ideology expressed in Apartheid, are symptoms of a deeper problem – a dualistic worldview. To ignore people's dualistic worldview amounts to gross neglect. In order to equip believers (through care and edification) an open heart and ear to hear and understand is necessary. It is only by having the freedom to tell their story within the bounds of personal relationships (true community) that a person can eventually begin to see her own experience from another perspective. For the RCSA that perspective is God's expressed in an integral Reformational worldview. Equipping thus takes place through care (personal relationships as a safe environment to tell your story in), and edification (a focus on God's perspective on life in this world).

A Calling As Co-Workers

Considering that dualism places man in control (see § 4.2.3.5), believers should be guided to answer the question as to who they really worship: whom do they trust, who is ultimately in control? An overbearing focus on Apartheid may result in a premature breakdown in communication. The primary focus in equipping believers is not repentance so that they may be saved, but the acceptance of God's purpose, visibly expressed in every facet of life. The primary focus in equipping believers is the restoration of the believer as creative custodian and therein as effective co-worker of God in *missio Dei*. It is only when a believer's relationship with God is restored and they realize their true calling that they are able to live coherent and meaningful lives.

Articles For Noble Purposes

The Afrikaner's understanding of God's call is in itself not wrong. God does call people for his purposes. Sadly it is possible to have a restored relationship with God (renewed heart) and yet miss His purpose in life or a part thereof. This may be caused by a dysfunctional worldview that does not direct all of life in obedience to God's reign. Scripture teaches that

in a large house there are articles not only of gold and silver, but also of wood and clay. Some are for noble purposes and some for general purposes (2 Timothy 2:20-21). If a person cleanses himself of evil, he will be an instrument for noble purposes, set aside and useful in God's service, prepared to do any good work. It is for this reason that neither the ideological bondage of the past or present, nor a debilitating dualistic worldview may be tolerated in equipping members through care and edification. Repentance is a prerequisite for meaningful life in God's service. From a Reformational point of view contemporary secular society (with its underlying neo-pagan worldview) can be transformed. Likewise, the debilitating effects of Apartheid (worldview and behavior) can be healed. This is only possible in and through Jesus Christ. It is for this reason that the church should take pains to ensure that believers hear, understand and live the whole Gospel – a restored life in and through Christ.

A Call To Necessary Action

Saul (2009:286) commenting on the demise of the ideology of Globalism and how clear the fallacy appears after the fact, comments:

“But if the obvious is merely observed, if not fully understood, if we don't get a handle on the ideological process we have just been through, we may simply fall back into some marginally reformed version of the failed school. We might even find ourselves trapped in a whole new closed belief system.”

By not fully and clearly assessing the detrimental impact of the dualism on the Afrikaner worldview, it is possible that the Afrikaner, and the Afrikaner members of the RCSA, will again fall prey to ideological bondage (cf. Van Zyl Slabbert, 2006:20). In this the RCSA, called to equip its members (through care and edification), should take the lead in establishing a truly Reformational worldview.

5.4 INGRAINED DUALISM

Invalid Distinctions

Discerning the effects of dualism with regard to the highly emotional and sensitive issue of the Christian-National ideology is not so easy. However, the effects of dualism become clearly visible in believers' attitude towards the church and its offices and practice. Some believers believe that the church, its offices and tasks are in some way more holy than “ordinary worldly” endeavors (Van der Walt, 1999c:32). However, God's revelation holds no

such distinction. Neither between the church and society, nor between professionals who study and teach the Word, and laypeople that receive the teaching. Even though the Protestant Reformation tried to correct this problem it was not totally remedied in theory and practice (cf. Dunahoo, 2005:78).

Sacred Days

Dualism does not only make a distinction between sacred and worldly practices but results in invalid distinctions in the church itself. Flowing from a dualistic worldview Sunday is seen as more important than weekdays. However some Sundays are apparently more “sacred” than others. If the Lords Supper is celebrated, church attendance is as a rule higher than on other Sundays. An integral Reformational worldview considers everyday to be equally important and holy (i.e. set apart for the Lord’s service).

Sacred Buildings

Flowing from a dualistic worldview, the church building itself becomes sacred, somehow more “holy” than other buildings. This view lends itself to a myriad of idiosyncrasies. A person, may for example, smoke outside the church but not inside. This is a sign of disrespect. Considering that God is omniscient and omnipresent the reasoning is completely flawed. In some cases candles and other decorations are not allowed in the church building, but are permissible in the church hall. The congregation may do certain things (e.g. watch a rugby game on a big screen, or sing gospel songs) in the church hall, but not in the church building. A further negative result of a dualistic worldview is that people often think of God as distant. They sing to God out there, imploring him to come here. Believers, says Cook (2006:14), go to God’s house and beg him in religious tones to join them. In the end dualism contributes to the privatization of religion and the marginalization of the church, with the result that the Gospel loses its transforming power in people’s personal private lives and therefore in their public life in society. Equipping believers with an integral Reformational worldview, and helping them to understand the implication thereof (for all life), is a necessary first step in countering the negative effects of dualism.

A Reaffirmation of God’s Threefold Revelation

One of the most debilitating effects of dualism is its impact on believers’ understanding of God’s revelation. God’s revelation is threefold: in creation, in Scripture and in Christ. Dualism always results in an overbearing focus on one form of God’s revelation – usually the

Scriptural revelation. Reverting to Biblicism believers then try to find Scriptural validation for their beliefs and practices. The Christian-National ideology expressed in Apartheid made an invalid deduction from God's revelation in creation. Biblical justification was thereafter sought to hide the fact that these ideologies idolized race (cf. De Klerk, 2000:33). The Afrikaners' intention may not have been so brazen. However an overbearing and invalid focus on one form of God's revelation eventually discredited any good intentions. The results were disastrous.

A Reformational worldview underscores the integrity of God's revelation. There should be congruence between the forms, and in our understanding of God's revelation. The three forms of God's one revelation cannot contradict one another. God's threefold revelation functions like a three-legged chair. If one of the legs falls away the revelation becomes dysfunctional and prone to distortion. To live a meaningful life with coherence and integrity a person must resort to the whole of God's revelation. It is impossible to work with only one or two of the forms of God's revelation – to be valid it is *all or nothing*. The principle of the integrity and congruence in God's *threefold revelation* should again become normative in theory and practice if dualism is to be effectively rejected.

5.5 THE INDIVIDUAL: RESPONSIBLE CO-WORKER

Society is undergoing profound changes. Changes that affect members of the RCSA in their obedience to God's call to transform all of life in accordance with his Will.

The Global Village – A Flatworld

The RCSA professes that the local church holds its own authority as a true manifestation of the body of Christ (Vorster, 2003:65). There is no church hierarchy with a general synod as head (Vorster, 1999:51). As far as church polity is concerned the RCSA may be well capable of navigating the complexities of a Global Village. However, in practice the idea of a hierarchy did, and in some cases still does, exist. This may be due to the prevailing norm of *Globalization 2.0* (see § 4.3.1) and government's use of the churches during the National Party's rule. Previously people functioned within hierarchies all through society. This situation is rapidly changing. In the new diverse South Africa, individuals are becoming more mobile in terms of social status and responsibility. In a Flatworld, driven by technology, the individual's unprecedented mobility has resulted in a deterioration of loyalty.

Horizontalization may also explain the loss of members the RCSA has experienced over the past decade. The “connect and collaborate” paradigm people are becoming accustomed to may be at odds with the perceived “command and control” paradigm in the church (see § 4.3.1).

Access To Information

Access to information may also play a part in the church’s decline. Within the context of Apartheid South Africa, the plausibility structure prevalent in the RCSA, and governmental censure and sanction, hemmed in the choices that members could make. The *Law on Publications* (42/74), for instance, stated that it would acknowledge the South African population’s Christian worldview in the execution of the law (Vorster, N., 2004:524). In a pluralistic South Africa this situation has changed. The Reformed plausibility structure is being weighed against other Christian and non-Christian plausibility structures. Within the context of Global Village individuals now have choices and they implement them. The “authority” of the RCSA over its members is waning (cf. Van der Walt, 2007:300). Nordström and Ridderstråle contend that the Internet allows people with access to relevant information to challenge almost any kind of authority (cf. Peters, 2003:67). Lewis (Peters, 2003:67) goes even further:

Parents, bosses, stockbrokers, even military leaders are starting to lose authority they once had... There are all these roles that are premised on privileged information. What we are witnessing is a collapse of that advantage, privilege and authority.

The flawed dualistic distinction between professionals who study and teach the Word, and laypeople that receive the teaching, are being challenged by a change in social structure. Access to information engenders an attitude of “Says who?” People are becoming less satisfied with the traditional or first answer they get. Focusing on a Reformational worldview, the RCSA should ensure that they give a clear and decisive answer first time round. People must be able to hear and see the transforming potential of the Gospel expressed in peoples lives.

Pluralism And Choice

In contemporary society Christianity, Islam, secularism, materialism, African religions and modern cults are all competing for souls (Stott, 2007:137). The RCSA is but one voice among many. Furthermore, information technology allows people to have enormous personal

choice, or as Peters (2003:69) says: “to be petulant little have-it-my-way-now brats”. The Internet has resulted in the democratization of information resulting in a profound impact on society. People are much more efficient (able to find information, products and services much faster than through traditional means), and they are better informed about issues relating to work, health, leisure, religion, *etc.* The Net makes it possible for people to connect to things that interest them, to quickly and easily become “experts” on given subjects, and to connect with others who share their interests. Subsequently, people’s choices are today informed by other sources than was traditionally the case (Friedman, 2006:180). The flatworld has resulted in the proliferation of options and choices. The issue of choice is remaking many facets of the modern experience, including believer’s expectations of the local church (cf. Barna, 2006:62). All information on the Net is not trustworthy or sound in the light of God’s revelation. However, it does not detract from the fact that people, even believers, will use the Net to become better informed. The church needs to take serious its calling to equip believers with a Reformational worldview, so that they may have a “correct” paradigm with which to evaluate what they encounter.

Credibility Impaired

Equipping believers with a Reformational worldview is hampered in contemporary Western society. The church and Scripture (not necessarily the content) are extremely familiar to Western society (Newbigin, 1987:42). For many centuries Westerners have lived in a “Christian Society” – officially in this society there was no nonbelievers (Bosch, 1995:28). Contemporary Western society is characterized by “post-Christendom” (cf. Bosch, 1995:48). From society’s point of view the Gospel has been weighed and found wanting. The church and Scriptures are not perceived as addressing any fresh challenge to modern man’s accepted worldview (Newbigin, 1987:42). One of the trends in contemporary society is a suspiciousness regarding the institutional church. This suspicion is grounded in the fact that the church is no longer viewed as the light of the world, but viewed in terms of its moral inadequacies (cf. Conder, 2006:20).

Considering the role that the RCSA has played in propagating the Christian-National ideology expressed in Apartheid, and its subsequent neglect to do public repentance (Van Wyk, 2005:179; Van der Walt, 1999c:166), it is fair to assume that the RCSA’s credibility is also suspect. The debate regarding women in office and liturgical issues that occupied public attention over the last years needs to be taken into consideration (GKSA, 2000; 2003; 2006;

2009). Living in a media saturated world, straw dolls (*strooipoppe*) are being created of the RCSA. In this way the RCSA is sketched in the media as an ultraconservative church obsessed with “wine, women and song”. However, the media is not the only ones to blame. The church contributes to the demeaning image by consistently focusing on “internal” matters. God places a high premium on the credibility of the church (Dreyer, 2003:135). There should be congruence between performing God’s Will in what the church professes and does. Given their Reformational heritage, the RCSA as a change agent in society, has a lot more to offer than “wine, women and song”. However this seems to be only things on the church’s agenda.

Proudly Dopper?

Another example would be the use of the word “dopper”. A designation that was at first used as a slur has somehow become the church’s pride. The 150th Anniversary Festival of the RCSA was advertised as a Dopper Fees. T-shirts were sold, copying the “proudly South African” logo, but stating “Proudly Dopper”. Another T-shirt merely stated “Dopper – enough said” (Anon, 2009b:38). Is it possible that the RCSA, in its progression to isolation, has actually bought into the outsider’s negative view of the community? Is it possible that the RCSA has unwittingly or unconsciously surrendered to the negative view of others, in order to exclude others? (see § 3.3.2). In some cases “Dopper” once designated a socially secluded, backward, conservative community of believers who distrusted strangers, and were inclined to view themselves as superior to others on several areas of life, especially in religious matters (see § 5.3.4). This can hardly be considered the characteristics of people transformed by Christ. Serious attention needs to be given to what the RCSA’s message is and in how it is lived out (presented). Why should people take notice of the RCSA? What difference does the RCSA make in people’s lives? The issue here is not about changing the RCSA into a consumer product, but about equipping members to be effective co-workers in *missio Dei*.

True Identity

The perception people have of the RCSA affects the way they hear the church’s message. In a media driven and saturated society the RCSA should do its best to ensure that its message is clearly communicated (in words and deeds). This is not a call for “spin doctoring”. The answer to the church’s isolation does not lay in hiring a corporate image consultant and starting a hip and modern ad campaign. The only way for the RCSA to break the bonds of isolation, is to equip believers to live coherently and with integrity from their true identity.

Creative custodians are needed – transformed people who actively engage all aspects of life with a view of transforming all aspects of life in obedience to Christ. This necessitates a deliberate focus on a truly Reformational worldview. In contemporary society the flattening of the world is happening faster and faster, changing rules, roles and relationships more quickly even than social science can capture (Friedman, 2006:47). For this reason the credibility of the RCSA as light bearer in the world is paramount if the church wishes to have an attentive audience in contemporary society.

Active Rejection Of Relativism

Relativism is one of the pitfalls the church should beware of in actively engaging society. Even in Christianity, the prevalent relativism in contemporary society has resulted in a *lazes fair* attitude towards inconsistencies embedded within the church's faith philosophies, creeds and practices (Barna & Hatch, 2001:186). This is in part due to the church's failure to adequately equip believers with an integral Reformational worldview. Living in a culture that promotes relativism, coupled with some churches' failure to hold its members accountable for their values, beliefs and practices, sometimes results in the rejection of moral truth (Barna & Hatch, 2001:80). All truth claims are not equally true. From a Reformational point of view the church's truth claims are highlighted by a life transformed by the reality of those truth claims. For this reason the church should take pains to equip believers to not only believe the right things but to live them as well. Given the pivotal role of a worldview between believing and doing, this implies a proactive focus on a Reformational worldview and the active rejection of relativism.

Worldview Chaos In Society

Even though different religions may be at odds with each other regarding worldview, the main clash in contemporary society is between different other religions and secularization as a religion. Colson and Pearcey (2001:xiv) contend that Christians should understand this worldview clash that is changing the face of society and the world. This is extremely important as the collision of modern and post-modern perspectives does not only take place in the media and politics, but inside the church as well (Conder, 2005:36). The result may be described as worldview chaos. This reality affects the church's fellowship as community of believers and their subsequent witness to the world. Believers must be equipped to stand ready to respond as people grow disillusioned with false beliefs and values, and as they begin to seek real answers. Equipping encompasses both care and edification. Edification concerns

the basics of a Reformational worldview. Care concerns the context within which this worldview is formed and instilled – a community of believers.

5.6 A TRUE COMMUNITY OF BELIEVERS

Western society's emphasis on individualism has resulted in a mechanistic-atomistic view of society (Van der Walt, 1999b:180). Focusing on profit for the individual, society is incapable of forming and nurturing real community. Driven by the economy, Western society neglects the common good for the sake of profit (cf. Drucker, 2003:106; Cray, 2007:19). The result is an extremely fragmented society wherein people function together as individuals but with no real community (cf. Petersen 2007:37). Paradoxically people live together-apart (geographically together yet apart - not interdependent) – there is no real sense of belonging.

A Fragmented Society

The RCSA endeavors to actively facilitate the nurturing of a community of believers. The absence of a real community in society makes the results mostly superficial and powerless to transform society via the transformation of the individual. Socialized within the context of contemporary Western society, believers have bought into the unbalanced accent on individualism, its related fragmented view of society and the idea of private religion. Subsequently a fragmented church (denominations) only succeeds in fragmenting society further.

Nurturing A True Community of Believers

Currently a “community of believers” is brought about by *extracting* congregation members from all over a specific geographical area (see Figure 5.8). The Red denomination extracts all the Reds, the Blue the Blues and so forth. Each denomination brings their members out of society, into their own private corner. This happens regardless of the fact that these believers may be neighbors, work together, and relax together with believers from other denominations. Furthermore, congruent with the prevalent dualism (sacred vs. profane) and an accent on private religion, the “community of believers” functions mostly within the religious cultic facet of culture. The “community of believers” functions artificially on the periphery of society. It becomes an organization, functioning within the bounds of rules and status with little real intimacy. Though some of the Greys (non-Christians) may be left bedazzled by the

wondrous variety that exists in Christianity, most Greys are baffled (cf. Henderson and Casper, 2007).

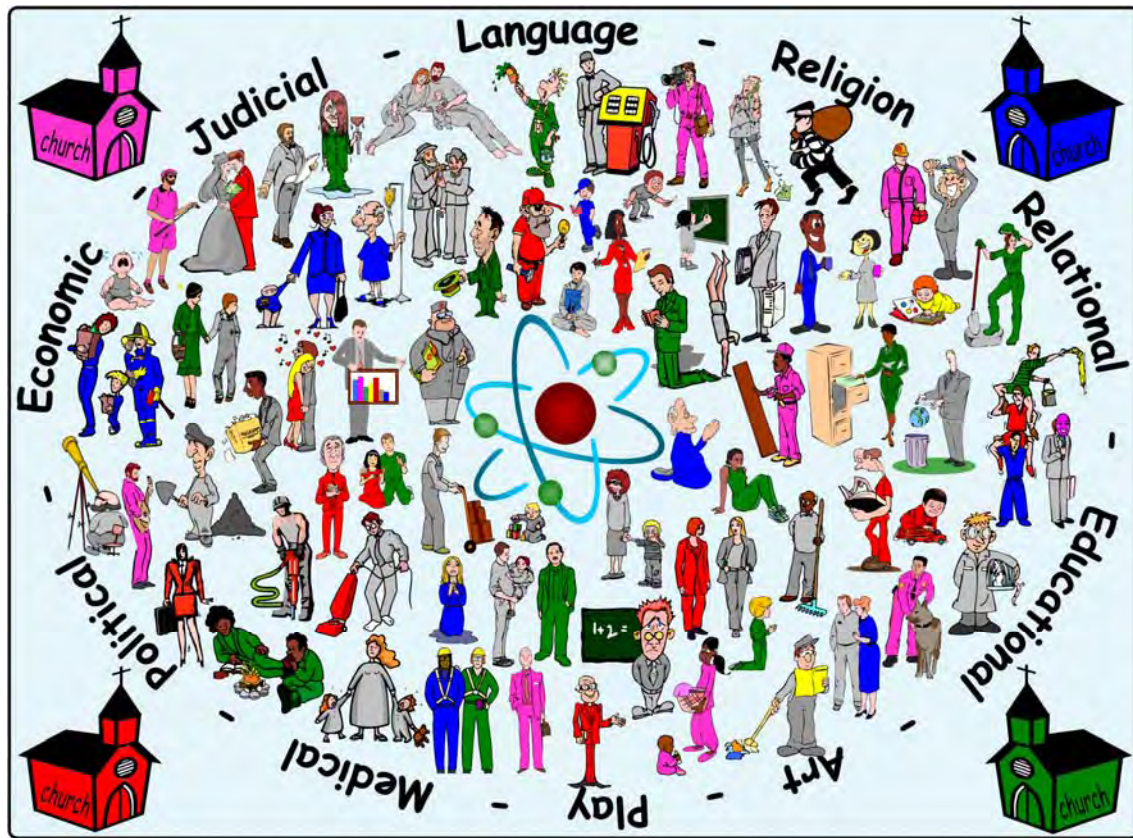


Figure 5.8 Based on individualism, Western society exhibits a mechanistic-atomistic view of society, which leads to an inability to form real communities (Van der Walt, 1999b:180). Socialized within Western society this holds true for the church as community of believers as well.

The First Community Of Believers: Jerusalem

The first church in Jerusalem could be described as a community of believers, because they were a community to begin with (there was organic unity). “Community” is the proper noun and “believers” the adjective. Even though Acts (2:43-47; 4:32-37) recalls the sense of community that existed among the believers, it is interesting to note that the Seven is chosen because the Greek speaking (foreign) Jews felt neglected by the Aramaic speaking (local) Jews, in the daily distribution of food. A Hellenist (*ἡλληνιστής*) was a Jew by birth or religion that spoke Greek. The word was mainly used to indicate foreign Jews and proselytes whether converted to Christianity or not (Acts 6:1). In the New Testament a Hebrew (*ἑβραῖος*) indicated the Jews of Palestine who used the Hebrew or Aramaic language, to whom the language and country of their fathers belonged. They were considered the true seed

of Abraham in opposition to the Hellenists or Greek-speaking Jews who were born out of Palestine (Zodhiates, 2000). The problem regarding care did not arise because the people suddenly became unbelievers, but because there was a *stronger* sense of community among the Aramaic speaking “locals” as opposed to the Greek speaking “foreigners.” The existence of “real community” in society played a significant role in the early church. Because of an overemphasis on individualism, real community has become virtually absent in contemporary Western societies. Subsequently, church’s who exhibit no real community; easily exclude people of other denominations, religions or the irreligious.

A Church Centered Life

Private religion’s negative effect on community also results in a church centered life. Relegated to the periphery of society, believers get so busy with worship and projects *in* church that they become insensitive to the pressing human needs that surround them. A church centered life (private faith visible on Sunday) degenerates easily into denominationalism. Liturgy and pastoral care within a reserved fellowship becomes the scope of ministry for the community. Ironically believers end up contradicting the very precepts that they profess to believe (Covey, 1999:117; Stott, 2007:59). Rindenour (1976:95) calls a church centered life “churchianity”. Van der Walt (1999c:23) calls it churchism (*kerkisme*). The characteristics of a church centered life are prevalent among many congregations in the RCSA. Some of these characteristics are a sense of self-satisfaction and arrived-ness (*gearriveerdheid*). Furthermore it becomes visible in attitudes such as pride, arrogance, exclusiveness and indifference (Van der Walt, 1999c:24). Church-centered people tend to compartmentalize their lives – thinking and feeling in certain ways on Sundays and in totally different ways on weekdays. This lack of integrity threatens a person’s sense of security, creating a need for labeling and self-justification (Covey, 1999:118). Not being true to their beliefs, people lose their sense of belonging. Subsequently they begin to view life in terms of “us” and “them” and differences easily become grounds for exclusion. Private faith degenerates into a cultural cultic religion providing assurance of righteousness for people “just like us” (Wallis, 2005:35). In this way an “artificial” cultic community is protected.

A Call To Unity

Disunity in the church largely contributes to the church’s existence as artificial community on the periphery of society. Colson and Pearcey (2001:32) contend that much of the church’s weakness, in the face of the challenges posed by contemporary society, can be traced to an

inability or unwillingness to obey the command to strive for unity. In order for the Church to have an impact on post-modern culture it is paramount that believers begin with their unity in Christ, making effort to come together across racial, ethnic and confessional lines (Colson & Pearcey, 2001:32). Unity comes from serving God in humble obedience to his will for all of life (Ephesians 4:12-13), not from having the right pastor, the right church structure or even doctrine that matches on every minor point (Cook, 2006:155). The Church's unity is one of the key factors in its ability to transform society.

Love One Another

From Ephesians 1:15 Cook (2006:83) distinguishes two of the fundamental qualities of Christian people: they have faith in the Lord Jesus, and love for all the saints. Love for *all* the saints irrespective of their denomination (*italics in original*). The body of Christ is not divided. There is only one body (Ephesians 4:4). Unity is a given and preserved by speaking the truth in love; and by growing and building together in love (Ephesians 4:15-16).

A Lesson In Attitude

With regard to denominationalism, believers should reveal the same attitude as Christ. Mark relates the following insightful incident (Mark 9:38-40): *“Teacher,” said John, “we saw a man driving out demons in your name and we told him to stop, because he was not one of us.” “Do not stop him,” Jesus said. “No one who does a miracle in my name can in the next moment say anything bad about me, for whoever is not against us is for us. I tell you the truth; anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward.*

A Selfish Attitude

John reveals some misgivings about a man driving out demons (in Jesus' name), apparently because the man “was not one of us”. Jesus instructed John to let the man be, for *whoever is not against us, is for us*. In an over individualistic society the dictum is: *whoever is not for us, is against us*. The church reflects this attitude. If other believers do not “travel with us” (do as we do) then they are against us. This attitude does untold damage to the Church's unity and ministry. Even though this attitude may seem pious, the root cause is pride. Mark places this incident in remarkable context, with regard to the issue at hand.

Humble Servants

Coming to Capernaum, Christ asks the disciples what they were arguing about on the road. The disciples kept quiet, because they had argued about who was the greatest (Mark 9:33-34). Sitting down, Jesus called the disciples closer, indicating that a lesson was at hand. Jesus told them that the one who wants to be first must be the last, the servant of all (Mark 9:35). Jesus brings home the point more acutely by letting a child stand in their midst, saying that whomever welcomes a child in his name, welcomes Him. Furthermore, whoever welcomes Jesus welcomes the Father who sent him. The Aramaic word for child and servant is the same (Brooks, 2001).

Pride Is A Stumbling Block

True to human nature, John then tries to shift attention away from their mistake: *We saw a man...* But Christ keeps bringing them back to the real issue (Mark 9:39-41). Then a profound warning: if anyone causes one of His servants to sin, it would be better for him to die (Mark 9:42). Christ highlights the warning by using startling metaphors (Mark 9:43-48). Christ is warning the disciples that those who seek to be great in human terms will become stumbling blocks for other believers. Jesus ends his lesson by saying (Mark 9:50b): “Have salt in yourselves, and be at peace with each other.” Disciples are the salt of the earth, when they follow Christ’s example (1 Corinthians 11:1) and mirrors his attitude (Philippians 2:5). Servants of Christ are to live in peace with one another focusing on their calling *in* society. Unity comes from ministry (serving God in all of life, in this world). Disunity sabotages ministry.

Doctrinal Differences

Because of doctrinal differences, many find it hard to work for unity. Sound doctrine is not optional for the church. Believers are called to test the spirits (1 John 4:1-6). In contemporary society the emphasis on the need for speaking against false teaching is very unpopular. However, Scripture affirms the necessity of doing so. Even though controversy is distasteful believers cannot in good conciseness avoid it. Ignoring false teaching leaves the community of believers vulnerable (Ezekiel 34:5). However, believers should distinguish clearly between essential and fundamental truths, and what amounts to foolish controversies. Sound doctrine may not be used as a stick to beat others with, in order to justify an isolated existence. Paul commands Titus to stress the essential teachings of the Gospel so that believers may devote themselves to doing good works – things that are excellent and profitable for everyone (Titus 3:4-8).

A Humbling Realization

The RCSA is not the Church, it is a church. However, in so far as it lives congruent with God's perspective on life, the RCSA is a valid expression of the Church. Making this distinction is a necessary first step in countering the debilitating effects of denominationalism, and in understanding the RCSA's role and contribution in contemporary society. Standing in the Reformed tradition, the RCSA, with its emphasis on sound doctrine, can contribute meaningfully to the proclamation of God's perspective on life in society. However the RCSA must repent from its inward focus, and focus on equipping believers to be Church wherever they are. This necessitates a contemporary ecclesiastical creed that gives clear expression to content, intent and implication of an integral Reformational worldview with regard to all of life in contemporary post-modern and secular society. Furthermore, believers from other denominations should not be considered competition, but colleagues (*medewerkers*) in the household of God. Equating church with Church renders believers unable to effectively live out their call to transform all of life through humble service.

Pastoral Implications

Understanding that the RCSA is a church and not the Church has definite pastoral implications as well. Whenever the church is equated with Church, believers tend to equate their denomination with God's Kingdom. When this happens, believers foster a false sense of security (I'm OK, right or saved because I am in the only right/true/real/ church). This mindset inadvertently leads to isolation (whether due to a flight from society, or the snobbish exclusion of others). Within the context of the Christian-National ideology, some believers made an idol out of the nation. Uncritically equating the church with God's Kingdom, believers may unintentionally make an idol out of the church. Having done this, people may live seemingly exemplary lives of dedication and service in the church, whilst their hearts are directed away from God. This was the fallacy of the Pharisees and Sadducees (Matthew 23:13-28). Making a distinction between church and Church will help believers to identify misplaced trust or a wrong direction in their lives.

Commit To Relationships

Within the context of a Theology of Embrace (see § 3.3.2), the church should work towards what Stott (2007:174) calls *comprehensiveness without compromise*. Isolation and compromise is not valid options where a real community exists. *Comprehensiveness without compromise* entails an act of embrace. Believers commit to stay in a relationship wherever they find themselves in all societal relationships, and with regard to all facets of culture. This will however result in a permanent state of tension, but believers should decline to either compromise (surrender) or to separate (exclude) (Stott, 2007:174). Separation is the pursuit of truth at the expense of unity. Conversely, compromise is to pursuit of unity at the expense of truth. “The way of comprehension is to pursue truth and unity simultaneously... to pursue unity in truth” (Stott, 2007:174).

Defensive Community

Missio Dei demands Christian citizenship that is set on an active but distinctive engagement of society, and not on a fearful withdrawal for perceived spiritual protection (Cray, 2007:24). Unprecedented change causes some contemporary expressions of community to become a means of self-protection. In this way the desire for community is defensive and is often expressed as a rejection of outsiders (Cray, 2007:56). Considering the change members of the RCSA have gone through since 1994, serious consideration should be given to the question of whether or not the members of the RCSA’s desire for community is not defensive. Instead of living as creative custodians in society, believers, when confronted with incomprehensible and unprecedented change, opt to isolate themselves. Whenever this happens, the church, as societal relationship, is unfaithful to her call in the light of *missio Dei*.

The RCSA is not exempt from this process. Confer in this regard the debate regarding different plausibility structures within the RCSA between the *versigtiges* (the careful) and *waagmoediges* (the daring). These expressions are correlative to *verkrampes* and *verligtes*. The “careful” perceiving a threat in change, wants to uphold the *status quo*, and so keep the church “pure”. They seemingly fail to notice the need of the world around them. The “daring” wants to be effective in the church’s responsibility to propagate the Reformed heritage. Subsequently, they want to abolish some of the practices and applications of the church polity that hinder the church in the proclamation of God’s reign (Snyman, 1992:352).

The Church As Community

As part of Western society the church is also a formal organization made up of policies, programs, practices and people. As such the church as institution cannot give a person any deep, permanent security or sense of intrinsic worth. If this were to happen, the church would function as an idol. Only by living the principles taught by the church could a person experience deep, permanent security and a sense of intrinsic value (Covey, 1999:117). However, when Scripture speaks about church it donates community. What Eldredge (2003:192) calls *little fellowships of the heart that are outposts of the kingdom*. The church consists of people who bravely live life together in obedience to God. Following Christ, Christians are not preoccupied with programs and self-protection, but about building personal relationships conducive to discipleship. To nurture a sense of belonging, the church as societal relationship must function as a real community. That implies a change from what McDowell (2006:29) calls a “Structural Church”, which is primarily concerned with conducting events to a spectator audience; to a “Missional Church” focused on discipleship. Discipleship does have an information aspect to it, but this is always enveloped within caring relationships (Petersen, 2007:39). The heart of the change from an organizational church to a real community, centers on the realization that believers are not called to *go to church*, but *to be the Church* (Barna, 2006:39, *italics in original*). By being Church (thinking and doing as God intended) a sense of belonging is fostered and strengthened, across denominational lines. Furthermore, believers become more effective in transforming all of life in society.

5.7 LEADERSHIP V. MANAGEMENT

No Clear Vision – No Clear Direction

After 1994 with the demise of Apartheid the RCSA failed to formulate and propagate a clear and integral vision *of life for life in the world*. Turned in on itself and preoccupied with its own problems, the RCSA became isolated. This isolation was augmented by the secularism prevalent in contemporary society. Relegating faith to the private sphere of life, the church was pushed to the periphery of society. In this way the church as a change agent (salt and light) has been left marginalized, unable to transform society. Lacking a truly Reformational worldview, the church became directionless and fell victim to a tedious process of managing the traditional structures of the church. The church became a “structural church” wherein discipleship was neglected.

Leadership The Key To Transforming Life

Barna (1993:117) considers leadership one of the key characteristics of a ministry that transforms lives. Christianity as a way of life is all about leadership: accepting Christ's reign and following Him. To make disciples is to lead people – "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1). Leading people is therefore central to the church's pastoral task with regard to care and edification (Barna, 1993:122). Considering the pivotal role a worldview plays between believing and being, and thinking and doing, it is imperative that leaders in the RCSA exhibit a truly Reformational worldview, set on the transformation of all aspects of life (personal, private and public) in obedience to God's Will. By having a transformed worldview, expressed in a transformed life leaders will be able to effectively equip members. Leaders lead by example, in thoughts and deeds. Without a Reformational worldview it is impossible to be effective in the church's call to transform lives and therein society.

Confusion Of Management And Leadership

In contemporary society leadership has become confused with management. In the church this same confusion has made itself felt. Accepting that it is somewhat of an oversimplification, for the purpose of this discussion management encompasses an attitude and paradigm that uncritically accepts the *status quo* as an inevitable given. The answer to dealing with problems is found in managing it to minimize the perceived negative effects. Managers move the chess pieces around the board. Leadership, on the other hand, critically acknowledges the present reality and does not consider it to be inevitable. Leadership deals with problems not by managing it, but by solving it, even if the *status quo* should be questioned or rejected. Accepting the reality of choice, leaders reserve the option to reject the game of chess.

The Reality of Choice

Whenever leadership is confused with management the idea of choice is removed (Saul, 2009:60). Accepting problems as inevitable, the broader forces in society are elevated to a state of being untouchable and unchangeable. The relegation of faith to the private sphere and therein the church to the periphery of society is accepted as inevitable (even if this is sometimes done unconsciously). People and institutions become victims of circumstances. The loss of choice leaves people powerless to change their lives and habits and therein society. This is unacceptable from a Reformational viewpoint. In obedience to Christ

transformation is always possible. To believe in the reality of choice is one of the most basic characteristics of leadership (Saul, 2009:11).

Managing Problems

A further negative effect of confusing management with leadership is that problems are not considered something to be solved, but something to be managed (Saul, 2009:12). If leaders only set out to manage and maybe make minor corrections to the *status quo*, and take for granted the reigning truths of the day, they become passive. People who fall into a state of perpetual management lose their ability to choose and therefore redirect their lives and habits. With regard to a dysfunctional management ethos, problems are no longer problems, but merely “parts” of an inevitable reality that needs to be managed. Accepting the sometimes-flawed parameters set by the *status quo* people begin to live in a fool’s paradise. However, in time change is thrust upon such leaders by reality or they are replaced. Whenever this happens in the church, the church’s calling is abrogated. Problems do arise because situations change. Ignoring the problems or merely trying to manage them is counter-productive. Some of the “problems” the RCSA is struggling with, have become problems precisely because they are managed and not addressed (solved) in the light of the Church’s call to transform all aspects of life and society.

Acceptance Of The Status Quo

Dealing with the complexity of the Church’s calling in contemporary society can be overwhelming. Reverting to managing problems people sometimes begin to cling desperately to their management practices and decisions. Anything that deviates from or questions the *status quo* is automatically considered dangerous and disloyal. Whenever this happens in the church it becomes paralyzed, unable to transform itself. Subsequently it becomes more isolated and therefore unable to transform society. Leadership acknowledges the complexity of a situation and encourages open and free communication with regard to the situation in the light of a clear vision of the church’s purpose. Open and free communication is especially necessary in the church, where Christ gave different complementary gifts to enable the church to execute its calling in the world (cf. Ephesians 4:7-11; 1 Peter 4:10).

Verligtes And Verkrampes

Whenever people feel insecure they exhibit a need to belong to a group. Groups usually see diversity as the enemy (cf. Saul, 2009:122). One of the things the RCSA should guard against

diligently is the establishment of rigid groups along the lines of *verligtes* and *verkramptes*. Whenever leadership becomes directionless, people tend to form groups where they can only hear and echo of themselves, therefore absolving themselves of the need to change (cf. Saul, 2009:94). Change is inevitable – whether it be with regard to deformation due to the fall, or transformation in obedience to Christ. The stalemate between the opposing viewpoints in the RCSA will not be solved by finding the golden middle ground. What is needed is a truly Reformational vision of life that is radical in its obedience to God with regard to the transformation of *life in this world*. Facilitating this vision is the task and responsibility of leadership. Dedicated leadership is necessary in the light of the disturbance experienced with regard to the difference in viewpoint and practice in the RCSA (cf. GKSA, 2000:380).

Modern Organizational Mania

The RCSA exhibits an over emphasis on official organizational or managerial matters (cf. Van der Walt, 2008:298; GKSA, 2000:383). Restricted to the religious cultic facet of culture, the Gospel message of Christ's reign is expressed mostly in terms of "church" life. Management of this narrow segment (new church buildings, movement of ministers, congruence in liturgical practice, etc.) becomes the newsworthy aspects. In a sense the RCSA has begun to mirror what Van der Walt (2008:298) calls contemporary society's "modern organizational mania". Modern managers are obsessed with structure and expertise and control. The applied doctrine in modern management seems to be form over content (Saul, 2009:229). This says Saul favors an obsession with minutiae on the one hand and large lazy organizations on the other hand.

A Marginalized Church

Whenever leadership is confused with management, people tend to tinker with the existing structures, believing it to be all there is. Instead of asking the more pertinent question: Should we accept the current situation?

It is the contention of this study that the RCSA has fallen into the secular trap of private religion with the result that the church is being marginalized in society. Emphasizing this situation, the RCSA has fallen to debating and arguing over internal ecclesiastical matters (e.g. wine, women and song, etc.) in its general synod. It is accepted that the church assemblies should deal only with ecclesiastical matters in an ecclesiastical manner (cf. Article 30 of the Church Order of the RCSA). However, most of the matters on the general synod's

agenda pertain to the administration of the church structure and liturgy in the cultic assembly on Sunday. Serious consideration needs to be given to whether or not the RCSA has become paralyzed by an overbearing focus on management in the absence of true leadership.

Ecclesiastical Vision

Given the reality that believers as co-workers of God are called to transform all aspects of life in obedience to Christ, an isolated and marginalized church is very much an ecclesiastical matter. An integral and clear vision of life for life in this world should be a fixed matter on the church's agenda. Society has relegated the church to the periphery. To merely accept this and to keep busy with internal matters not only amounts to a negation of the church's calling, but to a negation of Christ's reign. The RCSA should refrain from merely managing the *status quo*, but following Christ, deliberately set out to transform society. This happens through believers, whose transformed lives and habits transform all aspects of life in society. In this a broad, integral and clear vision is indispensable. Contemporary society "tolerates" the church only in terms of proclamation and charity (see § 3.3.3). Rejecting this narrow vision the church should equip its members with a Reformational worldview set on the radical transformation of every facet of culture and societal relationship.

Spiritual Bankruptcy?

The laggard structure of the RCSA and the cumbersome process and repetitious discussion with regard to reform, may be indicative of an overbearing focus on management (cf. GKSA, 2000; 2003; 2006; 2009). The popular adage is that it is better to be safe than sorry. It is essential that the church take care in determining that intended reforms are indeed reformation, i.e. a restoration of life and practice with regard to God and his Law (the vertical character of reformation). However, care driven by a fear of making mistakes should not paralyze the church. The servant who buried his talent was severely punished for his lack of fervor (Matthew 25, especially verses 24-30). Reformation bears a horizontal character as well. Believers are admonished to be careful to devote themselves to what is good. Good works are defined as things that are excellent and profitable for everyone (Titus 3:8). Reformation becomes visible through a transformed life in the service of God's Kingdom *to the benefit of his creation*. Care should be taken not to hide spiritual bankruptcy (due to a dualistic worldview) behind a façade of activity, which amount to merely managing the symptoms of that spiritual bankruptcy (Revelation 2:2-4).

Admitting Error

One of the problems associated with an overdependence on management is a reluctance to admit error. Since decisions were made based on the perceived inevitability of the situation, the decisions and practices flowing from it are likewise presented as inevitable (What else could we do?). However, believers are accountable to God and need to take responsibility for their choices and actions. Admitting error is a prerequisite for fixing the problem (Saul, 2009:195). Given the RCSA's history with regard to the Christian-National ideology, expressed in Apartheid, the question needs to be answered whether or not the RCSA is exhibiting a managerial ethos? Ignoring some of the more pertinent issues the church is caught in the grip of managing problems (e.g. wine, women and song). Caught in isolation on the periphery of society the church needs to admit its error (whether through active participation or passive neglect) and start moving away from the current situation in humble obedience as co-workers in *missio Dei*.

Recommitment To A Leadership Ethos

Leadership is not about defining one's turf, but about judging the effects of one's theory and style on the broad situation (Saul, 2009:151). Currently the RCSA exhibits a predominantly inward focus, set on defining its "turf". What should members sing in church? Who should serve? However, the RCSA has a calling to partake in the transformation of society. Before 1994 the RCSA actively expressed this calling within the context of the Christian-National ideology expressed in Apartheid. As indicated above, the RCSA failed to give account of their participation in the propagation of these ideologies as well as in equipping members to live with a Reformational worldview set on the transformation of society. Recommitting to a leadership ethos, the RCSA should assess its influence with regard to the past and present in the light of an integral and clear Reformational vision of life. This would be an important first step in assuaging the church's questionable credibility in society. Furthermore it would be a definite starting point for equipping members with an integral Reformational worldview.

5.8 MAKING THE MOST OF THE GOLDEN YEARS*The Church: A Lifelong Learning Center*

In equipping believers with an integral Reformational worldview, optimal use should be made of the golden years with regard to worldview formation. These are the years between two and nine, and eighteen and twenty-five (see § 2.8.1.3). This does not imply an exclusive focus on

these years. Equipping is a continuous and lifelong process. Considering the rate and scope of change in society, the church should function as a lifelong learning center. Through their involvement with the local church, believers should be continuously equipped (through care and edification) to engage in all aspects of life and society from an integral Reformational worldview. However, by focusing on the critical golden years better headway may be made in fostering an integrated Reformational worldview. As was indicated above there is, after 1994, no longer a clear and deliberate focus on worldview formation in the RCSA. Inevitably this has led to a neglect of the golden years. A further negative influence is the reality that people “outsource” their children. With double income and single parent families, children are given over to others for care from an early age. The net result is that for some children their parents are not the predominant worldview influence between age two to twenty-five. Starting with daycare, kindergarten, school and university young ones are handed over into the care of others. This tendency likewise necessitates a more pronounced and deliberate focus on fostering an integral Reformational worldview by the church.

The First Golden Period: Age Two To Nine

The first golden period is between the ages of two and nine when children form their basic worldview convictions. Given the “worldview chaos” in contemporary society the church should make a deliberate effort to engage children more effectively during these years.

Communal Responsibility

Living within a covenant relationship with God, both parents and the community of believers take responsibility for equipping their young. Within the RCSA God’s covenant is extremely important. God is in a conversation with the child that is baptized. The parents are witnesses to this wonderful happening: the promise of the Almighty God to their child (Breed, 2000:15). Parents are however not passive bystanders. They too make a promise and commit to guide and teach their child in what it means to live in a personal covenant relationship with God (GKSA, 2006:365). Furthermore the community of believers is also intimately involved in helping both the parents and their children to live in and understand the reality of a covenant relationship with God (GKSA, 2006:536). The community’s responsibility mostly finds expression in the Sunday morning service and catechism instruction.

Different Development Phases

The first golden period is not a uniform period of learning and internalization. Children go through different development phases during this time. In each phase they learn and internalize in different ways (Van Zyl, 2007:5). The media and schools for the most part make use of an understanding of these development phases to engage children. In light of the persistent way worldview assumptions are communicated in contemporary society, the church should likewise make better use of an understanding of the development phases during these early years, in order to effectively communicate God's perspective on life. The changing context in society has already drawn attention in the RCSA and in some cases given rise to a more pronounced way of ministering to children (GKSA, 2000:441). Considering the pivotal role and function of a worldview, the church should take care to effectively equip children within the parameters of the development phases during these golden years.

Practical Implications

Catechism instruction usually start when children goes to school or the year before (age six or seven). This means that dedicated age specific instruction in terms of presenting God's perspective, only informs the last few years of this important period. This may necessitate a reevaluation of common practice, whereby children are automatically included in the Sunday morning service. Implementing a dedicated children's ministry from age two to twelve may bolster the church's potential to equip the young. In its guides for catechism instruction, the RCSA focuses on introducing children to the Lord, through his revelation. Children are guided in their understanding of revelation history, the church, the Kingdom of God and the church's professions of faith (GKSA, 2006:368). Given the important and pivotal role worldview is playing in contemporary society, it is necessary to add to this curriculum an exposition of the Reformational worldview. This does not mean a course in philosophy for children. However the curriculum must be presented clearly within the parameters of a Reformational worldview, which actively rejects dualism. The church should never take over the parents' role in educating their children. However, says Dunahoo (2005:54), it is clear from a Reformational point of view that the education of God's covenant children, while primarily the responsibility of the parents, takes place in the broader covenant community. As role player in worldview formation the church should take pains to actively and effectively partake in the education of covenant children.

A Focus On The Family

Concern has been expressed that the importance of the covenant promises made by parents are not being honored. Because of this the RCSA has recommitted itself to the importance of a family ministry, in order to help parents understand the impact of their obedience on a Christian society (GKSA, 2006:375). Through various youth camps, seminars and ecclesiastical assemblies the issue is addressed. How effective and widespread the impact of these attempts are, are open for debate. Considering what have been said about the negative effects of dualism, it is very possible that parents' neglect of their covenant responsibility is in part due to an underlying dualistic worldview. Shuttling between different plausibility structures and struggling to make sense of it all parents more often than not depend entirely on the church to teach their children. Accepting this, reminding parents of the promises they made at baptism and encouraging them to work harder to comply with it, is counterproductive if the issue of a dualistic worldview is not addressed. The local church has a responsibility to help parents to equip their children with an integral Reformational worldview (cf. Colson & Pearcey, 1999:89). Churches who neglect this responsibility are considered by Baehr and Boone (2007:87) to be culpable in family breakdown.

Discipleship Reinstated

Rapid change and the reality of a pluralistic society have outdated the learning of a set curriculum. "Today pupils need to be taught how to learn (in their own individual style) and how to love the process of learning, because that is what they are going to be doing for the rest of their life" (Codrington & Grant-Marshall, 2004:112). This is true for the church as well. A focus on learning a set curriculum (catechism, creeds, a Reformational worldview, etc.) is not enough. The focus in the church should shift to a proactive attitude in equipping through a deliberate focus on discipleship. Children should not merely be taught what and who is right and wrong. This process makes them dependent on the elders and experts. The necessary and important focus on dogma should be balanced by an equally important focus on a spiritual walk. Discipleship expressed in mentoring relationships should become preeminent again.

The Second Golden Period: Age Eighteen To Twenty-Five

The second golden period stretches from eighteen to twenty-five years of age, when young people's worldview convictions are settled. In a modern world, the years between eighteen and twenty-five are a time for the settling of one's convictions about meaning and morality. It

is in these critical years that a person decides how she will make sense of life over the course of life (Garber, 1996:81). This poses a distinct problem for the RCSA, as it seems that it is during this time young people do not attend church very well. Grobler and van der Walt (2008:750) identifies “securing and maintaining the commitment of 18 to 25 year old people” as one of the diversity-driving forces which will have a determining influence on the way the RCSA functions in the future. After school, at university or as young working adults, and before having children young people in this group tend to busy themselves with work and leisure over weekends. When they become parents, they settle down and sometimes start attending church more regularly.

“Lost” After Confirmation

In the history of the Afrikaner, confirmation became a threshold that had to be crossed in order for a person to be accepted fully in the civil community in rural areas (Giliomee, 2004:33). Confirmation sometimes fell victim to formalism as young people were expected to partake in confirmation “automatically” somewhere between their seventeenth and eighteenth year (usually end of grade 11) (cf. Dreyer, 2003:125). In preparing for confirmation (*belydenisaflegging*) special attention is given to young members (Dreyer, 2003:112; GKSA, 2003:440). After confirmation young people sometimes find it difficult to engage fully in the church, especially because the special attention experienced before confirmation is lost (cf. Dreyer, 2003:124). Many of these young people who leave their homes become less and less involved with the church, which makes it difficult to foster personal relationships, especially if their parents do not actively participate in church fellowship. Young people, especially students and young workers, do not experience a feeling of continuity with regard to involvement at the church. The church becomes functional in terms of baptism, weddings and funerals (Venter, 2004:71). Officially the RCSA does give specific attention to the youth and young working adults (GKSA, 2006:375). However, given the input and influences of other role-players in worldview formation (media, friends, secular working or study environment) the question needs to be answered whether or not the church’s influence is effective and lasting.

Mentoring Relationships

The absence of mentors (examples of how a Christian should live) within the church is one of the reasons that young people leaves the church (Dreyer, 2003:125). For this reason the church should actively equip young people through mentoring (cf. Dreyer, 2003:149). In

light of the fact that there is a view among younger people that Christianity is only about going to church and singing psalms, a focus on a Reformational worldview, committed to the Kingdom of God would constitute an constructive challenge to investigate and become involved. For this to happen, young people need to see the present significance and future hope that the Kingdom of God brings expressed in the lives of older people (cf. Dunahoo, 2005:46). Thus the focus with regard to fostering a Reformational worldview is not only on the young. Older generations are also drawn into the process. Even though it is not impossible, it is harder for older people to actively reform their worldview. However, by focusing on the need and necessity for this with regard to equipping the young, older people may be better motivated to partake in the process of fostering a Reformational worldview.

The church, functioning as safe environment within which a Reformational worldview can be fostered should not only focus on developing a personal mentoring relationship, but also on creative ways to give expression to these relationships. These relationships should serve as a context within which young people can see a Reformational worldview expressed. Furthermore, it must serve as a safe environment wherein young people can openly ask questions, challenge assumptions and get clarity. When away to a secular university or already employed, the church should function as a home base (a caring community) that draws students and young working people in with the specific aim of mentoring them with regard to a Reformational worldview. This necessitates a clear vision and dedicated participation. In this process ample use should be made of technology (email, dedicated website, dedicated chat rooms for specific small groups) to enabling continuity in the mentoring process.

5.9 THE THEOLOGICAL SCHOOL OF THE RCSA

A Forum And Platform

After the formation of the North-West University, provision was made for the different campuses to maintain an own character. In this way an opportunity was created to maintain the Christian and Reformational character of the Potchefstroom campus (GKSA, 2006:355). The Theological School, at the Potchefstroom campus, is maintained by the RCSA in order to equip ministers for equipping members (2 Timothy 2:2). During the previous dispensation the Theological School played an important and pivotal role in fostering a Christian-National worldview among the members of the RCSA. In order to break the hold of Western society's

dualistic worldview on its members, a deliberate and proactive focus on an integral Reformational worldview is necessary. In this way the Theological School in Potchefstroom may serve as a forum and platform for the development and fostering of an integral worldview. By equipping students (through care and edification) with an integral Reformational worldview, a learning cycle may be implemented within the RCSA. Students equipped at the Theological School, becoming ministers who equip members, from whose ranks students are subsequently called to be trained as ministers. Edification implies a deliberate focus on teaching students about worldview, its form and function as well as the contours of the different worldviews prevalent in contemporary society. Equipping through care becomes visible in mentoring relationships set on discipleship – *follow my example as I follow the example of Christ* (1 Corinthians 11:1).

Teaching Philosophy

A proactive focus on worldview necessitates a course in Christian Reformational philosophy. Trying to do theology without a self-conscious philosophical orientation is an “impossible possibility” (Spykman, 1992:7). “Possible” because some theologians believe that it is possible to do theology without a self-conscious philosophical orientation. However, this is impossible because philosophical reflection can never be effectively excluded from theological endeavors. In the absence of a self-conscious philosophical orientation, theologians are in danger of uncritically accepting the predominant worldview assumptions in society. In this way theology may become distorted, deviating from God’s intended purpose. A truly Christian theology must be underscored by a truly Christian philosophy.

Philosophy is not identical to worldview, it is the scientific treatment of worldview, which is prescientific in nature (Vollenhoven, 2005:30; Wolters, 2005:10). It is for precisely this reason that philosophy cannot be understood without a clear understanding of the worldview and the religion (deepest held religious convictions) on which it is based. As part of an expression of the Cultural Mandate, philosophy built on a misdirected heart and a dysfunctional worldview, may also be misdirected. This is however, no reason to reject philosophy altogether. Philosophy too, needs to be reformed in accordance with God’s threefold revelation. Christian (Reformed) theology in partnership with a Christian (Reformational) philosophy is a prerequisite for effective participation in *missio Dei* (cf. Spykman, 1992:13).

Mentoring Relationships

With regard to worldview formation, mentors are the people who help to bind the different threads in worldview acquisition together in a coherent vision of life for life. In order to teach, mentors should attract students by their lives. This implies opening up and letting them in (Garber, 1996:138). This necessitates a closer bond between students and faculty. It implies something more than just quality time, but quantity time as well. Students need exposure to their mentors (i.e. time to see and hear and question them). Within the current system of seminar classes where the students prepare seminars and present it, mentoring is underplayed. This is detrimental to the worldview formation of students. The current system demands of students to take responsibility for their academic formation, and work and think through the curriculum material themselves. This is in itself a praiseworthy goal. However the system is only valid within the context of deliberate mentoring relationships. With their worldview formed and informed within contemporary society, students still need to develop the critical skills and tools necessary to evaluate their own worldview and what they learn in terms of an integral Reformational worldview. In order to do this, a student needs to be taught an integral Reformational worldview, and guided in the implementation and understanding of the implications thereof. It is through this dynamic relationship of a faculty member opening his life up to a student, which enables students to understand that their worldview can also become a way of life (Garber, 1996:129).

True Community

One of the critical dimensions to contemporary seminary education should be the experience of community (Barna, 1993:143). The fostering of true community is one of the fundamental tasks of a pastor. However, in most seminaries community is often neglected in lieu of an overcrowded academic curriculum and a focus on professionalism. Fostering true community and mentoring relationships is a felt need at the Theological School Potchefstroom as well (Anon, 2004b:1). Fostering true community should be one of the goals of any seminary-training program. Not only for the practical experience that pastors receive with regard to fostering a community in a congregation, but also with regard to personal relationships with other pastors. Barna (1993:149) contends that a good starting point in fostering true community is to instill the idea that other churches and pastors in the community are not competitors but colleagues. The Theological School as dedicated facility should set the tone for equipping through care and edification. Expressed in the Theological School the example will eventually diffuse into the wider community of the RCSA.

Leadership

Given what was said above about leadership and management, and the necessity to foster true community as a context for equipping believers with an integral Reformational worldview, students should be trained in leadership. Currently leadership and organizational management skills training is not part of the Theological School's curriculum (Grobler & Van der Walt, 2008:739). Training pastors as leaders should be a calling for all mentors at a Theological School (Barna, 1993:147). In reality a student's ability in preaching and teaching does not automatically imply leadership capabilities (Barna, 1993:124). A proactive focus on leadership training necessitates a differentiation between education and training. Education typically refers to the passage of knowledge or a way of thinking. Training encompasses "the development of skills and perspectives that translates into practical applications towards facilitating change" (Barna, 1993:148). It is not wrong to train pastors as theologians. To be an effective leader a pastor should have a sound theological foundation. However there is a huge difference between training pastors as theologians and training pastors as leaders, competent to lead in the context of contemporary society (cf. Barna, 1993:142). Honing leadership skills should also be accomplished through true community wherever a student goes, as well as in an ongoing relationship with the Theological School Potchefstroom as life-long learning center. Barna (1993:149) proposes a permanent membership arrangement to a Theological School as training center. In this way pastors would be required to participate in an ongoing training focused on new skills and education for effective leadership. Given the scope and rate of change in contemporary society as well as the availability of diverse training materials, this may become a necessity. Through the continued interaction between the Theological School and ministers in the field, the RCSA (in theory and practice) can help to develop a truly Reformational worldview set on the transformation of all aspects of life.

5.10 A REFORMATIONAL RCSA*Not yet Arrived*

The church's name lends itself to a misconception regarding its true identity. "Reformed" in the past tense, may engender the idea of having arrived, being complete and correct. However living in the time before Christ's second coming, the RCSA as community of believers live under the bane of the fall, but also the hope of redemption. For this reason the RCSA, like all other churches, is in continuous need of reformation – it is a work in progress.

In so far as the RCSA lives in obedience to God's revealed will, it still has a valid role and function in society.

A Valid Role And Function

For believers the battle for the Kingdom of God is never "out there" but "in here", in their hearts. The church needs to take responsibility for the past and how it effects the present and future. The RCSA failed to be proactive in her prophetic calling to warn people against the Christian-National ideology. In the absence of a truly Reformational worldview, the church, in a sense could not, because it was caught in the same ideological stranglehold. With hindsight this is more easily discernable. However, this is not a reason to reject the RCSA. The RCSA history with regard to the Christian-National ideology presents an enormous opportunity in contemporary society. Simon Peter's misplaced zeal did not detract from God's calling. During the Last Supper the disciples argued about who was the greatest. Jesus told them that Satan has asked to sift them like wheat. However, Jesus also said that he has prayed for them that their faith may not fail. Even though Peter would denounce Christ, he should when he has turned back, return to strengthen his brothers (Luke 22:24-37). Proactively building on its Reformational heritage, the RCSA still has a valid role and function in contemporary society. Acknowledging the destructive impact a dualistic worldview has and how it gave rise to idolatry in its past, the RCSA can help its member's discern the destructive influence of contemporary society's ideologies – secularism expressed in materialism and consumerism.

Not A New Beginning But a Renewed Existence

Rejecting the RCSA and starting a "new" church would amount to a flight from this world. The unspoken claim then is that the Gospel is incapable of transforming the RCSA. This amounts to saying that God is incapable. If the Gospel is a reality and God is busy with his creation then the RCSA is a valid context and starting point for the transformation of society through the transformation of individual lives and families. Given the fundamental and pivotal role of worldview between believing and being, thinking and doing, a deliberate focus on worldview is the necessary first step in transforming lives and society. The prevalent dualistic worldview should be rejected in favor of an integral Reformational worldview.

5.11 CONCLUDING SUMMARY

The RCSA, functioning with a dualistic worldview, played an integral part in the formulation and propagation of the Christian-National ideology expressed in Apartheid. Failing to make effective use of an opportunity in 1994, the church's underlying dualistic worldview was not exposed. In lieu hereof members of the RCSA are again falling victim to another ideology: secularism expressed in materialism. In order to effectively equip its members as co-workers in *missio Dei*, the RCSA should consciously and deliberately reject their dualistic worldview in favor of an integral Reformational worldview. This necessitates a proactive focus on implementing and fostering a Reformational worldview in all facets of the church's ministry (theological training, catechism, general assemblies, local church, etc). Considering the sensitive and emotional nature of worldview transformation, this should be done with the utmost pastoral compassion.

5.12 WHERE TO FROM HERE?

In giving credence to *missio Dei*, the transformation of all aspects of life and therein society always takes place from the individual outward in ever widening circles. It is through a transformed heart and worldview that life is transformed. In Chapter 6 attention is given to the individual as co-worker of God in *missio Dei*, and to how the individual's worldview may be evaluated within the context of a mentoring relationship.

In Chapter 7 further attention is given to the church as community wherein an integral Reformational worldview may be fostered and actively expressed in all aspects of life.

CHAPTER SIX

THE INDIVIDUAL AS CO-WORKER IN *MISSIO DEI*

Aim of Chapter

The Office of Believer encompasses every individual's creational purpose as creative custodian of God's creation, according to God's norms. The Office of Believer finds expression through a specific vocation contextualized in the particular details of that person's life. Within the context of discipleship this chapter proposes a method for equipping believers with regard to a Reformational worldview so that they may realize their vocation as co-worker of God in this world.

Chapter Outline

- 6.1 Introduction
- 6.2 The Office Of Believer
- 6.3 Discipleship
- 6.4 The LifeChart
 - 6.4.1 Structure
 - 6.4.2 Description And Explanation
 - 6.4.3 A Mentor's Paradigm
- 6.5 Concluding Summary
- 6.6 Where to from here?

6.1 INTRODUCTION

Contemporary society functions within a secular worldview, characterized by relativism, individualism and consumerism. Seen from a Reformational worldview, society is in rebellion against God. Being secular, society has relegated faith to the private sphere and therein the church to the periphery of society. In order for the church as community of believers to be restored as a dynamic change agent in society, two essential processes engaged in simultaneously are necessary (Ott, 1989:18):

- Redefining the church's true purpose and revitalizing its organization and structure around well-defined goals in the light of *missio Dei*; and
- Equipping the individual with a Reformational worldview through discipleship for transformation;

Ignoring either of these will result in an inability to effectively transform society. The first aspect with regard to the church's true purpose will be addressed in Chapter Seven. In this Chapter attention is given to the individual.

Personal Reformation Before Societal Reformation

Redeemed in Christ, believers are called to transform post-modern secular society, which is in essence a neo-pagan society (see Chapter 4). To transform society, believers need to start with themselves, working to understand what a Christian worldview means for the way they see all aspects of life and how they live in this world. This is extremely important as the individual's choices determine the health of society (Colson & Pearcey, 2001:36). Schall (cf. Colson & Pearcey, 2001:145) contends that there can be no social sin without personal sin. Likewise there is no reformation of society if there is no personal reformation. What the individual is, think and does is reflected in society. Believers are called to be imitators of God (Ephesians 5:1). This happens when they live in obedience to God's Will, his creational order. As co-workers in *missio Dei* believers are called to live out God's creative and redemptive purposes for their lives (vocation), so that the world may see God's glory reflected. Measured against contemporary society's relativistic worldview, this constitutes an enormous shift in worldview and practice. It necessitates the acceptance of God's revealed Will as absolute truth and a life lived of humble service.

Counting the cost: examining one's heart and worldview

A shift in worldview implies a change to a different worldview. A believer should therefore examine his heart's deepest held religious convictions and worldview assumptions in the light of God's revelation. Barna and Hatch (2001:94) proposes the following actions for believers who need to make a stand for God:

- The individual should identify his core values, *i.e.* those he considers to be critical in order to be who God wants him to be. Core values are those he believes is consistent with Reformational principles and that he cannot afford to compromise. He should examine his heart's deepest held religious convictions and the worldview assumptions built on it. The result of his examination should be compared with the Reformational paradigm. He should repent from and reform with regard to any inconsistencies.
- The individual should get serious about his understanding of and commitment to God's purpose for life – *i.e.* the individual should actively develop a clear and comprehensive worldview based on God's truth.

- The individual should engage others in his family and church in discussions about worldviews and the values and choices flowing from it. This would help him increase his accountability for his worldview assumptions, and help him to better internalize it and live coherently from it.

In addressing these issues attention is forthwith given to the Office of Believer, discipleship and a Life-Chart as means of facilitating a better understanding of the individual's worldview in the light of *missio Dei*.

6.2 THE OFFICE OF BELIEVER

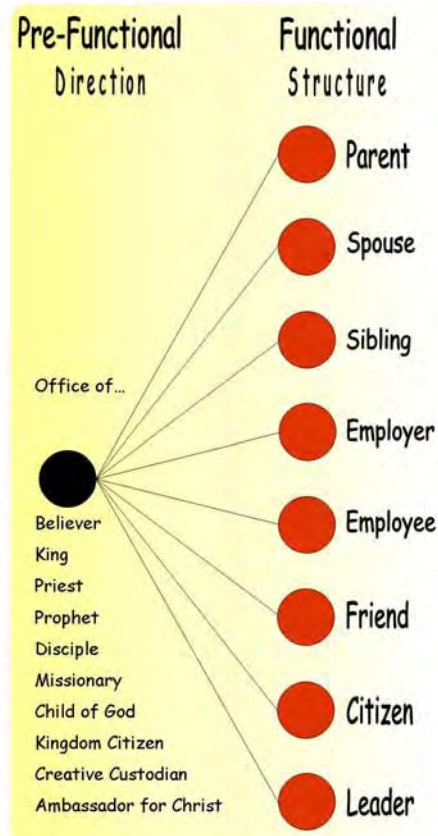


Figure 6.1 Pre-functional offices finds expression in functional offices in all facets of culture and societal relationships.

In a global village individuals must take responsibility for their own lives. Institutions that focus on empowering the individual will thrive in a flatworld (cf. Peters 2003; Friedman, 2006). Empowering the individual constitutes a huge opportunity for the church in its calling to transform society. The authority and responsibility bestowed on redeemed people has the potential to come to its full right in a flatworld. As apposed to a “command and control” mindset, the “connect and collaborate” mindset allows for greater individual responsibility and participation.

Pre-Functional Offices

With regard to a redeemed person, offices may be distinguished into two categories: *Pre-functional* and *Functional* offices. Essential to religion is the idea of office, which indicates that man is always and everywhere the servant of the Lord called to obedience and placed in a position of responsibility and trust (De Graaff, 1966:44). Pre-functional offices pertain to direction. It encompasses offices that apply to all redeemed people and for all intents and purposes encompasses a

redeemed person's true or core identity. Examples hereof are the Offices of Believer, King, Prophet, Priest, Missionary, Child of God, Kingdom Citizen, Creative Custodian, Ambassador for Christ, Disciple. There exists no hierarchy of importance with regard to these offices. Using the metaphor of a cut diamond, these offices may be described as different facets that reflect light, creating a sparkling gem. Each pre-functional office in its own way highlights a specific aspect of life as a

redeemed person in this world. Christ taught that believers should let their light shine before the world, so that others may see their good works and subsequently glorify God. Pre-functional offices brings to bear a unique accent on the functional offices, so that a redeemed person may direct

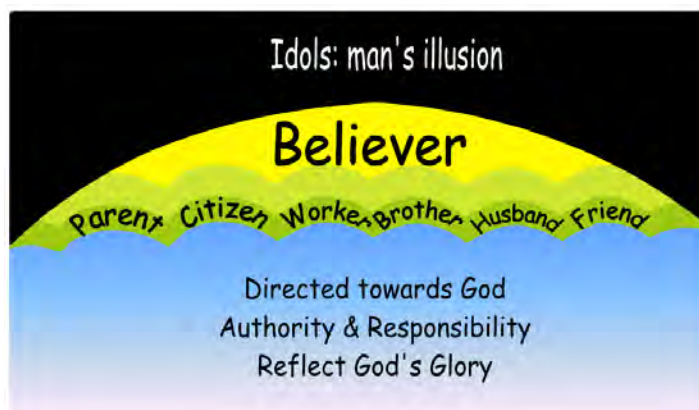


Figure 6.2 The Office of Believer acts as an umbrella, directing all other offices towards God in worship.

their functional offices in service to God, in such a way that others sees their good works and glorify God.

The Office of Believer

Within the context of the Reformational paradigm of creation, fall, redemption and consummation, the general office of being genuinely human as God decreed it, may be described as the Office of Believer. Created in God's image, man was set on earth to be a loving and creative custodian of God's creation. However humanity fell from this high calling. In Christ, God reconstituted fallen humanity, restoring those who believe to their true identity and purpose. Through His Word and Spirit Christ endows His people with the gifts necessary to live as a devoted people, renewed in knowledge after the image of their creator (De Graaff, 1966:76). Subsequently "...to be a Christian believer is nothing more or less than to be *genuinely human*, renewed after the image of our Lord and Redeemer" (De Graaff, 1966:77).

Functional Offices

Functional offices pertain to structure. It encompasses the different offices in which a redeemed person serves God, within all facets of culture and societal relationships. Pre-

functional offices direct functional offices in service towards God (see Figure 6.2). A person may be a father and execute this office according to his own will and whim. A redeemed person, however, accepts the authority and responsibility associated with each office in accordance with God's Will. He is therefore a father as a Believer would be; a father as a Child of God, or a father as an Ambassador of Christ. Likewise the pre-functional offices bring to bear a specific accent on *all* functional offices in all facets of culture and societal relationships.

Authority And Responsibility

Pre-functional and functional offices each hold its own authority and responsibility. Authority presupposes an insight into the Will of God for a specific situation and the willingness to act accordingly (Van der Walt, 1994:287). Responsibility is always oriented towards God who called the office bearer to service. Flowing from God's call, responsibility is always normative – subjected to God's norms and principles applicable to the task and situation. Lastly, responsibility is always structured – indicating a unique character in each societal relationship. Redeemed people are therefore called to execute their different offices (parent, C.E.O, employee/employer, student/teacher etc) in the light of the authority and responsibility associated with their pre-functional and functional offices.

An Example: The Office of Believer

The Office of Believer carries with it God-given authority and responsibility. The *Office of Believer* is not merely a generic office that designates a church attendee. It constitutes the pre-functional office in the individual's life that flows from the Cultural Mandate. The Office of Believer acts as an umbrella, *directing* all other offices towards God in worship (see Figure 6.2). A Reformational worldview acknowledges the uniqueness of the individual as image bearer of God. In lieu of the Cultural Mandate, every believer given his specific gifts is called to obediently live out his unique role and function as co-worker of God. Subsequently, the church in equipping believers cannot condone the stereotyping of believers' calling. For this reason individuals should be equipped to demonstrate their uniqueness in serving God in all areas of life with the gifts they were given (cf. Dunahoo, 2005:12). All functional offices are equally important in the light of God's threefold revelation.

A focus on the individual in ministry is not to enhance individualism but to get clarity about the offices the believer are called to, so that she may be equipped to understand the authority

and responsibility thereof and through care be nurtured in living up to it. Because the Office of Believer pertains to all aspects of life, its authority concerns worship (direction). The authority of the Office of the Believer is underscored by the insight that man must choose to serve God (or an idol) as well as a willingness to serve God. The believer's responsibility is directed towards God who will call on everyone to give account of their lives, in the light of Who God is and what He has done. For this reason the Office of Believer necessitates a focus on the individual's unique and specific calling as co-worker of God.

The Unencumbered Self

Some of the problems related to the effective functioning of a believer in society may be ascribed to the philosophy of the "unencumbered self" (Colson & Pearcey, 2001:63). In this worldview a person's identity is isolated and exists prior to all commitments and moral obligations. This implies that a person's roles (offices) and responsibilities may be regarded as separate from, or even contradictory to a person's core identity. Traditionally a person's identity was found and expressed through the social roles he or she played in the family, church, trade, village, tribe and ethnic group (Colson & Pearcey, 2001:63). The individual's identity was formed and informed by the offices he or she fulfilled. In contemporary society the individual is considered completely autonomous (individualism). Autonomous man formulates and determines his own absolute norms. Roles and responsibilities propagated by society or God are considered restrictive to the happiness and consummation of the true self.

Examples In Contemporary Society

For example, the roles (offices) of wife and mother is seen in radical cases as stifling, and women should find their true self apart from these roles (rather in a career). A rise in abortion indicates a decreased interest in bearing children. Likewise, the increased use of day care reflects a lower commitment to being the primary caregiver to children (Colson & Pearcey, 2001:63). Previously manhood was defined in terms of responsibility for the family and the common good. Currently true masculinity is mostly defined as individualistic, aggressive and self-assertive. In some cases the offices of husband and father is seen as restricting conventions that contradicts a man's true self. Men began deserting the family, to the point that the dominant social problem in America is male flight from the family (Colson & Pearcey, 2001:64). The idea of the unencumbered self has led in American society to an undervaluation of family ties, resulting in a negative view of marriage – with grim

consequences (Colson & Pearcey, 2001:65). In contemporary society, humans believing they are autonomous are in rebellion against God's creational order.

Reformation From The Inside-Out

Even though the concept is abstract, it has enormous impact on the individual's ability to live from a Reformational worldview. One of the effects of the unencumbered self and a focus on subjective morality is that modern man has become compartmentalized. What is done in private does not necessarily have bearing on public life, and *vice versa*. This is unacceptable from a Reformational viewpoint. The reciprocal influence between a person's deepest held religious convictions, through his worldview to his life in society implies a very close link between private and public life. What happens in private has consequences for public life and *vice versa*. Reformation starts from the inside out. Integrity demands that a person be the same in private and public life (cf. Colson & Pearcey 2001:146). God's Word calls man to be both responsible and accountable. With regard to a Reformational worldview, vocation is identity and *vice versa*. God calls individuals to live out their true identity as new creations in Christ (2 Corinthians 3:18). In Christ the transformation a believer undergoes is so radical that Jesus calls it a "new birth." Cook (2006:111) identifies four things that underscore the immensity of the transformation. They are: a new power source; a new position; a new potential and a new purpose. With regard to a redeemed person, pre-functional offices bring to bear the reality and immensity of transformation in Christ, in all facets of life.

A Believers True Identity

Bosch (1991:83) shows that in Matthew's view...

Christians find their true identity when they are involved in mission, in communicating to others a new way of life, a new interpretation of reality and of God, and in committing them to the liberation and salvation of others.

A believer finds his true identity in Christ, and then only as co-worker in Christ's mission (John 20:21). In Christ believers are recreated, and God establishes a person's true identity. God then pulls that person up into his true identity (Cook, 2006:112). Through the ministry of the Holy Spirit, his Word and the gifts Christ gave, God disciplines a believer to become what he truly is. Cook (2006:170) makes an important distinction concerning ministry. Ministry is not about what a believer does, but about who a believer is. Ministry is always expressed in terms of being. Becoming who God destined believers to be (like Christ),

believers cannot help but minister. Pre-Functional offices therefore designate a person's true identity: a redeemed individual, who through a personal relationship with God is being disciplined (transformed by the Spirit) to become what she truly is in Christ (2 Corinthians 3:18).

6.3 DISCIPLESHIP

Following Christ

Within the context of a believer's personal relationship with God, she is equipped by the Holy Spirit (John 14:26) through Scripture (2 Timothy 2:16-17) and personal relationships (Ephesians 4). This process of equipping is called discipleship and encompasses "obedience to God in all things, because Christ is Lord of all" (Dunahoo, 2005:13). It is a process whereby individuals who have found their joy and delight in God's Will, revealed in Christ, subsequently call others to follow their example as they follow Christ's (1 Corinthians 11:1). McDowell (2006:18) considers the cornerstone of the Christian faith the reality that the power of Christ so transforms a person that he or she begins to act *Christ-like*. This spiritual transformation redefines people at a fundamental spiritual level, with the effect that their entire life is realigned in accordance with what they believe God asks of them (cf. Barna, 2006:53). With a renewed heart (deepest held religious convictions) a person's worldview is transformed and therein the life that flows from it (Romans 12:1). Transformed in Christ, all aspects of life are worship directed towards God.

Mentoring Believers

Called to make disciples of all people, believers focus on building honest (no lies) relationships of embrace (no exclusion) wherein the truth is spoken in love. Discipleship is equipping with regard to the Kingdom of God and takes place through care (personal relationships) and edification (teaching and mentoring). Becoming a person who lives coherently from her true identity (God's purpose) requires apprenticeship to a master who can initiate an individual on the path of following Christ. In this the present reality and future hope of restoration in Christ is paramount. However, hope does not only employ and give the basis for certain skills – hope is a skill (Garber, 1996:138). Mentors, following Christ, equip others with the same skills they have learned in following Christ. Discipleship therefore focuses on a Reformational worldview and the life that flows from it. It is important to note

that discipleship is an invitation to *follow my example as I follow the example of Christ*. Christ is the only Shepherd (John 10:11). Discipleship always directs people to Christ. He is the Light of the world, whoever follows Him will never walk in darkness (John 8:12). It is therefore important not to make people dependant – neither children to parents nor disciples to gurus. There are no gurus or saints (people dualistically viewed as holier than others) in Christianity, only shepherds leading people to Christ (Stott, 2007:109). People are committed to weakness when believers assume excessive responsibility in other people's lives. Believers must learn to stand firm by their own faith and not by that of others (Petersen, 2007:39).

The challenge for believers is to see their own life in terms of worldview and how dedication to God affects all facets of life. By understanding their life in the light of a Reformational worldview, believers can more easily comprehend how God is discipling them. Understanding this enables them to disciple others. The LifeChart is an attempt at visualizing a persons worldview and life in the light of God's threefold revelation, expressed in a Reformational worldview.

6.4 THE LIFECHART

In a flatworld individuals must take responsibility for their own lives. To assist people in navigating the chaotic environment of a global village, Peters (2003:243) advances the following questions:

- Who are you?
- Why are you?
- How are you unique?
- How can you make a dramatic difference?
- Who cares? (Do you care?)

Even though these questions are asked within an economic context, they are core to worldview. They pertain to the believer's calling in the light of *missio Dei*. One of the challenges of living as Kingdom citizen is that it challenges believers to know the Word (threefold revelation) of God, to know themselves, and to know their world (Dunahoo, 2005:143). The LifeChart is a chart or map of a person's understanding of her own life measured against God's Will – it is an attempt at counting the cost (Luke 14:25-35).

Because of the reciprocal influence between a person's heart, worldview and the world they live in, and because a worldview may be flawed and misdirected, it is possible for a person to formulate worldview assumptions that does not match her real view of the world. A person's real view of the world is only revealed in her patterns of living. Therefore it is important to explore beneath and behind what is obvious in a person's life in order to identify a person's real worldview assumptions in order to determine how sound they are (Fowler, 2008:1). With this in mind an attempt is made with a LifeChart to:

- Help identify a believer's true identity (calling).
- Ascertain how this identity finds expression in the believer's life.
- Get a better understanding of God's purpose for the believer's life.
- Place a person's story (own narrative) within the context of the metanarrative presented by Scripture (creation, fall, restoration and consummation).
- Help identify syncretism/ idolatry in the believer's life (trust, control, applause).
- Visualize a believer's worldview – what is he committed to?
- Help with re-scripting or paradigm shifting.
- Ascertain on what bases a believer makes decision: What is normative?
- Help believers to share their story with others (to get on the same page as it were).

Compiling a believer's Life Chart is a spiritual exercise aimed at helping a believer to grow in her personal relationship with God. It should take place within the bounds of a personal relationship and is set on equipping through care and edification. It is an attempt to facilitate discipleship through worldview exploration. Understanding her life in terms of a Reformational worldview facilitates a new or expanded understanding of God's identity and purposes (cf. Conder, 2005:34). From this new or expanded understanding a believer is led to greater conviction, liberation and changes in behavior and/or attitude.

6.4.1 Structure

The LifeChart is divided into three segments: Script, Performance and Foundation (see Figure 6.3). Performance flows from Script. How an individual was scripted will be reflected in his performance. Attitudes and actions in Performance will have its anchor in Script. There also exists a critical relationship between the Foundation and the Script-Performance. What a person does in Script-Performance reveals his foundational beliefs. Conversely,

believing something deeply will be reflected in Script-Performance. By the fruit a tree is known. The fruit flows from what resides in the heart (foundation/roots). Good fruit from a good foundation, bad fruit from a bad foundation (Matthew 12:33). With the LifeChart an attempt is made to identify the worldview a believer is committed to. This is possible because attitude, decisions and behavior expose a person's worldview. The purpose of the LifeChart

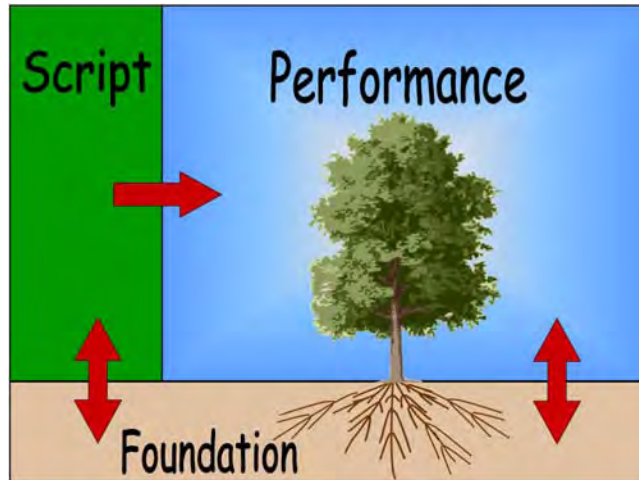


Figure 6.3 There exist a critical relationship between the Foundation and Script-Performance.

is to help the individual ascertain to what degree his worldview corresponds to the Reformational worldview, and therein to God's revealed Will. Given that believers growing up with a predominately Western worldview, will exhibit a divided worldview, believers must move beyond merely giving intellectual assent to worthy ideas. They must be committed to faith-based principles that lead to

significant life change (cf. Barna & Hatch, 2001:88).

6.4.2 Description and Explanation

The description and explanation of the LifeChart are given from left to right, top to bottom (from Script, to Performance, to Foundation).

Script



Scripting

Covey (1999) uses the term *scripting* to indicate the process by which parents (Covey, 1999:68), the media (Covey, 1999:80); friends, training, etc (Covey, 1999:100) forms and informs a persons worldview. Within the context of Western society the initial scripting process may be said to last from birth up and till the believer leaves home. The process never stops and a person is continuously busy to script or re-script (edit her existing assumptions). A person's script is formed in participation with various role-players. Within the context of the nuclear family, the individual through his interaction with God and

his world formulates a script of what he should say and do, and why he should speak and do in that way. Based on the believers experience during the initial scripting he exhibits a specific attitude, values, expectations and behavior. This will influence the individual's performance in later life. A person who grew up in a family with an overbearing or unjust father may come to the conclusion that God must be the same, irrespective of evidence to the contrary in her life. If a person is scripted to believe that God is only out to punish people, a person may view natural disasters and suffering as a reason to view God as a cruel demiurge or even to deny the existence of God altogether (cf. Keller, 2008:22). The believers' assumptions formed during scripting become the truth (reality) she lives by (cf. Kollar, 1997:47).

Past Experience; Present Reality And Future Potentiality

Behavior is a function of decisions (direction) not conditions (structure) (cf. Covey 1999:71). In order to get an overview of a person's worldview, that person's perception and understanding of different role-players' demands must be taken into account over time. Basically three time periods play a role: past experience; present reality and future potentiality. A person's understanding of past experiences, the present reality and future potentiality, determine his actions. When considering a person's worldview it is inadequate to only examine a person's understanding of role player demands in the present.

Past Experience; Present Reality And Future Potentiality Continues

Attention needs to be given at how he understood the demands in he past, and at how he experienced the results of that understanding. Furthermore, attention needs to be given to the content of and his understanding of the future potentiality he envisions. In this way attention can be given to the way in which these aspects influence a person's decisions and behavior in the present.

Re-scripting

In difficult situations people tend to revert to the scripting they received while growing up (Covey, 1999:112). If a person is unaware of his scripting, this happens automatically irrespective of the scripting a person has undergone after leaving home.

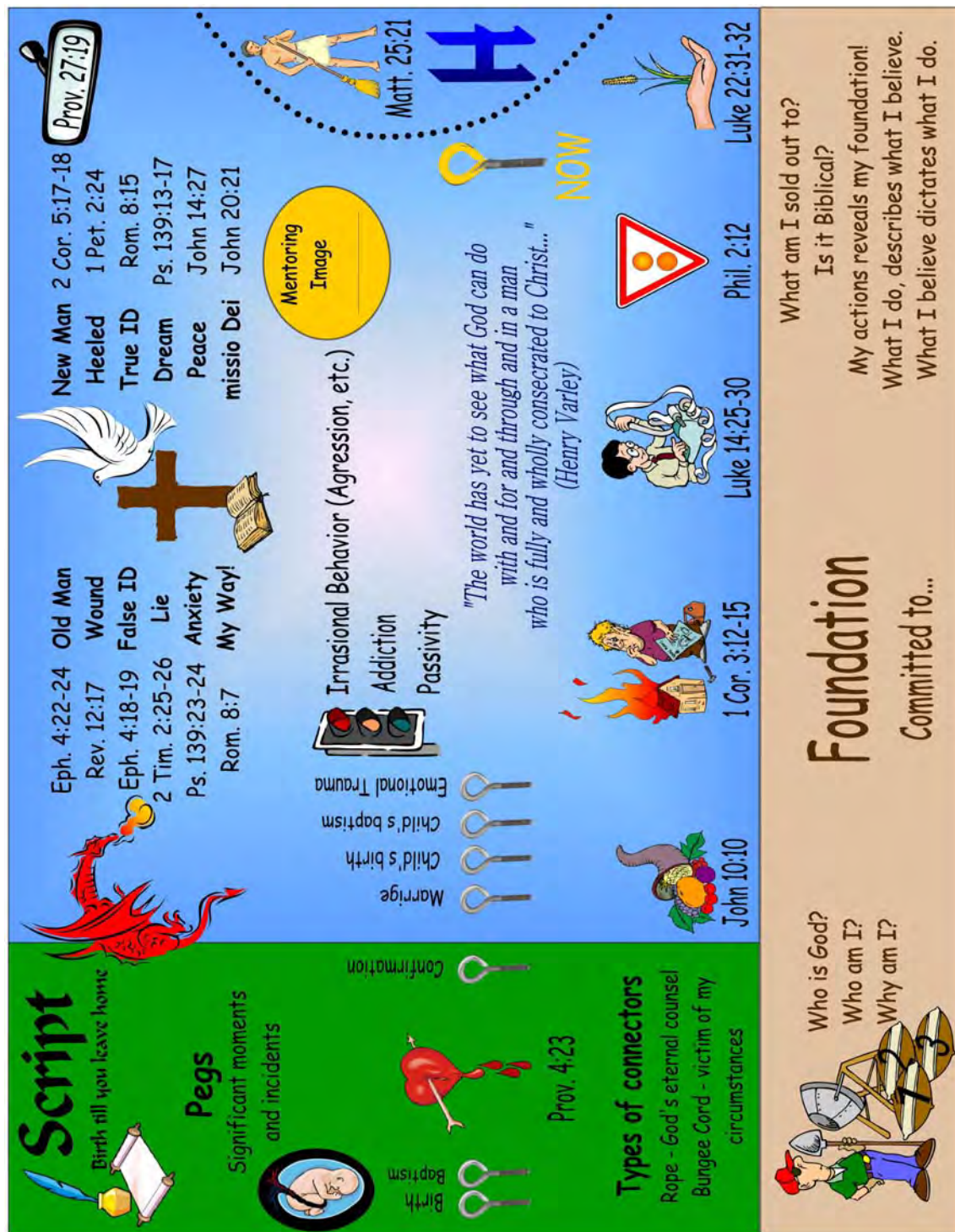


Figure 6.4 The LifeChart is compiled on a sheet of paper divided into three segments (see Figure 7.2). The main worldviewish ideas are given with Scriptural reference. The believer is then guided to compile his LifeChart within that context. Indicated above are the main concepts that need attention when compiling a LifeChart. Everything need not be written down. The purpose of drawing up a LifeChart is to get an overview of a person's understanding of her life in the light of God's perspective on life. Plotting things helps to focus attention and to place things in unique perspective.

The LifeChart helps a person to recognize the ineffective scripts he has received. Ineffective scripts may be described as incorrect or incomplete paradigms – worldview (cf. Covey, 1999:103). Even though a crisis provokes and facilitates the process of re-scripting it is not their only avenue for change. A person may also change her worldview assumptions during the process of proactively equipping her with a Reformational worldview, through care and edification. However, given the sensitive and highly emotional nature of re-scripting, this is effective only within the save environment of a personal relationship that is built on trust and love. It is by understanding her script in the light of *missio Dei*, that a believer can begin a process of re-scripting (paradigm shift).

Pegs



Because a person's life (in the broader sense) has purpose, so too does the particular details of her life. This does not imply that God manipulates a believer's life. However, says Cook (2006:62), it does mean that when believers align their lives with God's broader purposes and make decisions within the parameters of those purposes, their lives will unfold with meaning and destiny. Accepting *missio Dei* is an acceptance of a bigger picture in which believers participate and play a vital role in (Cook, 2006:62). The particular details of their lives are therefore important for the correct understanding of their part in *missio Dei*. Frankl (Covey, 1999:128) said a person detects rather than invents her mission in life. Each person has a unique vocation or mission in life. By plotting the particular details of a person's life an attempt is made at detecting and clarifying a person's vocation.

Significant Incidents And Moments

With regard to the particular details of a person's life, pegs encompass significant incidents and moments that played a profound role in forming a persons understating of life. These may include things such as baptism (God's promise), the first time a believer heard and accepted the Gospel; getting married, having children. These may include apparently inconsequential and small events to major events. Attention should be given to events and incidents that were emotionally significant (great joy or emotional trauma). Emotional response to incidents and situations exposes a person's worldview, specifically a disparity between what a person believed should have happened and what happened. Pegs encompass

any moment of realization regarding a person's life (and the subsequent promises and decision made) that impacted her life in a significant way.

Types of connectors

The particular details of a person's life create a matrix for understanding the individual's life journey. Connectors refer to the viewpoint/principle that binds these details into a relational whole. There are only two types of connectors: rope or bungee cord.

God's Eternal Counsel

Rope refers to God's eternal counsel. Living from a Reformational worldview a believer interprets the particular details of his life in terms of who God is, what He is doing, and what He wants done (*missio Dei*). God's eternal counsel, acts as a guide and anchor in dealing with the particular details of a person's life. God's counsel starts in eternity past and continues into future eternity. Trusting in God's eternal counsel and accepting that He is in control, gives the believer hope – purpose and meaning. Thus a believer following God's norm for his life is intrinsically motivated by his trust in God.

The choice between using rope or bungee cord is a choice between directing one's life as worship to God or to oneself (idol). Within the context of the LifeChart the distinction may not be so obvious. This study accepts that believers who grow up in Western society exhibit a divided heart (syncretistic worldview). A believer's commitment to a syncretistic worldview becomes visible through his interpretations of the particular details of his life. Shuttling between the different worldviews results in an unfulfilled life – a loss of meaning and purpose because of serving two masters (cf. Matthew 6:24).

Self-Centered Experience As Norm

The alternative to God's counsel is the individual's own self-centered experience, described as a bungee cord. Caught in man's illusion (see § 3.2.1) man is left hopeless – without purpose or meaning. Placing himself central in life, a person usually comes to the conclusion that he is a *victim of circumstances*. His subjective experience becomes the key to understanding the particular details of his life. He is never wrong and things are always done *to him*. Positive and negative things happen to profit or harm *him*. This person is dictated to

and ruled by his circumstances, more specifically his emotional response to these circumstances.

Practical Implication

Connectors hook up to the particular details (pegs) in a person's life – especially the emotionally significant ones. If a person uses God's counsel as connector, it connects the pegs and acts as a sturdy anchor and guide – a lifeline – that enables the individual to continue on his life journey with hope. On the other hand, because man's illusion is individualistic and self-centered, it connects the *individual* to the separate significant incidents in his life. Considering the metaphor of bungee cord, these connections are elastic. The individual ends up being anchored to the different incidents and is subsequently pulled back by them. Being extrinsically motivated by his circumstances, the individual may lose his footing when experiencing a particularly traumatic emotional event. The individual is then left dangling with his feet off the ground. The

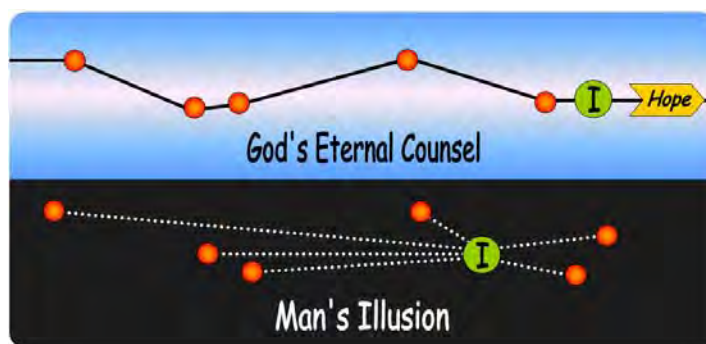


Figure 6.5 God's counsel as norm, acts as a sturdy anchor and guide – a lifeline of hope on life's journey. Man's illusion has as norm man's subjective experience. Man is left dangling in despair.

only way to continue on his life journey would be to loosen the bungee cords. This happens by revisiting the significant incident and reinterpreting it in terms of God's counsel. In this way the incident's hold on the individual is relinquished and the incident can again serve as a marker on the persons' life journey. The main difference between the two connectors is that the "rope" connects the significant incidents in line with God's counsel (a norm outside man). The "Bungee cord" connects the separate significant incidents to man, with man's subjective understanding of his experience as the norm.

It is possible to identify which connector a person is inclined to use by plotting the particular details of his life and exploring his understanding thereof. In other words: does God's counsel or his subjective experience give meaning and purpose to his life?

Birth



In the light of the Reformational worldview, it is necessary to explain the reality of man's depraved nature – all are conceived and born in sin (Romans 3:23). The purpose of compiling a LifeChart is to place a person's understanding of her story against the Reformational backdrop of creation, fall, redemption and consummation. Fallen man continuously places himself in the center. Because of his deprived nature, man lives with the illusion of his own self-worth (deserving of applause) and perceived control over his world. Sinful broken man trusts in himself and his own understanding and ability (see § 3.2.1). Even though a person is structurally good, it is her heart's direction expressed in daily life that needs attention. In the light of *missio Dei*, being born is God's defining word about a person. God decreed that the person should be born – He knows her and her life has got purpose (Psalm 139:13-16). That purpose is set on reflecting God's glory by living in obedience to his revealed purpose and will. Life is a journey to realize that purpose in Christ. A person can start that journey knowing that God gave Jesus Christ as atonement for her life while she was still a sinner (1 John 4:7-21).

Wound



Receiving A Wound

Everyone comes into the world set up for a loss of heart (Eldredge, 2001:60). Because of man's fallen state, both men and women are constantly struggling with self-worth and acceptance. Being born into a broken world it is inevitable that a person will experience loss, failure and disappointment. Living within a personal relationship with God, his love can transcend man's loss, failure and disappointment. In Christ man can again find his joy and delight in God. However God is not the only one campaigning for man's heart. The devil is also campaigning for hearts. God created each individual uniquely with a unique personal role and function as co-worker in *missio Dei* (vocation). In Christ a person can become what God decreed him to be. When a person is born, the Devil sets out to sabotage God's plan and purpose for that individual. He does this by orchestrating a wound, or by manipulating the circumstances surrounding a wound. His aim is to convince the individual that he does not need God. A wound is aimed at making a person self-dependent – trusting in himself and mistrusting God (cf. Genesis 3:1-5).

Patterns Of Anticipation

Functioning within a dysfunctional worldview (not formed and informed by God's revelation), people exhibit two reactions to their wound: some overcompensate and become driven, others shrink back and become passive (Eldredge, 2001:73). In both cases man is left dependent on himself and unable to live from his true identity in Christ. Reacting to the wound, people develop, and *reflexes of defensiveness* become *habits* (cf. Conder, 2005:18). Patterns of anticipation refer to each person's stereotypical behavior in the face of perils. When confronted with something unfamiliar or threatening a person will react in a certain way (based on his temperament, experience and outlook in life). A learner driver is usually unnerved and stressed because he is uncertain about what to do or expect next. His patterns of anticipation have not yet become habitual. As he gets familiar (experience) with the object or situation his patterns of anticipation becomes habitual. He can see things coming and he knows how to handle it. A person's patterns of anticipation come to bear on his wound as well. He begins to react in a stereotypical way whenever he is confronted with situations that is related to, or reminds him of his wounds. As his patterns of anticipation regarding his wound become habitual, the wound and its effect becomes entrenched in his life.

Reflexes Of Defensiveness

A seasoned driver is a lot less nervous and rarely thinks about the act of driving. This is so because his reflexes of defensiveness have become habitual. He has learned when and how to react in regard to the now familiar object or situation. Reflexes of defensiveness also come to bear on a person's wound. Receiving the wound threatens the individual – he reacts by defending himself. As the wounding continues, his reactions become habitual. Whenever he is confronted with his wound or situations that remind him of his wound he reacts automatically (reflex), defending himself in the same way. Living with a dysfunctional worldview, people react to their wound by retaliating or withdrawing. In this way the effect of the wound is entrenched in a person's life. The wound becomes the determining reality in the person's life – the source of a false identity.

Searching For A True Identity

In plotting the particular details of a person's life an attempt is made at defining that person's wound. In discussing the particular details (incidents, behavior) and the individual's understanding of it (attitude), patterns of anticipation and reflexes of defensiveness becomes visible. Identifying these helps in identifying the wound and its effect. Identifying the wound

is helpful in identifying a person's true identity. A person's true identity in Christ constitutes God's purpose for that individual – it encompasses the individual's unique role and function as co-worker of God in *missio Dei*. The Devil more often than not, orchestrates a wound to neutralize a person true identity.

Spiritual Reality



A Battle Against Forces Of Evil

Paul commands believers to put on the full armour of God, so that they can take their stand against the devil's schemes (Ephesians 6:10-18). People from a Western background does not always give the supernatural due consideration. It is important to realize that peoples' struggle is not against flesh and blood, but against the spiritual forces of evil in the heavenly realm (Ephesians 6:12). Believers should remember that the Devil prowls around like a lion looking for people to devour (1 Peter 5:8). A believer should remember that they are caught up in a cosmic war (Revelation 12:1-16). Eldredge (2003:161) considers it possible that Christians have abandoned a warfare worldview. People are not mere collateral damage in this war, but the *focus* of the Devil's assault at this stage of the battle (Revelation 12:17). Barna (2006:26) rightly contends that Christians should get used to the idea of warfare.

An Integrated Life Under Christ's Rule

With regard to the Armor of God, Cook (2006:191) says a believer blocks the Devil's strategies to the degree that he is a person of truth; a person in whom righteousness dwells, who is committed to what's right; a person whose life is dedicated to peace; a person of faith; a person living in the wholeness of salvation; a person who not only knows the Word of God, but also walks it out. To the degree a person participates in the opposite of these attributes, he helps promote the strategies of the Devil. It is therefore very important that believers functions with a worldview that integrates all of life under God's reign. The reality of spiritual warfare does not only affect a person's personal and private religious life but his personal and public life in all facets of culture. A believer must therefore take up the Armor of God with regard to all aspects of life. Accepting this reality is no reason to live in fear as Christ has conquered and nothing can separate believers from God's love in Christ (Romans 8:28-39).

The Battle For The Kingdom Of God

The battle for the Kingdom of God takes place within the individual's heart and mind – the outcome of this battle becomes clear or visible in the world. The battle always concerns *personal obedience* to the rule of Christ as Lord. If the battle in a person's heart and mind is victorious in favor of God's Kingdom, then that person will live in obedience in all spheres of his life (politics, economics, etc.). However, it should be noted that the battle may still wage on in one or another front in a person's life. He may have accepted Christ's rule in politics, but still struggles with it in economics.

Not Crusades Of Vengeance

As far as believers are concerned the battle for the Kingdom is never merely a crusade for stricter policies or better housing or against abortion. These are not things that believers have to implement at all costs. The believer does not have power/influence over everything. Some things are to be left to God. This does not mean believers' choices do not make a difference. Believers should canvas for reform by becoming responsible citizens in public and private life. However, the battle for the Kingdom may never be equated with a crusade at all cost. The goal may never justify the means. In protest against abortion believers cannot go and kill a doctor who does abortions. The battle is not out there (in the world) it is in here (in the hearts). The battle is fought inside and centers on the acceptance of Christ's rule in favor of his Kingdom. It is when the battle is transferred to the outside that believers are tempted to compromise on God's norms. The battle for the Kingdom of God is first and foremost a battle for the heart of man – the result of which becomes visible in a person's deeds.

Centrality of Christ

I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life (John 8:12). In compiling a person's LifeChart this is the defining reality. Communicating a Reformational worldview always centers on Christ. Christ is both the salvation and creation Mediator (John 1:3; Colossians 1:13-17). A Reformational worldview always places Christ central in all aspects of life. An underlying question in completing a person's LifeChart is: How does Christ become central in a believer's life – and therefore in society? When Christ as Lord is central in the life of believers (not just the religious facet of life), He will be central in society. In a broken world

Christ came to reform government – *self-government* (Barna, 2006:70). Christ’s message is clear says Barna (2006:70):

“...you cannot rely on public policies and enforcement of laws to shape your character and lifestyle. It is not your title, fame, fortune, or network that gives you lasting influence; that comes from who you are, in the light of your character, your values, and your core beliefs.”

This is fundamental to the believer’s understanding of his calling in the light of *missio Dei*. Man was created to reflect God’s glory, by living in obedience to God’s Will. This is not a job description but the reality of what man is. Trusting in Christ, believing and experiencing that his personal relationship with God is restored, a believer follows Christ’s example. The purpose of the LifeChart is among others to give the individual a better understanding of what Christ did and is doing for him.

Living In Accordance With Revelation

As citizens of the Kingdom of God, believers are to engage in the world continuously whilst reflecting God’s glory – i.e. live in obedience to God’s Will. In this way they transform society and are effective witnesses to the Gospel. Believers can do this because God is present in their lives. Consequently believers are not limited by the world’s systems or solutions. In Christ, believers have resources that transcend the world’s supply (Cook, 2006:96). This comes through their personal relationship with God (2 Peter 1:3-8), the guidance of the Holy Spirit (John 14:26) and Scripture (2 Timothy 3:16-17). The role and place of the Bible in a disciple’s life is that of rule of faith and practice. However, living by God’s Word (threefold revelation), demands more than quoting Scripture. That would amount to Biblicism and is unacceptable. From a Reformational perspective credence is given to God’s revelation in creation, Scripture and Christ. Heeding God’s revelation may be described as: “...hearing God’s voice clearly above the myriad of other voices screaming and demanding equal attention. It is living consistently, even stubbornly; within the boundaries his voice defines” (Cook, 2006:203). In compiling a person’s LifeChart the believer is helped to see her life in terms of the reality revealed by God. This is however not an end in itself, but set on the understanding that a believer is committed to living as co-worker in *missio Dei*.

The Old Man v. The New Man

In compiling a person's LifeChart the believer is helped to distinguish between the old self functioning from a dysfunctional worldview, and the new self living as co-worker with God in *missio Dei*. A distinction is made between self-service in idolatry, and self-sacrifice in serving God – i.e. the direction a person's life as worship takes. Accentuating the old and new man requires a pastoral approach. Struggling with the reality of the old within (Romans 7:14-15), believers need to remember that God always deals with them as his beloved children (structural reality). He knows that they are made of dust (Psalm 103:8-14). Understanding that they are victorious in Christ, believers can live passionately from their true identity (2 Corinthians 5:17-18), remembering that they will not be tempted above their ability (1 Corinthians 10:13). Believers should therefore commit to putting off the old self by turning away from self-service in idolatry. Conversely, by living from a Reformational worldview (renewed heart and mind) believers are to put on the new self – live conspicuously before God, according to his Will (Ephesians 4:22-24).

The Wound v. The Healing

The old-self embraces the wound (see description above). From the wound there flows a vow (I will never...); from the vow a false identity is constructed (Eldredge, 2001:72-73). However, in Christ believers are restored to their true identity (1 Peter 2:24). Struggling with the effects of their wounds, believers need not suffer in self-dependant despair. Christ came to seek those in need of healing (Mark 2:17; Matthew 12:20). Because Christ is the Good Shepherd, discipleship is pastoral and deals tenderly with the reality of people's brokenness.

The False Identity v. The True Identity

Believers need to make a choice about their identity. Living within man's illusion they can embrace the devil's lie and continue living in self-serving despair (Ephesians 4:18-19). Conversely they can accept God's decree about what they are – children of God (Romans 8:15).

The Lie v. The Dream

The devil is at war with the children of God. His favorite weapon is deceit (Genesis 3:1-5) with which he murders people (John 8:44). He wants people to turn away from God (trust,

control and applause), and to live in darkened self-delusion – *to believe the lie* (2 Timothy 2:25-26). Living self-centered (bungee cord), people are condemned to live out the devil and other people’s opinion of them (scripts). However, people are not the sum total of the devil and other people’s opinions of them. They are the sum total of what God says they are (Cook, 2006:44). God had something perfect and good in mind when he created each person (Psalm 139:13-17). The devil set out to destroy that ideal. However in Christ a believer may once again become what God intended him to be (Ephesians 2:10). Believers need to distinguish between the lie (illusion) and God’s dream (vocation) as it is contextualized in the particular detail of their lives.

Anxiety v. Peace

Living within man’s illusion, people who embrace their wounds, accept the lie and live from their false identity are condemned to a life of anxiety and anger. Experiencing anxiety and anger is a clear indication that all is not well and should be an encouragement to seek Christ (Psalm 139:13-14). Within their personal relationship with God, believers receive peace (shalom) as they follow Christ (John 14:27).]

My Way v. *missio Dei*

The choice before a person is simple: accept or reject God’s reign. This choice becomes visible in a person behavior and attitude regarding all and every facet of life.

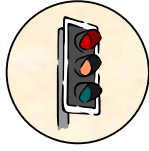
Hearts reflected



“As water reflects a face, so a man’s heart reflects the man” (Proverbs 27:19).

A person’s true identity is revealed by what goes on in his heart – what are his heart’s deepest held religious convictions. The untransformed heart is deceitful above all (Jeremiah 17:9). Even more so when people have accepted a dualistic worldview. Within the context of private religion, doing the “right” things easily lull people into false confidence. By completing a person’s LifeChart, he is given an opportunity to see his current identity reflected in *what* and *how* he thinks and acts. The aim is to compare this with God’s perspective on his life.

Caution signals



Lulled into false confidence, believers sometimes find it difficult to identify flaws in their script. Some may even contend that they have no wound. Irrational behavior (e.g. uncalled for aggression), addiction and passivity acts as caution signals to indicate that something is out of kilter.

Mentoring Image



A Starting Point For An Integral Life

The Western secular worldview, especially after being enhanced by schooling tends to fragment life. A Reformational worldview constitutes an integral vision of life, accepting no fragmentation. However, beginning with a fragmented view, it is difficult to integrate life's different aspects and facets. To help in this regard a mentoring image is proposed. God is transforming believers to be like Christ (2 Corinthians 3:18). In Christ, through his Word and Spirit, God is mentoring believers – showing them how to be like Christ.

A mentoring image is an image derived from, and applicable to the particular details of a person's life. It constitutes a clear image, which the believer may use as starting point for an integral vision and subsequent mission of his whole life in service of God. Pollock (2001:127) describes his ministry in terms of being "God's fast bowler." Derived from the particular details of his life this constitutes a mentoring image. Being a fast bowler himself, he understood the essence and requirements of the position: fast bowlers can't compromise, they are born, not bred and they have to subject themselves to more rigors and disciplines than other cricketers. Fast bowlers are prone to danger and injury, strongly self-motivated and single-minded. They are expected to always give their utmost (even on dead wickets), bowling with everything they have. To this end they need to stay focused and fired up (Pollock, 2001:127). This mentoring image became the starting point in his understanding of his service to God.

It should be noted that a mentoring image is not a spiritual guide of sorts. It is an image derived from the particulars of a person's life, which can help him understand his role and responsibility with regard to all facets of life.

An Example

A prerequisite for a mentoring image is that it should be derived from and applicable to the particular details of a person's life. James is a game warden⁴. Like so many, his wound carried the message that he is useless and of no particular value. This resulted in a fear of commitment in personal relationships, and a drive to excel in his work – to validate his existence through his work and sport. At first this caused few obvious problems. Individualism and excellence are considered virtues in contemporary society. However things changed for the worst after he got married. Anger and anxiety began to characterize his life. Being crippled by his wound he was unable to live up to life's expectations. At this stage he was a believer and wrestled with God about the state of his life. Even though he gave intellectual assent to the idea that all things were possible in Christ, he found it difficult to live from this knowledge. Especially in the areas of his life where he felt particularly threatened. Concerning work and sport the idea was conceivable. In his marriage the concept appeared incomprehensible at best and impossible at worst. Anger and anxiety turned into despair.

A New Vision

The solitude his work provided was a useful escape. Having frequent contact with lions, they became to personify everything he experienced he was not. In a sense he became haunted by lions, to the point of becoming emotional when hearing a lion roar. In pastoral counseling the reality of his restoration in Christ was affirmed. Accepting that God is mentoring him to be like Christ, he eventually defined his mentoring image as: a lion. Christ, after all, is the Lion out of the tribe of Judah (Revelation 5:5). Because of his fragmented life, most people who knew him in public saw him as a courageous go-getter. In work and sport he appeared to be a lion. In private however, and especially in his marriage and his relationship with God, he was petrified. Understanding that in Christ God is restoring him to what he ought to be, he committed to being the lion.

A New Mission

From this new vision he formulated a mission along these lines. A lion is an impressive specimen of an animal. Yet, at first glance there is something "passive" about him. The lionesses hunt and appear to do all the work. The lion it seems is there for fun and games.

⁴ This is a fictitious name and occupation. He graciously gave permission to use details from his LifeChart to explain the effect of mentoring image. His work frequently takes him into the wild.

However, this is not entirely true. The lion is the one who marks out a territory and then defends it to the benefit of the pride. The lion makes room for the pride to live in. He has a very specific and dangerous role and function. James, from his new vision (a lion), formulated a mission: to mark out and defend territory for the Kingdom so that other believers may live out their calling. He uses this vision and mission to integrate his life in service to God.

A New Routine

A mentoring image is a deeply personal starting point. It presupposes an intimate and personal walk with God and a commitment to continue in that walk. From this starting point the believer develops a new vision and mission, which constitutes a new way of thinking for a new way of doing. A new vision and mission leads to a new routine. The first noticeable change was in James's marriage. Instead of withdrawing he began to commit purposefully to the relationship. Guided by his mission he asked himself where, in the light of God's Kingdom, can he mark out territory for his wife, that will enable her to live in obedience to God? What territory already existed that he needed to defend? Understanding his relationship in these terms made it very practical (not necessarily easier). Things changed in the way he treated his wife, and how he understood her calling as child of God. With this vision and mission guiding his thinking, he is approaching his work, social life and church fellowship with renewed vigor. He continuously struggles with the question of what he should do in a different manner than before. This opens new opportunities coupled with risk in relation to his wound. However, having a clear vision and mission he continues with hope. Defining his mentoring image has given a face to his true identity (Proverbs 27:19).

A Lifetime Of Conditioning

Based on his true identity the believer needs to formulate a new vision and mission for life. Thinking differently becomes visible in acting differently. Thus routine and self-discipline is extremely important if a believer is to grow in his true identity. Repeating the same behaviors merely generates the same outcomes and consequently precludes rather than produces positive change (Barna, 2006:41). A believer will be working against a lifetime of conditioning with regard to his reflexes of defensiveness and patterns of anticipation. Old habits die hard. In order to effectively live as new creation, a believer needs to purposefully alter his routines and approaches. A Christian cannot grow only through contemplation, listening to speakers or reading books. Growth takes place where a believer lives obedient to God's call on his life

(cf. Cook, 2006:154). Changes in routine do not come easily. Believers need to discipline themselves in their new habits.

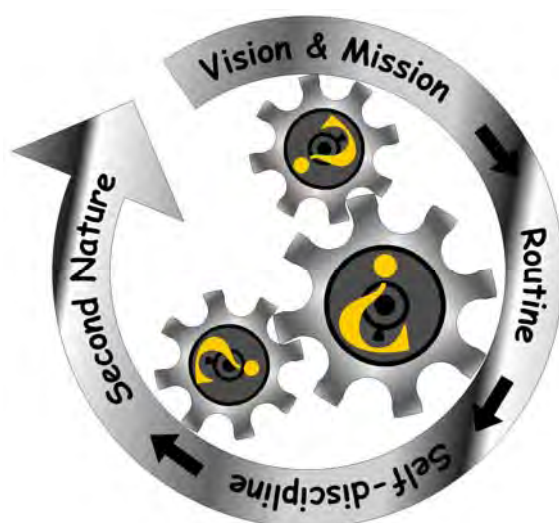


Figure 6.6 A paradigm for change driven by three questions: *Who is God? Who am I? Why am I?*

This necessitates self-discipline. Paul describes self-discipline in striking terms (1 Corinthians 9:27): “No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.” Likewise the writer of Hebrews writes about resisting to the point of shedding blood (Hebrews 12:1-4).

A New Way Of Living

Self-discipline eventually becomes second nature – a new way of living. As new creation, the new believer is completely new. Even though she has a memory of her former life, and certain habits, and attitudes may still reflect the old self – *that* is not who she is anymore (Cook, 2006:112). This process of being transformed is a continuous process and will only be completed with Christ’s second coming. Even though it is a work of grace, the process is kept dynamic by continuously contemplating the fundamental worldview questions: *Who is God? Who am I? Why am I? (How should I live? What should I do?)*

The Golden Peg – NOW!

The golden peg marked *NOW* indicates the moment in time the believer’s LifeChart is being drawn up. The LifeChart helps a believer to see his life in the light of *missio Dei*. However, seeing is not living! The believer needs to make a definite choice regarding his life. He may

choose to continue on his old way, or he can choose *missio Dei*. If the believer discerns his true identity, resulting in a new vision and mission, the LifeChart moment may be considered a significant moment in the believer's life. On his way forward it becomes the last anchor point. If he slips and falls, he is stopped at this point.

Invitation to Commitment

Henry Varley said: "The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Christ..." (Wilkinson, 2001:64). Choosing self-sacrificing service to God, over self-serving idolatry is an adventurous challenge. God is able to do immeasurably more than all a believer may ask or imagine (Ephesians 3:20). In choosing to live God's way a believer opts for a life of joy and delight in God. The point is that the believer needs to choose: trust God, accept that He is in control and give Him the applause.

Good and Faithful Servant



The underlying question to the LifeChart is: "What are you committed to?" The answer becomes visible in a person's understanding of the particular details of her life, the choices she makes and the attitude she shows. In the light of *missio Dei*, a believer living in a personal relationship with God, endeavors to live life so that God may delight in her. On the day of reckoning a believer wants to hear (Matthew 25:21): "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" However a person may receive a commendation from the devil as well.

Heaven or Hell



All aspects of life are included in worship – i.e. service in obedience to God with regard to all aspects of life, in every facet of culture and societal relationship. Worship should not be understood as narrowly as singing in church. Worship is all-encompassing (see § 3.2.1). A believer needs to understand clearly that there are only two possibilities with regard to worship. A person may choose to direct his life in worship to God. Submitting to God's call for his life the believer will experience shalom within his personal relationship with God. This constitutes a life in obedience to God's Will and leads to meaningful life and subsequently eternal life. The other option is to direct one's

life in worship to an idol. Taking control (creating his own norms), a person will have no choice but to manipulate his situation and understanding thereof. He will experience a life of anxiety and despair that leads to death and eventually eternal death. The reality of life is that it will be consummated in heaven or hell. Heaven in this sense is defined as an eternal life with God. Hell is an eternal life away from God, in self-imposed, self-centered despair.

Life in abundance



One of the negative results of living with a dysfunctional worldview is a loss of meaning and purpose. People live lives with no real joy and delight. Even though their lives are full of activity it is a chasing after the wind (Ecclesiastes 1:14). Jesus Christ came so that man may have life in abundance (John 10:10, cf. King James Version). Life to the full is experienced within a personal relationship with God as co-worker in *missio Dei*. If a person does not experience abundant life, it is a good cause to examine her life in the light of *missio Dei*.

Tested by fire



Concerning abundant life, a believer needs to make a choice. The life a person builds on his worldview, will be tested. For believers salvation is not the only consideration. Paul cautions believers to be careful how they build (1 Corinthians 3:12-15). With Christ as foundation a believer may build a life as citizen of God's Kingdom. Living in obedience to God's rule in all facets of life, a believer's work will stand the test. Having a divided heart (syncretized worldview), a believer's builds with poor materials – his work will not stand the test. He himself will be saved *as one escaping through the fire*. The reality is that a person who puts his trust in Christ will be saved. However, it is important to understand that salvation is not only concerned with an eternal life in heaven or hell. Salvation has immediate temporal consequences. In the light of *missio Dei*, believers in obedience to the Cultural Mandate, are called to take part in creating (culture) and restoring every facet of creation. The lives believers live as Creative Custodians is important to God and it will be tested and rewarded (1 Corinthians 3:14). Building well with good materials leads to meaningful life, joy and delight. Building with poor materials results in undue hardship and unnecessary misery.

Count the cost



Discipleship is a costly enterprise. Christ had to give his life to make it possible. Following Christ's example believers are to do likewise (Luke 14:25-30). Christ admonishes his followers to consider the cost of being disciples.

Understanding and experiencing that Christ is the glory of God, following Him is the only adequate rational and emotional response. However, believers should not undertake this journey lightly. The LifeChart is an exercise in counting the cost.

Fear and Trembling



Believers are called to work out their salvation with fear and trembling (Philippians 2:12). Making time to count the cost and to understand life in the light of *missio Dei* is part of this calling. A believer's salvation becomes visible

in the life she leads. Through grace God gives believers the will to act according to his good purpose (Philippians 2:13). However, this reality should not result in passivity. Believers are to fight the good fight of the faith (1 Timothy 6:12). Believers are active participants in *missio Dei*. The attitude that should characterize their participation is fear and trembling. This does not imply running and hiding, but a healthy understanding that a believer is busy where God is busy – *God is at work here*. This attitude should become visible in compiling a LifeChart.

Sifted like corn



Counting the cost is a difficult enterprise because it is set on self-sacrifice. Considering the spiritual reality of life it is even more difficult. The devil does not want people to follow Christ. Whenever believers start to count the cost, they

may be assured of resistance. The devil sifts people like wheat (Luke 22:31-32). However, believers should remember that Christ prays for them. They are safe in Christ's hands (John 6:39). Accepting the spiritual reality of life, believers are to submit to God. They should resist the devil and he will flee from them. Conversely they should come nearer to God and He will come nearer to them (James 4:7-8). As part of discipleship, compiling a LifeChart is an act of nearing God.

Foundation



In the LifeChart the *foundation* designates the core worldview assumptions a person holds. As a start, attention is given to three basic worldview questions: Who is God? Who am I? Why am I? (or How should I live?) However, in the continued mentoring process attention should be given to all of the worldview facets regarding an idea about God or an idol; norms, creation, the individual, society and time (see Chapter 2). The answer to these questions dictates a person's behavior and attitude. If a believer's worldview is biblically formed and informed, it would become evident in his life. Likewise, living from a pre-revelation, worldview becomes visible in a person's life. The underlying question is: What am I committed to?

When compiling a person's LifeChart the idea is to stipulate the answers to these worldview questions. When asked the questions the individual should not be given time to consider the answers. The first response is usually the true response. Write this down. It should be emphasized that this is not a test. There are no right or wrong answers. The aim is to stipulate a believer's answers and then to compare it with how he is living in the light of *missio Dei*.

Intrinsic And Extrinsic Religion

Allport (Colson & Pearcey 2001:45) draws a distinction between *intrinsic* and *extrinsic* religion. Extrinsically religious people use religion for personal gain. Intrinsically religious people serve God without ulterior motives. People who profess to believe in God, but neglect to practice accordingly exhibit high levels of stress. The purpose of the LifeChart is to help believers see if what they profess and what actually happens in their lives correlate. Considering the critical relationship between the foundation and script-performance, a believer's answers are examined from a Reformational point of view.

A Critical Test

In discussing a person's answers and their impact, there are two distinct approaches. One is from foundation to script-performance. If a person professes A, A should become visible in the script-performance. If A is not present it may be because A is not what a believer truly believes. Conversely the answers may be approached from script-performance to foundation. If a person's life reveals B, it could be asked why B is not stated in the foundation? The aim

is not to let a person feel guilty or inadequate, but to show him to what degree he is really living from an integrated Reformational worldview or not.

A Tool – Not An End

In process of compiling a LifeChart the aim is to empower a believer to understand his own life and worldview in the light of *missio Dei*. Within the context of discipleship, the process of drawing up a LifeChart is not an end in itself. It is a tool to help guide a believer in formulating a new vision and mission for life, which can effectively impact her life. The LifeChart is therefore a tool to help facilitate life change (transformation).

6.4.3 A Mentor's Paradigm

It is important to understand that drawing up a LifeChart is not an academic exercise. In the context of discipleship it is a spiritual exercise, set on equipping through care and edification (teaching and mentoring). The task of a mentor is to guide in the way of wisdom and to lead along straight paths (Proverbs 4:11). It is not only leading through example but through sound advice – through all facets of life.

Pastorally Motivated

Helping another draw up a LifeChart is pastorally motivated. As co-worker with God in *missio Dei*, the decision to become a part of the lives of others is a moral imperative (Garber, 1996:159). The mentor wants to see where and how God is busy in the believer's life. Understanding this, a mentor does not focus primarily on problems (undesirable behavior or actions) evident in a person's life. The goal is to lay bare the heart's deepest held religious convictions and the worldview flowing from it. Understanding life from a Reformational perspective the mentor has two aims:

- The mentor wants to help the person grow in her understanding and acceptance of Christ's Lordship in her life as obedient citizen in God's Kingdom.
- The mentor wants to help her grow in her understanding and acceptance of vocation – who and where are this individual in terms of God's Kingdom.

To achieve the above a mentor needs to focus on the positive and strong points in a person's life. What has God given the believer in terms of talents and opportunities? Believers should be encouraged to pursue these things in the light of *missio Dei*.

Living Examples

Furthermore, in helping someone with his LifeChart, a mentor does not merely present biblical knowledge. Mentoring is modeling. Having understood his own life in the light of *missio Dei*, a mentor contextualizes a Reformational worldview by using his own life's particular details. However mentoring another person in Christ is not cloning (Ott, 1989:71). It is not forcing another into a rigid, identical expression of new life, biblical knowledge, or life-style. It should focus on helping a person understand his own God-given personality, background and experience in the light of a biblical worldview and the service that can flow from that. Discipleship is an intimate and personal journey that begs time and sincerity. Christ's humble attitude should be visible in the particular detail of a mentor's life as he calls on others to follow his example as he himself follow the example of Christ. A mentor should through all facets of his life give expression to Jesus' words: "This is to my Father's glory, that you bear much fruit, showing yourself to be my disciples" (John 15:8).

6.5 CONCLUDING SUMMARY

Post-modern society may be depicted as a society in rebellion against God. The effect of this rebellion has become structurally entrenched, enslaving people in lives of quiet despair. Individualism together with advances in technology has given the individual the perception of great autonomy. Within the context of post-modern society's relativistic worldview, this results in a further fragmentation of life. Western society is in serious need of transformation.

In the light of *missio Dei* it may be affirmed that God, as Creator and Redeemer, is busy with this transformation. He calls believers to participation in this mission. God calls by spiritually transforming individuals and equipping them for service. The Church as body of Christ encompasses the already transformed co-workers of God in mission. A transformed individual holds the office of Believer – an individual who have accepted God's reign and lives according to God's rule in all facets of life – thus transforming society.

Transformation starts in the heart and mind of the individual and from there envelops society. To counter the fragmentation of life and to help believers integrate their lives under God's reign, equipping believers should be proactively centered on an integral Reformational worldview. As Kingdom herald the church is called to equip believers to this end. Equipping

primarily takes place through discipleship wherein believers are equipped through care and edification (teaching and mentoring) – calling on others to *follow my example as I follow the example of Christ* (1 Corinthians 11:1).

6.6 WHERE TO FROM HERE?

Transformation always starts in the heart and mind of the believer and eventually becomes visible in transformed habits that transform all facets of life. To help believers in this process, God gave the church as safe environment within which equipping can take place. In Chapter 7, attention is given to the way in which the church can function as a lifelong training and equipping facility with regard to the Christian family living in contemporary secular society.

CHAPTER SEVEN

THE CHURCH: KINGDOM HERALD

Aim of Chapter

Given the prevalent nature of contemporary society's secular and dualistic worldview, it is the contention of this study that the family, church and school are in a normative crisis. From a Reformational point of view the church as institution, exhibits a leading function in the life of the Church as body of Christ. As herald of the Kingdom, the church is challenged with equipping believers (providing guidance/nurture) so that they may be able to execute their calling effectively. The aim of this chapter is to indicate why and how the church can provide this guidance within the context of contemporary society. Attention is given to the family, the school and the church. Attention is also given to the need of a contemporary ecclesiastical creed.

Chapter Outline

- 7.1 Introduction
- 7.2 Defining The Church's Task
 - 7.2.1 The Church: The Body Of Christ
 - 7.2.2 The church: Herald Of God's Kingdom
 - 7.2.3 Equipping The Church For Transformation
 - 7.2.4 Summary
- 7.3 Equipping For Transformation: The Necessity Of A Reformational Worldview
 - 7.3.1 The Family
 - 7.3.1.1 The Vulnerable Family
 - 7.3.1.2 Transforming The Family
 - 7.3.1.3 Summary
 - 7.3.2. The School
 - 7.3.2.1 A Secular Heritage
 - 7.3.2.2 Transforming The School And Education
 - 7.3.2.3 Summary
 - 7.3.3 The Church
 - 7.3.3.1 The Church: Equipping For Transformation
 - 7.3.3.2 A Paradigm For Transformation: A Contemporary Creed
 - 7.3.4 Concluding Summary
- 7.4 Final Summary

7.1 INTRODUCTION

All Aspects Of Life Religious

All aspects of life are religiously motivated (see § 2.8). From the heart, encompassing a person's deepest held religious convictions, everything a person thinks and does is dictated and directed by faith. This is true for everybody, whether they believe in God or not. Man is a religious being. Rejecting the dualism prevalent in Western society, it must be stated that God's grace does not add a new and supernatural dimension to a believer's life. Through the working of the Holy Spirit, a person's heart is regenerated and redirected towards God. This regeneration of the believer's heart does not change the structure of faith, only its direction (De Graaff, 1966:145).

In Chapters 4 and 5 it has been indicated that in contemporary society, including the church, life's direction is suspect. Western society may be described as in rebellion against God. This rebellion has become entrenched in the structure of Western society. Life in contemporary Western society is geared to serving man. Focusing on the RCSA, it is the contention of this study that the church's inability to effectively transform society is due to a prevalent dualistic worldview. Dualism has a debilitating effect, leading to a loss of meaning and purpose in life.

Dualism is a worldviewish problem. Remediating this problem falls within the church's mandate to equip believers (Ephesians 4:12) through the Word (2 Timothy 3:16-17). Believers are to be equipped with a Reformational worldview, so that they may transform all aspects of life and society in obedience to God's Will. Given the debilitating effect of dualism, it is necessary to get clarity about the church's place and task within society.

7.2 DEFINING THE CHURCH'S TASK

7.2.1 The Church: the body of Christ

Accepting the Reformational meta-narrative of creation, fall, redemption and consummation, the Church encompasses a new humanity redeemed in Christ (cf. De Graaff, 1966:71). The *Church* encompasses the church universal, as body of Christ, consisting of all believers,

irrespective of denominational connection or involvement. The Church encompasses all the believers who live in obedience to God in all the facets of culture and societal relationships (see Figure 7.1). The Church, therefore, transcends all cultural facets and societal relationships. In this study the universal Church is indicated with a capital C (cf. Barna, 2006:x).



Figure 7.1 The Church as redeemed humanity becomes visible in all facets of culture and societal relationships.

Proclaiming The Gospel

The Church is tasked with proclaiming the gospel to all the nations, from Jerusalem, through Judea and Samaria to the ends of the earth (Matthew 28:19, Acts 1:8). However, this task is not geographically delineated. It not only encompasses the width of creation, but the depth of culture as well. The church is to proclaim the Gospel (Coming of the Kingdom visible in Christ's reign) creation wide and culture deep. Proclamation therefore does not only pertain to bringing the Gospel to those who have not heard it, but to the active expression of the Gospel norms within all facets of culture and societal relationships.

The Church's Mission: Transforming All Aspects Of Life And Society

As members of the Body of Christ, believers are first and foremost citizens of the Kingdom of God. The Church is not meant to be a social relationship that merely reflects wider culture's values, but a dynamic alternative cultural community, set on transforming both individual lives and society (Wallis, 2005:7). The dualism inherent in contemporary society's worldview confines the Church's circle of concern and influence to the private sphere of life (see § 2.8.4). However, the Church's circle of concern is the whole of culture and nature over which man holds sway (Genesis 1:28). The Church's circle of influence expands and diminishes to the degree that believers live in obedience to their calling in respect to all aspects of life. In contemporary society, tainted with a dualistic worldview, believers are socialized to keep their faith private. In this way they conform to secular society's norms. The Kingdom of God becomes a footnote to life (part of a private religion with no real bearing on society). Living from an integral Reformational worldview, the Kingdom of God,

and therein God's reign moves to the fore. As a redeemed humanity, the Church's mission is to transform all aspects of life and society in obedience to God's Will.

7.2.2 The church: herald of God's Kingdom

Through His Word and Spirit, Christ gathers His Church. Christ calls on His people to proclaim his Word, and to administer the Sacraments until He comes again. Thus the Church is bound to institute and maintain a church wherever possible and to let it function through the offices Christ has ordained (De Graaff, 1966:77). In Paul's writings, in the New Testament, the title *ekklesia* is used to denote two meanings: that of the local church and church meeting; and that of the Church in general, i.e. the Church in its totality (Ridderbos, 1975:330). In the Reformational tradition it has become practice to distinguish between the Church as body of Christ, and the church as institution (cf. De Graaff, 1966:70; Floor, 1974:61).

To serve the upbuilding of the Church, Christ equips the Church with all sorts of gifts, powers and ministries (Ridderbos, 1975:432). Chosen from among the community of believers, special ecclesiastical office-bearers are called to equip the believers for their service, the building up of the body of Christ (see § 3.3.1). These office-bearers are called from the Church for the sake of the Church. Like all other office-bearers in the different societal relationships, ecclesiastical office-bearers also have limited authority and a very specific task (De Graaff, 1966:77).

Limited Authority And Specific Task

The church ministers to the religious heart of the believers. It concerns itself with faith's direction. The task of the church is to proclaim the Word of God.

With this is understood the proclamation of reality that Christ is King, his reign and his Kingdom (Floor, 1974:61). Charged with administering the Word, sacraments and discipline,



Figure 7.2 The church's task is to proclaim the Good News of Christ's reign through the faithful administration of God's Word, the Sacraments and church discipline.

the church in all its activities, is concerned with man's faithful acceptance of the Word of God as the *direction* for all aspects of life and the norm for his faith (De Graaff, 1966:83). The church cannot and should not tutor or interfere with the free development of political life, art, science, trade, social and family life, because, as an institution with limited authority and a specific task, it lacks competence in these areas (De Graaff, 1966:64). This does not imply that the church has nothing to say for these areas of life. The church's task, however, lies not in controlling and directing these areas of life, but in equipping believers so that they may live in obedience to God's call on their lives, and thus transform these areas in accordance with God's Will.

Equipping For Upbuilding And Preservation

As the continuing and consummating redemptive work of God, the upbuilding of the church encompasses both the increase and inner consolidation of the Church. Ridderbos (1975:433) also describes it as the enlargement and preservation, or the extensive-missionary and intensive-confirmatory elements of the *one* upbuilding act of Christ. In line with the redemptive-historical character of the Church (Gods people through all the ages – cf. HCQ 54), the upbuilding of the church must be seen as the continuing work of God with his people. This continuing and consummating work of the Triune God consists of both bringing in those who are not yet part of the redeemed humanity in Christ; *and* in the inner strengthening and perfection of all who belongs to the redeemed humanity in Christ (Ridderbos, 1975:432). As creation and salvation Mediator, Christ is the only foundation for upbuilding of the Church. Subsequently the upbuilding of the church bears the character of continuing *conformation* and *consolidation* to God's Will (norms) revealed in Christ.

Jesus Christ: God's Word

Through the faithful execution of its mandate the church acts as a herald that clearly proclaims the reality of the coming of God's kingdom and His claim on all aspects of life. The heart of the church's message is Jesus Christ, the Word of God (John 1:1).

Herein lies the unique task and limited place of the church. It continuously, through all its activities, draws attention to this one ultimate reality: Christ is Lord. In Him everything was created and redeemed (John, 1:3; Titus 2:14; Colossians 1:17). He is the only true foundation and source for life. He is the Alfa and Omega (Revelations 22:13). The task of the church is to help believers consider Christ (Hebrews 12:3). Thus it may be said that with regard to the

upbuilding of the Church, it is first of all a question of the Church's establishment in Christ. Living from the certainty of being established in Christ the Church "...may and must ever increasingly draw from the fact that Christ is its foundation and the source of its life" (Ridderbos, 1975:436). It is the task of the church to guide the Church in the full awakening of consciousness, knowledge and insight into the all-embracing significance of Christ. Equipping is not set on attaining purely theoretical or speculative knowledge, but on an "ever more profound awareness and an increasing clarity of insight with regard to all the implications of the salvation given in Christ" (Ridderbos, 1975:437).

Means To Conformation And Consolidation

Instituted by Christ the church offices should be viewed as instruments for the working of the Word, sacraments and discipline (cf. De Graaff, 1966:75). In the Belgic Confession the pure preaching of the Gospel; maintaining the pure administration of the sacraments; and the exercise of church discipline, serve as the marks of the true church (cf. BCA 29). Both the Word and sacraments were given to *direct* the believer's faith to Jesus Christ (cf. HCQ 67). Furthermore, the sacraments were given to *nourish*, *support* and *strengthen* the believer's faith (cf. BCA 33, 35). The keys of the Kingdom encompasses the faithful preaching of the Gospel and the administration of church discipline, through which the Kingdom of God is opened to believers and shut to unbelievers (cf. HCQ 83, 84, 85). Through the faithful administration of these means, believers are guided to conform and consolidate their lives ever more to the Word of God, revealed in Christ, the ultimate source of coherent order and meaning.

One Clear Message: God's Perspective On Life

The task of the church is therefore to present believers with God's perspective on all aspects of life. Starting with the most fundamental regarding the reality of the graceful regeneration of believers' hearts, and ending with a clear presentation of God's all-encompassing claim on life. The ministry of the church is set on relating all aspects of life to the believer's faith. In other words, helping believers to see their whole life in terms of their relationship with Christ (the King) and therefore in the light of God's Word (the Law) (De Graaff, 1966:83).

7.2.3 Equipping the Church for transformation

This does not mean that the church's ministry is limited to the spiritual life of believers. The Gospel pertains to the coming of God's Kingdom, with reference to the entire creation. In the first place the Gospel addresses itself to a person's heart, the religious center of man's existence. By redirecting the heart and restoring man to the general office of believer, God thus makes a total claim on man's life, creation wide and culture deep (De Graaff, 1966:82).

Through the proclamation of God's Word *in its fullness*, the church equips the Church to transform all aspects of life in all facets of culture and societal relationships. Considering Christ, believers continue to transform art, politics, journalism, education, etc. The church gives a clear call to action. This is part of the church's prophetic witness: the "what" and "why" in terms of all aspects of life as worship (obedient service to God). In principle it may be stated that the church is authorized to deal with all aspects of life, every area, and every human activity, but it does so from the unique perspective of faith (De Graaff, 1966:83). Faith gives expression to the hearts deepest held religious convictions. Through faith all aspects of life is directed in service towards God, or not. The unique contribution of a Reformational worldview in this regard is the accent on the critical relation between believing and being, thinking and doing (see § 2.8). By accentuating this critical relation, the church equips believers to realize that their faith in Christ is not reserved for the cultic facet of religion alone, but needs to find expression in obedient service in all aspects of life and cultural facets, in accordance to God's Will. Through faith, the believer's whole life is consciously governed and directed in relation to God's revelation in Jesus Christ and to His Kingdom (De Graaff, 1966:84).

The Church may never stand aloof with regard to the need and pain of the world. The Church is called from the world, *but* sent back into the world. For this reason the *church* may never stand aloof to the need and pain of the world. However, given the church's unique and limited place and function, it may not transmogrify into an organization for social moralizing and poverty alleviation. Primarily the church's task with regard to the world is to remind the world and society of the background of its need and pain (cf. Floor, 1974:71). This is done through the proclamation of the Gospel with specific reference to creation, fall, redemption and consummation. This is especially necessary for communities with a Western worldview heritage. Functioning within a secular fact/value or private/public dichotomy, believers with

a Western worldview heritage tend to overestimate or underplay either one or all of the facets of the Reformational meta-narrative. In some cases creation is viewed as unconditionally bad/evil. Creation is, however good (structurally). The fall corrupted man's direction. Humanity became evil, affecting the entire creation. This should however not, result in an inconsolable pessimism. The fall is not the last word on existence. In and through Jesus Christ, God restores of the entire creation. God brings about redemption through grace. It is not an evolutionistic self-redemption



Figure 7.3 Through the faithful administration of the Word, sacraments and discipline, the Church is equipped to engage and transform all aspects of life and society.

brought about by positive thinking. So too, consummation (an eschatology informed by God's revelation) should not result in a flight from life in society. The aim of equipping believers with specific reference to the Reformational meta-narrative is to engender a sober but balanced view of life in a broken world, as well as the hope engendered by the Gospel. Starting from *this* Gospel reality, the believers (Church) living in obedience to Christ set out to transform all aspects of life and society.

7.2.4 Summary

As a redeemed humanity in Christ the Church is charged with instituting and keeping the church as herald of God's Kingdom. Called from among the community of believers (Church), the ecclesiastical offices, through the faithful administration of God's Word, the sacraments and discipline, equips the Church to continuously consider Christ. In this way, believers' lives are ever more conformed and consolidated in Christ, the true foundation and source of all aspects of life. In obedience to God's call with regard to all aspects of life, the Church then proceeds to transform all aspects of life in obedience to God's Will.

7.3 EQUIPPING FOR TRANSFORMATION: IMPLEMENTING A REFORMATIONAL WORLDVIEW

The Christian life is life-in-community that continuously works at the transformation of culture in obedience to God (Vriend, 1972:12). As a societal relation the church is a confessional community of faith where equipping takes place in order to strengthen the members of the community in the confession of their faith, enabling them to live coherently and with meaning as Kingdom Citizens in all aspects of life (cf. Fowler, 1980:34). For several reasons, a deliberate and proactive focus on equipping believers for responsible activity, in all cultural facets and societal relationships is a necessity in contemporary society. Contemporary society is extremely complex and inundated with unprecedented change. In terms of worldview, a myriad of different and competing worldview perspectives vie for people's attention and commitment. This worldview cacophony is aggravated by the reality that the church itself is permeated with a dualistic worldview (see Chapters 4 and 5). A proactive focus on fostering a truly Reformational worldview is necessary to counter the debilitating effect of dualism and the plethora of competing and conflicting worldviews, on believing and being, thinking and doing. The sooner believers have clarity and certainty about the content, intent and implication of an integral Reformational worldview, the sooner can they begin to live coherently and with meaning from the said worldview.

An Educational Tripod For Worldview Acquisition And Formation

With regard to worldview formation and acquisition many institutions play a role. Traditionally the burden of the responsibility fell on the home, church and school. However, in contemporary society the media, business enterprises, community agencies and sports leagues also play important roles (Van Brummelen, 1988:3). From a Reformational point of view the home, the church and the school ideally form an educational tripod, when it stands firm on the base of God's Word, and is guided by Christ's Spirit (Van Brummelen, 1988:4). With regard to the golden years of worldview formation, all three legs need to work together to prepare children for a Christian life. However, if one of the legs of the tripod rests on a different base, children and young people will have difficulty staying in balance as they respond as Christians to the secular world around them.

The Purpose Of Education

From a Reformational point of view, the purpose of education is to guide children and young people, through the faithful ministry of mentors and the care of the community to serve God and their fellowman in all societal relationships (Olthuis, 1972a:144). Given the scope and rate of change in contemporary society, it is no longer only children and young people who are in need of guidance. Adults are also in need of guidance with regard to worldview. Accepting the preeminent role of the family, church and school in worldview formation, attention is forthwith given to each.

7.3.1 The Family**7.3.1.1 The Vulnerable Family***The Basic Building Block Of Society*

The most important agency of Christian nurture is the family, the basic building block of society. God directs His injunction to nurture children in the first place to parents (Van Brummelen, 1988:3; Pretorius, 2005b:40). God instituted the family as societal relationship (Genesis 2:18.). As the primary unit it constitutes the core institution of human society, functioning as the training ground for all other social institutions (Colson & Pearcey, 2001:68). The family may be said to be the primary locus of socialization. It is also the first institution to instruct in faith (De Graaff, 1966:36). What happens in the family determines what happens in society. However, what happens in society also determines what happens in the family.

Absence Of Deliberate Faith Direction

Whenever deliberate and proactive action is not taken with regard to faith direction, the family will assimilate the prevailing norms of society. In contemporary society with its materialistic, individualistic and pragmatic worldview, this has resulted in the deformation of the family. As social unit the family is at best vulnerable and at worst in demise.

Fragmenting Forces

In a flatworld (see § 4.3.1) inundated with unprecedented change, saturated with a myriad of conflicting opinions, ideals and demands, the family as social unit has become vulnerable (cf.

Wolters, 2005:54). Family unity is hampered by a variety of factors, including the demands of the school and workplace (Cray, 2007:55). Peddling popular culture, the mass media is geared toward providing visions of identity and personal relationships based on a secular worldview. In contemporary society, mass media plays an overbearing role in determining what people deem worthwhile and significant (cf. Shultze *et al.*, 1991:6). This is especially harmful in lieu of the neglect by families, schools, neighborhoods and churches to actively meet the psycho-relational needs of people.

An Isolated Nuclear Family

In commercially driven Western society, the individual is the fundamental labor unit. This has resulted in the isolation of the nuclear family as people moved to benefit from employment opportunities. Because the extended family could no longer give support, the nuclear family became economically, socially, emotionally and pedagogically vulnerable (Pretorius, 2005b:57).

Strained Relationships

Contemporary society negatively influences the duration of relationships. There is a decrease in the duration of relationships and an increase in the number of relationships (Pretorius & Le Roux, 2005:256). Previously, stabilizing long term relationships, that engendered trust and commitment, was found within the context of the extended family and thereafter in the workplace. However in the lieu of rapid change, neither of these can provide durable social relationships any longer (cf. Cray, 2007:55). The result is an unstable and rapidly changing social situation with which parents and children has to cope.

The Neglect Of Personal Relationships

In contemporary society with its materialistic, individualistic and pragmatic worldview, primary groups such as the family gradually loose control over the individual (cf. Pretorius & Le Roux, 2005:241). Due to social isolation, loss of contact and loneliness, an oversupply in choices with regard to products and ideas, people begin to experience anxiety, unrest, uncertainty and doubt. Loneliness is a characteristic of contemporary society. These harmful attitudes enter the family, resulting in estrangement between marriage partners, between parents and children, and between siblings (Pretorius & Le Roux, 2005:244). Personal relationships are further hampered by the precedence given to the privacy of the individual, whereby individuals expect a higher level of moral “freedom” and independence (Venter,

2004:62). The unfortunate result of these influences is a breakdown in intimate and personal relationships, necessary for the effective nurturing of the child in family context.

The Negative Influence Of Entertainment And Technology

Socialization is more or less automatic. It takes place even in adverse social conditions. However, personal relationships optimize the socialization process. In contemporary society, mass media entertainment fills a void left in people's lives by family breakdown (cf. Baehr & Boone, 2007:21; Schultze *et al.*, 1991:271). This includes everything from music, magazines, newspapers, TV, movies, Internet (PC & cell phones), video games, etc. In this way undesirable social influences enter the core of family life via the mass media. Parents are left in a position to compete with external influences while educating their children (Pretorius & Le Roux, 2005:249).

A Worldview War

This situation is aggravated as children are now on the frontline of what Baehr and Boone (2007:130) calls a "worldview war". Warring ideologies has refocused their attention on children as a means of winning and remaking society in their image (Baehr & Boone, 2007:103). In contemporary Western society consumerism and progress with regard to technology is paramount in this war. The Information Revolution is having an enormous psychological impact on society. Drucker (2003:11) considers the impact most profound in the way children learn. Starting at age four, children rapidly develop computer skills that soon surpass that of their elders. Computers become, for children, both toys and learning tools. The next generation, says Friedman (2006:120), is growing up online. For the first time in history children are more comfortable, knowledgeable, and literate than their parents about an innovation central to society (Peters, 2003:263).

Isolation Not An Option

It is impossible to completely isolate children from these influences, and from a Reformational viewpoint, undesirable. Believers are a part of the society they need to transform and therefore need to be knowledgeable about its cultural goods. This does not, however, imply a wholesale acceptance of the *status quo*. Living from a renewed heart and mind, believers, distinguishing between structure and direction (see § 2.2.2), actively direct their lives in obedience to God, in every facet of culture and societal relationship. Computers and cell phones utilizing the Internet are technological innovations, which may be described

as valid expressions of the cultural mandate. Structurally they are good. With regard to (religious) direction it may be used for good or evil. If used to facilitate, after school tuition or remedial classes its direction may be described as good. It does not violate God's norms for righteous living. However, if these devices are used to distribute illegally obtained examination papers, or to cheat during examination, the (religious) direction is evil. They are used to violate God's norms. The things themselves, however, are not evil, only the way in which they are utilized. It should be noted that the matter is not entirely this simplistic. There exists a reciprocal relationship between structure and direction. Direction influences structure and structure influences direction. A case in point is the pervasive secularism conveyed by Western schools (Kraft, 2003:286). The seeds of secularization lie not only in the curriculum or participants, but also in the overall approach to education (see § 7.3.2.1).

Caught In A Manipulative Society

The necessity of actively advocating equipping families with a Reformational worldview cannot be overstated. Even when the church and families present the truth about Christ to children, they will view such presentations through the distorted glasses they have adopted from the culture around them (McDowell, 2006:20). In contemporary society people have developed a mentality that allows their thoughts, feelings and actions to be influenced by broader society, especially in using (misusing?) the mass media and advertising. Big corporations use mass media to manipulate a teenage market. Consequently there has never been a generation that has experienced so much mass media entertainment saturation (Baehr & Boone, 2007:200; Shultze *et al.*, 1991:3). Products (entertainment and material) become substitutes for interpersonal relational nurture.

Geared Towards Consumerism

This problem is aggravated by the fact "that youth, popular culture, and the electronic media, largely under adult supervision, have interacted in such a way that young people have been reduced to passive consumers of culture" (Shultze *et al.*, 1991:10). Because of this, most young people do not significantly shape the culture around them, being too caught up in a life of indiscriminate consumption. This whole situation is detrimental for a Reformational worldview, which accepts that God calls every believer to actively transform culture according to God's Will.

Confused Children, Teenagers And Adults

Confronted with so many contradictions and misleading information, counter information and vagueness, people become uncertain about important aspects of their daily existence (such as religion, marriage and family life, values and education) (Pretorius & Le Roux, 2005:247). People end up building their faith and lives on false foundations (distorted views reality). The situation is also aggravated by a lack of spiritual mentors who are models of Christ's likeness (McDowell, 2006:21).

7.3.1.2 Transforming the Family*A Reformational Vision Of The Family*

The family is a natural community instituted by God (Genesis 1:28) (Van Der Walt, 1999a:443; De Graaff, 1966:135). As such the family is grounded in God's creational order, and is therefore not arbitrary in its configuration. There exists a God given normative structure or law that holds for the family as societal relation (Wolters, 2005:26). The family encompasses a true community, bound together by a common concern – defined as, reciprocal loving care. The family is a unique lifelong community of love, grounded in blood relations (Van der Walt, 1999a:446). Love is positivised in different ways by different members of the family, but it carries the overall characteristic of faithfulness and loyalty (Van der Walt, 1999a:447; Wolters, 2005:50). The Family life exhibits a very definite faith aspect. Through faith, love in the family is deepened, guided and unlocked in its fullness. Parents have the responsibility to take the lead in the faith aspect of family life, and so nurture their children in the ways of the Lord (Van der Walt, 1999a:448). It is the responsibility of parents to prepare their children to take up their religious task in life, i.e. to guide them to readiness in accepting their various tasks and responsibilities as servants of God. Parents guide their children towards general independence, i.e. independence from parental care and guidance with regard to their religious responsibility (cf. De Graaff, 1966:137).

Focusing on the task of the church with regard to the family, attention is forthwith given to the family as preeminent ministry, the necessity of personal relationships and the need for guidance through a contemporary ecclesiastical creed.

The Family: A Preeminent Ministry

In a complex modern society it is imperative that parents deliberately support their children to obtain an intellectual, skilled, value and religious grip on the world (Pretorius & Le Roux, 2005:253). The primary locus of this support is within the intimacy of the family. In light of the vulnerability of the family, the church should encourage believers to consider the family as a ministry – a mission to society (Colson & Pearcey, 2001:69). However, this does not mean that the family becomes the measure of all facets in society, i.e. a society ruled over by the family (cf. Van der Walt, 2007:119). Saul (2009:247) rightly describes this as a mafia argument. From a Reformational point of view, sphere sovereignty (see § 2.7.5) prohibits any one societal relationship from dominating another. Just as the state cannot dominate the family, neither can the family dominate the state or other societal relationships.

A Starting Point For Transformation

As obedient citizens of the Kingdom of God, believers are called to transform society in accordance with God's Will, i.e. to live out God's creative and redemptive purposes. Being the basic building block and training ground for social life, the Christian family may be considered a primary ministry to society. Colson and Pearcey (2001:68) describe family life as the "first school" that prepares individuals to participate in the religious, civic and political life of society. It is here that children receive training with regard to the Christian norms, virtues and habits that would eventually enable them to live as obedient citizens of God's Kingdom in this world. In Western missionary history, the missionary school and hospital played an important role in reaching non-Western societies. With regard to reaching post-modern Western society, the family as societal relationship may play the same role.

The Parents As Role Models And Mentors

It is the responsibility of parents to prepare their children to take up their religious task in life, i.e. to guide them to readiness in accepting their various tasks and responsibilities (cf. De Graaff, 1966:137). The Scriptures posits the necessity of *nurturing* children. In Biblical language, Christian education is always education of the heart (Vriend, 1972:7). De Graaff (1966:11) contends that nurture always implies a conscious and deliberate decision by a mentor to lead another in a particular direction according to certain norms (cf. De Graaff, 1966:111). From a Reformational worldview, nurture is set on guiding children to submit their lives to God's Will (cf. De Graaff, 1966:113).

Actively Fostering Personal Relationships

Nurture presupposes personal relationships. Even though popular culture plays a big role in distorting children's worldview, the absence of personal relationships between children and parents plays a larger role in making children susceptible to unbiblical influences (cf. McDowell, 2006:60). Stability, not in the sense of an unchanging situation, but in terms of personal relationships, forms a safe environment wherein believers can learn and do (cf. Garber, 1996:146). Mayer (2007:234) contends that a personal relationship is the most important tool a parent has in impacting and preparing children to grow up into discerning adults. The reason for this is that children do not struggle with the question: "Do I want to be good?" Rather with: "Who do I want to be like?" (Colson and Pearcey, 2001:263). Children internalize the worldview they see acted out by their parents. By setting a functional example parents provide children with role models for responsibility and accountability in all aspects of life with regard to God's revealed Will.

Equipped With A Reformational Worldview

In this a Reformational worldview is indispensable. By providing a unified and clear view of reality – it gives families a clear reason for living and goal to strive to. The small intimate group of the family is indispensable for a believer's growth into spiritual maturity (Stott, 2007:93). For the family to function effectively it is necessary for the parents to understand the Reformational worldview, and the implications thereof for the life of the family in contemporary society. When parents have a clear understanding of what they believe, it is easier to teach it, and to concretize it in daily situations and experiences (mentoring). When adhered to, it draws up the ambition of the different members into a common cause: obedience to Christ the Lord.

A Family Credo

In this regard it may be profitable to implement a family credo. Credos encompasses mission statements that focuses on the goals the family aims for, as well as the stated values and norms underlying being and doing for that family (cf. Covey, 1999:106). Credos express worldviewish understanding. Credos or creeds are not an ecclesiastical prerogative. Every Christian institution may, and should formulate a credo to guide their understanding and activity in this world. More limited in scope and more specific than an ecclesiastical creed, a family credo encompasses a family's understanding of Christ's Lordship with regard to their life in contemporary society. It serves as a normative statement of purpose, explaining the

different offices in the family, their roles, responsibility, and authority. Family rules or house rules are drafted in line with and in the spirit of the family credo. House rules may not merely be based on tradition or arbitrarily on whim. House rules must exemplify the best way in which parents can execute their God-given responsibility towards their family. Likewise children should not blindly obey house rules, but should be guided in understanding how these rules are to the benefit of the family, and serves their formation as servants of God, able to abide by His norms (cf. Van der Walt, 1999a:446). Limited to the family as societal relationship, and to a specific family, a family credo is formulated in the light of God's threefold revelation and in harmony with the creeds of the church (De Graaff, 1966:87).

The Necessity Of A Contemporary Ecclesiastical Creed

Ecclesiastical creeds have a leading function in the life of believers, and therefore in the life of the family. Ecclesiastical creeds give expression to the fundamental direction of life. Given the negative effect of the private/public, fact/value dichotomy in contemporary society, Christian families is in need of clear credo, expressing the content, intent and implication of an integral Reformational worldview, specifically for the family. This, however, necessitates a contemporary ecclesiastical creed, which addressed secularism, dualism, individualism, etc., (i.e. all the "isms") which negatively impacts a life of coherent order and meaning from an integral Reformational worldview. A contemporary ecclesiastical creed should brings the light of God's Word to bear on life in contemporary society, and lead believers in their understanding of God's call upon all aspects of life in lieu of Christ's reign. However, care should be taken *not* to place the family under the constant guidance and tutorship of the organized church. Then the church is overstepping its boundaries (De Graaff, 1966:13).

Respecting Sphere Sovereignty

Administering the Word of God in its fullness, also finds expression in clear creedal statements that guides believers in understanding their role and responsibility as Kingdom citizens in contemporary society. Restricting itself to its own limited place and function within the Kingdom, the church ensures that it does not to take over the family's responsibility. Adhering to sphere sovereignty (see § 2.7.5), the family's boundaries should be respected. Usurping the family's responsibility will result in the development of an unbiblical and unhealthy dependence on the church (Barna, 2003:81). The church's responsibility towards the family resides in equipping its members to consider Christ as Lord for all aspects of life.

7.3.1.3 Summary

As the basic building block of society, the family determines what happens in society. This is however true in reverse as well. What happens in society influences the family. Contemporary society's secular and dualistic worldview expressed in materialism, individualism and pragmatism has a very negative influence on the family as social institution. Given the preeminence of the family with regard to faith instruction, it is important that the church deliberately and actively engage in a process to equip families with a truly Reformational worldview. Given the limited scope and function of the church, this necessitates a contemporary ecclesiastical creed that gives clear expression to the content, intent and implication of an integral Reformational worldview with regard to all aspects of life in contemporary, post-modern and secular society.

7.3.2. The school

7.3.2.1 A Secular Heritage

An Enlightenment Heritage

The Enlightenment was characterized by a belief in progress, which would be achieved through the self-reliant use of reason, and by the rejection of traditionalism, obscurantism and authoritarianism (Mautner, 2000:167). Autonomous man believed that he could rid the world of poverty and oppression by dispelling the ignorance and superstition of the pre-modern age. This was to be achieved through the education of the masses. Subsequently the science of pedagogy was founded during this period (cf. Gaarder, 1999:261). Religion (especially as represented by the traditional church) was viewed as the prime progenitor of ignorance and superstition. As Western society drifted away from a God centered worldview, religion was relegated to the private sphere of life. Functioning from a dualistic worldview, Western society divided reality into a public sphere of facts and a private sphere of values. Empirical knowledge was considered superior to "faith" knowledge. Society became thoroughly secular, and so too its educational theory and practice.

The Purpose of Sociopedagogics

Sociopedagogics is the science that studies the process of guiding the child in respect to his social existence (Pretorius, 2005a:2). This process is called socialization, enculturation or education (Kraft, 2003:274). Sociopedagogics concerns itself with the relationship between

society (any given social context) and education. Pretorius (2005a:4) states that the purpose of Sociopedagogics is to guide children:

- to participate meaningfully in society,
- to be mobile in society (able to cope with a variety of social situations), and
- to be able to adapt to change in society (to be ready, prepared and alert).

Primary, Secondary And Tertiary Social Groups

Within contemporary society, a child's upbringing, development and socialization are actualized within the total social structure that includes all social groupings and influences. Depending on the social grouping, social relationships range from the most intimate and personal, to the most formal and functional (Pretorius, 2005a:5). *Primary groups* encompass the family, neighborhood, friends and relatives. The family functions as both the primary social and educational situation (Pretorius, 2005a:5). The most intimate interaction with regard to socialization takes place within the family. *Secondary groups* consist of associations, clubs, the church and the peer group. *Tertiary influences* includes aspects such as: mass media, press, films, TV, literature, sport, art, theater, radio, town, city, nation, state, spirit of the time, global society, public opinion, etc. (Pretorius, 2005a:4).

The School As Bridge

With regard to the child, the school exhibits a bridging function between the intimate groups and the formal groups (Pretorius, 2005a:5). In school, children are exposed to cultural content and situations that should help them to navigate the transition from their informal and intimate surroundings to a highly structured, specialized and formal society. Schools are large institutions, specializing in schooling to maximize cultural transfer (cf. Kraft, 2003:280). One of the dire handicaps of the current educational system is that its purpose (from the beginning of the Industrial Age) is to produce employees for boxed positions in larger corporations, i.e. to socialize them for life in an industrialized society (cf. Friedman, 2006:304; Tofler, 1975:362).

Systematic Cultural Transfer

In order prepare children for life in modern society, components of society's cultural content is selected and systematically presented as school subjects (Pretorius, 2005c:79). The acquisition of identity and social orientation is "actualized via cultural and factual transfer in school" (Pretorius, 2005c:79). Through the systematic exposition of cultural content, children

are enabled to form their own identity, and (ideally) be able to determine their place in, and position within society. One of the fields in which cultural transfer takes place is the cultural domain of the philosophy of life. “The child therefore receives religious teaching as cultural transfer” (Pretorius, 2005c:79).

Cultural Transfer Through “Religious Studies”

To prepare children to be spiritually strong, the school helps children acquire a life-view (values and norms), which should help the children to withstand the influences of modern society, which are harmful to their acquisition of identity and progress towards adulthood (Pretorius, 2005c:84). In South Africa, the National Curriculum Statement introduces religion as a universal human phenomenon. Government’s policy on religious education distinguishes between Religious Education or Instruction and Religion Studies. The Purpose in Religious Education/Instruction is to promote adherence to a particular religion. The purpose of Religious studies is to study religion as something found in all cultures, as well as to study things that religions have in common, and also things that are unique to particular religions. The stated goal herein is to foster mutual respect, critical thinking, constructive debate and informed personal choices (Hofmeyer *et al.*, 2007:x; Steyn *et al.*, 2007:134). In debate the teacher’s “guiding light should be the South African Constitution and freedom of conscience and belief, as long as a particular view does not limit the freedom of others” (Hofmeyer *et al.*, 2007:121).

Religion Studies: Studies in Secularism

Before 1994, religious studies took place within the context of the ideology of Christian-Nationalism that was actively propagated in schools. Worldview influences from other sources was discouraged and repressed (cf. De Klerk, 2000:40, Louw, 2001:10; Vorster, J.M., 2004:524). Since 1994 the situation has changed. Currently the state propagates religious equality under the guise of secular tolerance (Van der Walt, 2007:174). Through Religion Studies, the state is propagating secular relativism (Van der Walt, 2007:184). The secular relativism in school is accentuated by the fact that children are being indoctrinated by popular culture to believe that all religious beliefs are equal (McDowell, 2006:38). Western schools convey a pervasive secularism (Kraft, 2003:286). Training with an over emphasis on man’s achievements, may leave children with the impression that what man has done is more important than what God has done. In this regard Olthuis (1972:22) describes the teacher as the secular preacher in modern society. Kraft (2003:286) considers it almost impossible to

avoid secularization and spiritual deadening over an extended period of time in a school-based approach to training – “no matter how Christian the participants.” The seeds of secularization lie not only in the curriculum or participants, but also in the overall approach to education. From a Reformational point of view, the problem here is that secularism itself may be described as a religion, one that does not allow any other religion in the public sphere (Van der Walt, 2001:3). From a Reformational point of view, the situation before and after 1994 is unacceptable. In both cases the state, through schooling, propagates an unbiblical worldview.

A Negative Influence on Praxis

The school’s active participation in the formation and informing of a secular worldview encompasses more than its particular accent on religion and worldview. Orthodoxy is ratified by orthopraxy. The practice of schooling in Western society has a detrimental effect on the way people understand the relationship between knowing and doing. True education, says Garber (1996:43), is always about learning to connect knowing with doing, belief with behavior. Kraft (2003:274) finds it necessary to differentiate between education (nurturing) and schooling (training). In the Western world where the focus is on training the youth in mass institutions (schools), the terms “schooling” and “education” has become synonymous for many. However, schooling is merely one facet of education, and an overemphasis thereon may in some cases hinder effective education (cf. Kraft, 2003:274).

The Detrimental Result Of An Overemphasis On Schooling

Schooling is a formal educational technique developed for facilitating and making more efficient a major segment of the educational process. Education encompasses schooling, i.e. schooling is one aspect of education. Schools emphasize learning activities fitting for intellectuals (Van Brummelen, 1988:49). The idea is fostered that theoretical knowledge is in someway superior to non-theoretical forms of educating people and the knowledge resulting from it (Fowler, 1990b:85). This is done by turning children over “to experts (teachers) who presumably know more than the parents do concerning what needs to be taught and how best to get it across” (Kraft, 2003:280). Even though the theory seems sound, the practice is sometimes self-defying. Kraft identified the following negative results with regard to the practice of schooling developed in Western society for Western society:

- Because people learn what they do, the primary thing children learn in school is how to go to school.

- Children learn to place a higher value on what goes on in school than on what goes on at home (grading plays a significant role here).
- Children learn to depend on professionals and professional paraphernalia such as teachers, experts, books and institutionally approved patterning of the learning experience.
- Children learn to value formal, highly structured situations (school) more than informal, less structured experiences (personal conversations, family).
- Children learn to value *information* more highly than behavior. The classroom setting predisposes the schooling process to the passing on of information and against the modeling of behavior. The problem here is the one-sided emphasis on information and the absence of practice.

The Problem With Western Secular Schooling

The main problem with Western, secular education is the false idea that it conveys and instills neutral facts and skills, i.e. facts and skills that are not normatively directed in terms of religion. However, Western, secular education is very much religiously directed – towards the service of humanity, who determines its own norms. Along this way subjectivism (i.e. the subject determines its own norms), gives way to relativism (because the subject is the norm, there is no way to judge right or wrong) (Van der Walt, 1999a:291). Educated in a secular “value free” public sphere, people have lost clear vision in life, and are left with no commitment, and no meaning and purpose in life (Olthuis, 1972:17). As will be indicated below, from a Reformational viewpoint, the purpose of education is to guide students in understanding how God’s norms direct a person in a life of service to God, in all aspects of life.

The School’s Bridging Function Suspect

Given the above, it may be stated that, in terms of Reformational worldview formation, the school’s bridging function is suspect with regard to theory and practice. The reason for this is that schooling in contemporary society is founded on a secular worldview, and set on equipping children for effective adaptation, participation and peaceful co-existence in a secular and materialistic society. From a Reformational point of view Sociopedagogy is a valid field of study (structurally). Of concern for a Reformational point of view, is direction: if sociopedagogy does not take into account God’s Will for education and socialization, its

direction is wrong (see § 2.2.2). From a secular point of view participating meaningfully in society; being mobile in society; and having the ability to adapt to change in society, becomes possible by making a distinction between a private sphere of values and a public sphere where facts reign. Faith is relegated to the private sphere of life and God and his Will is deemed to have no say or sway in public affairs.

Misdirected Purpose

However, from a Reformational point of view, education should give students tools for living in the world. Children should be equipped not just for getting a good job but for having a good and meaningful life as well (Garber, 1996:129). A Reformational worldview upholds the structural integrity and value of labor (cf. Marshall & Gilbert, 1998:73). However, labor, its products and the organization for its effective execution, is not the ultimate goal of life. Humanity does not exist to merely labor, produce and consume. Within the context of contemporary Western society with its secular and materialistic worldview set on progress, this embodies man's understanding of his purpose in life. This worldview reaps havoc in God's world. Viewing all aspects of life through an economic lens has exacted a debilitating toll on human relations, the expression given to different cultural facets and the functioning of different societal relationships. Furthermore, it has resulted in the uncritical exploitation of natural resources to the point that the environment is endangered. From a Reformational perspective unfolding life as creative custodians encompasses much more (see Chapter 2). Meaningful life is only possible in accordance with God's Will. Socializing children for life in God's Kingdom, a Reformational worldview focuses on equipping children to be obedient co-workers of God with regard to all aspects of life.

A Valid Societal Relationship

This does not imply that the school is to be replaced by the church. The school as social relationship is not merely a combination of parts of the state, church or the family (Van der Walt, 1999a:449). The school is sovereign in its own sphere (see § 2.7.5), and neither the state nor the church has the authority to dominate or prescribe to the school as social relationship (cf. Van der Walt, 1999a:453). In a highly structured, specialized and formal society the school plays an important role in preparing children for adulthood. For children the school acts as a gateway into formal society. However, within the current context the worldview conveyed through schooling is at odds with a Reformational worldview. This notwithstanding, believers have a vested interest in the spirit and direction the school exhibits.

7.3.2.2 Transforming the school and education

Christian Schools needed

Fowler (1987:86) contends that Christian education must be distinctive education, a genuine alternative to all education founded on and directed by other religious principles. The aim in the transformation of education, and therein the school, is not to have good secular education with the addition of Christian values, but education that is Christian through and through, i.e. formed and informed by a Reformational worldview. Adhering to structural and confessional pluralism (see § 2.7.5), believers should endeavor to establish truly Christian schools (Olthuis, 1972:28; Van Brummelen, 1988:4; Van der Walt, 1999a:451). Given the importance of the Golden Years in worldview formation (see § 2.8.1.3), this should include schools from pre-primary level, to higher educational institutions (colleges and universities).

Education de facto religious

A Reformational worldview underscores the reality that all education is “religious”. Education is always driven and motivated by religious conviction (De Graaff, 1966:1). Every theory of education, knowingly or unknowingly, has its starting point in a pre-scientific (not unscientific) religious commitment, which is simply presupposed (De Graaff, 1966:93). Furthermore, education, no matter where it takes place, remains a type of leading (De Graaff, 1966:133). For this reason it is important to understand what the pre-scientific religious commitment in the school is. Children are being trained and led to follow someone or something. The question here is: what or whom? In contemporary society, whether from necessity (specialization needed) or neglect (too busy life) parents have to some extent given over their educational responsibility to the school. The prevalent secular nature of contemporary education is reason for great concern among believers. Secularism and the dualism inherent therein are detrimental to the believers’ call to transform all aspects of life in society in accordance to God’s Will (see § 4.2.3.5).

Religious Character Of Knowledge

The flawed premise in secular educational thought is the idea that knowledge is neutral. This, however, is not the case. Knowledge exhibits a fundamentally religious character (Blomberg, 1996:81). Knowledge not only directs life, but is also directed in terms of its relationship to God (or to a substitute for Him). Christian education is therefore always ‘worldview’ education, i.e. it always takes serious the heart’s deepest held religious convictions and the

way this influences the seeing and doing of things (cf. Blomberg, 1996:82). Christian education is, therefore, education of the heart (Vriend, 1972:7). The heart is the wellspring of life (Proverbs 4:23). Ideally faith in God leads to singleness of heart in actions (Van Brummelen, 1988:39). However, a dysfunctional worldview, such as the dualistic secular worldview prevalent in contemporary society, can paralyze a singleness of heart in action.

Knowledge Demands A Response Of Faith

The integration of knowledge into daily life comes first of all from a response to the personal, living God who reveals himself in Christ, in the Scriptures and in the ordering of all things (Fowler, 1990b:101). It may be stated that true knowledge *depends* on revelation (Van Brummelen, 1988:88). A response of faith is driven by the realization that God reveals all knowledge (see § 2.4.1).

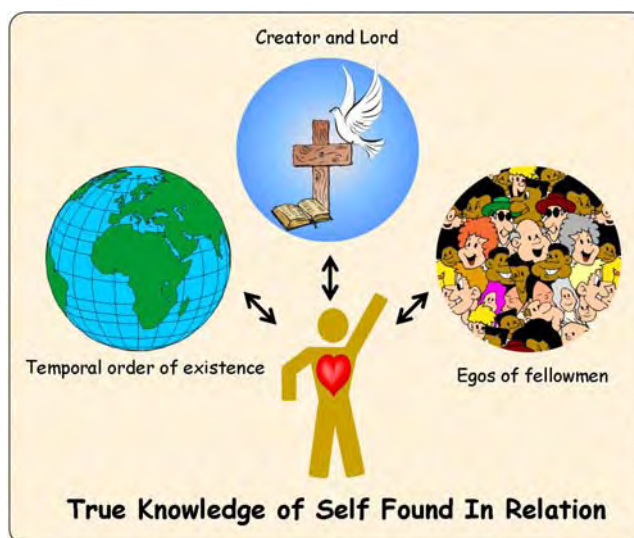


Figure 7.4 True self-knowledge, i.e. true identity, can only be found in relation to the temporal order of existence, the egos of fellowmen, and to God as Creator and Lord

Because of this, gaining knowledge is first of all an encounter with God and as such demands a response. A response of faith leads to the incorporation of knowledge in all aspects of life as worship, directed towards God. A response of unbelief leads to an idolatrous incorporation of knowledge in life. Suffering from a dualistic worldview, a person may end up trying to serve two masters. Because knowledge is not neutral, a person may have a genuine personal faith in Christ, and yet respond in unbelief to God's revelation in the area of learning with regard to the everyday "secular" world. For this reason it is paramount that believers be equipped with an integral Reformational worldview.

Knowledge and the Search For Identity

Part of the stated aim in education is to help children to realize their identity and place in society (Pretorius, 2005c:79). In secular educational thought this is in part achieved through the systematic transfer of "neutral" knowledge. From a Reformational viewpoint it is clear that a person can only realize his true identity and place in society, in accordance with God's

Will. Because knowledge is not neutral, but revealed in creation, by God, who demands a response, knowing exhibits a unique character:

Knowing Is Relating

Firstly, *knowing is relating*. Knowledge is not an individual possession, but instead a matter of relationships (Blomberg, 1996:79). The three central relations in this regard are man's relation to the temporal order of existence; to the egos of fellowmen; and to God as Creator and Lord (De Graaff, 1966:109). Because God reveals knowledge, the primary relationship is that with God in Christ. Valid self-knowledge depends on this relationship. Whenever a person's relationship with God is distorted, then so will be all his knowledge. The result is that a person will seek an ultimate source of coherent order and meaning within creation rather than in the Creator. Subsequently that person will orient his understanding around this presumed center (see § 3.2.1).

Knowing Is Communal

Secondly, *knowing is communal*. People only come to self-knowledge and all other knowledge in the context of relationships (Blomberg, 1996:79). A worldview and the knowledge gleaned through the lens thereof are not only an individual phenomenon, but also a communal phenomenon. People acquire a worldview, language and skills within and through the community they live in.

Knowing Is Situated In Creation

Thirdly, *knowing is situated in creation*. Because creation reveals something of the greatness of God, and because humanity was created to be creative custodians of creation, there is a real sense in which the world addresses humanity and calls for a response. People do not think merely inside their individual heads, but in interaction with all that is around them (Blomberg, 1996:80).

Knowing Is Loving

Because knowing is relational and communal it is directed by God's Law as love command, love for God and one's neighbor actively expressed in creation (Matthew 22:37-40). Knowing is loving. Without love knowledge is deprived of meaning (1 Corinthians 13:2). Blomberg (1996:81) considers it "...imperative that as Christians we reflect more deeply on

what it means to know in love, as caring, nurturing, sensitive, emphatic exploration of the home that God has made for us.”

“Secular” Identity Is A Flawed Identity

Any transfer of knowledge based on a “neutral” understanding of knowledge and knowing must result in a flawed identity, i.e. flawed self-knowledge. Vocation (calling) is identity and *vice versa*. However, vocation is not correlative to a job. Labor is only one facet of what it means to be human. Identity is much broader than envisioned by the cultural and factual transfer in school. Any “identity” that does not take serious man’s deepest held religious convictions and how this affects his life, is not a true identity. In a sense the identity produced by contemporary secular sociopedagogics is too narrow to facilitate meaningful life. Functioning within and propagating a dualistic and secular worldview, it is questionable whether or not children can become spiritually strong or acquire the skills to withstand the negative influences of modern society. From a Reformational viewpoint it is clear that a person’s true identity is found in God’s Will for man as religious being, i.e. created to live in a relationship with God, serving Him in and through creation.

Educating For A Life Of Service

Humanity was created to be creative custodians, servants and co-workers of God in creation. This high calling was lost at the fall. In Christ, however, humanity is restored to this high calling. Education is therefore always set on equipping believers for a life of service, in the light of whom Christ is: the only true source and foundation for meaningful life. Because it pertains to life’s direction, education is always a religious activity, and can only be done in the light of God’s Word (De Graaff, 1966:30). It may be stated that both the church and school engages in religious instruction. As was stated above, schooling/teaching is but one aspect of education. One of the defining characteristics of the school is that it engages in schooling/teaching students to read, write and do arithmetic (cf. Van der Walt, 1999a:450). However, these facts and skills are not neutral, but religiously directed. The purpose of education is to guide students through schooling/teaching to be obedient servants of God. The church thus also engages in religious instruction. However the church’s instruction is limited to the activation, disclosure and deepening of a believer’s thinking about faith (De Graaff, 1966:144). In both cases the education is subject to God’s Word, i.e. subject to God’s claim on peoples lives expressed in Christ. Vriend (1972:11) describes a life of service:

“It is not a life composed of religious activities alongside of non-religious activities but a life in which God is gratefully honored in all activities. It is a life with the style of a steeple – it points away and beyond itself; it is a life in which discipleship, self-denial and cross-bearing are expressed in cultural context; a life of trust in the Lord in all circumstances, of joy in the Lord in all situations. For this kind of life, the school is a training ground.”

Considering the above, educating a person for service should involve a person’s whole being, not just their intellect, and must lead to commitment, response and service. Furthermore it must point to God’s providence and marvelous deeds, and instruct people in His ways (Van Brummelen, 1988:88).

Christian Education: Guidance Through Nurture

Van Brummelen (1988:7) states that the overall aim of Christian education consists of helping and guiding students to become responsible disciples of Jesus Christ. He defines a disciple as a professing follower who grasps the vision of the Teacher and lives accordingly. To become a disciple of Jesus Christ involves an understanding of the reality and implication of, and a commitment to Christ as Lord and the vision of God’s Kingdom. Education, therefore, is set on equipping in terms of understanding and commitment. Given the Reformational view of the unique character of knowledge and knowing, Christian education may be defined as guidance through nurture. It is not about internalizing “neutral” facts, but about learning to discern God’s Will (guidance) within the bounds of caring relationships (nurture).

A False Dualism: Facts v. Norms

Rejecting contemporary society’s fact/value dichotomy, care should be taken not to place “facts” over against “norms”, when considering Christian education. The point is not that believers should choose for “norms” over against “facts”. The issue here is that “neutral” facts, in the sense of facts *not* religiously directed, do not exist. All facts are normatively qualified, i.e. directed in service towards God in accordance to His norms, or directed towards an idol, in accordance to self created norms. Facts are important in schooling. However, the determining question in Christian education is whether or not these facts are directed towards God, in obedient service according to His norms. The guiding norm for all facts is God’s Law as love command. Knowing and understanding the “facts” with regard to atomic energy

is never neutral. This knowledge may be used to create a nuclear bomb for terrorists, or a nuclear power plant to serve the conservation of natural resources.

Education Is Guidance

Van Dyk (1990:157) uses three functions to describe the process of education: guiding, unfolding and enabling. *Guiding* is virtually self-explanatory. The teacher is a guide. Teachers do not instill “neutral” knowledge, but engages in a process of guiding students in discipleship (Van Dyk, 1990:158). *Unfolding* is considered by Van Dyk (1990:160) to be the core of teaching (cf. Van Brummelen, 1988:58). To unfold means to open up to the students what they as yet do not know and what they as yet cannot do. To *enable* means to provide the student with the knowledgeable competence and willingness to function as an effective disciple of Christ in today’s world (Van Dyk, 1990:160; Van Brummelen, 1988:2, 58). Thus the purpose of Christian education is to guide students by way of unfolding into enabling for discipleship.

Guiding by way of unfolding into enabling for discipleship is not dualistically reserved for “religious” matters alone. All aspects of life fall under the authority of Christ. For this reason guidance by way of unfolding into enabling for discipleship presupposes an integral Reformational worldview. Fowler (1990a:79) contends that:

“It is only where students *are guided in an understanding and appreciation of their world* that they can be guided to a knowledge of the power that is theirs as God’s image in the world leading to responsible action” (*italics added*).

Knowledge is not neutral, and is religiously determined, i.e. it may be directed in service towards God, or away from God. Educated and living in a secular society, students are indoctrinated with the idea that factual knowledge is not only neutral, but also devoid of religious meaning. Guiding students to understand and appreciate their world in the light of God’s Word, is a prerequisite for guiding someone to responsible discipleship.

Education Is Nurture

The Reformational view of knowing as relational, communal and loving, implies that Christian education may be defined as *nurture*. Relationships, community and caring, defined in terms of God’s Will (norms), is characteristics of Christian education. Nurture implies a conscious and deliberate decision by a mentor to lead another in a particular direction

according to certain norms (cf. De Graaff, 1966:111). From a Reformational point of view, all education, no matter what the subject or content, is aimed at leading others in serving God (direction) in accordance with God's Will (norms). Discipleship defined in terms of 1 Corinthians 11:1 is a call to "follow my example as I follow the example of Christ." Within the bounds of a personal relationship, knowledge is unfolded with a unique perspective – revealed by God, for service to God. In the same way a personal relationship functions as a safe context for enabling, wherein students are guided in service to God. Nurture is thus set on learning to submit one's life to God's Will (De Graaff, 1966:113).

Education Is Deliberate

An outstanding attribute of Christian education is that it is deliberate. De Graaff (1966:120) provides one of the best definitions of an educational relationship. He defines an educational relationship as one wherein there is a conscious attempt to guide a person with regard to his calling in life, leading him in a particular direction according to certain norms. It is important to realize that guidance and nurture with regard to service to God, (direction) does not take place automatically. A mentor needs to *decide consciously* to guide students with regard to their calling, i.e. their purpose in life (creative custodians of God's creation). This calling is to be defined and expressed in accordance with God's Will, i.e. according to His norms for life. Love for God and fellowmen, actively expressed within creation, is the guiding norm. It should be noted that love finds expression in different forms in respect to the particular societal relationship it pertains to. In marriage love is expressed as reciprocal fidelity. In the family as loving care, in business as faithful stewardship and in politics as justice for all (Van Der Walt, 1999a:302).

A Conscious Decision To Transform Education

Given the suspect nature of contemporary schooling, Christians need to actively engage in the transformation of education in contemporary society. Responses with regard to the contemporary situation vary. Home schooling is considered by some to be a viable alternative to public schooling. The RCSA also endeavors to make material available to independent schools and for home schooling based on a Reformed worldview (RCSA, 2006:348). As stated above, various authors appeals for the institution of thoroughly Christian schools, based on a Reformational worldview (Olthuis, 1972:28; Van Brummelen, 1988:4; Van der Walt, 1999a:451). This call should be taken seriously and believers should endeavor actively for the formation of Christian Reformational schools. Within the context of Apartheid South

Africa's history, and the RCSA's involvement therein, great care should be taken not to reinstitute schools with the Christian-National ideology as basis. Reformational schools should be truly Reformational. Christian schools as institutions need also to develop clear credos or confessional statements with regard to a Reformational view on education, within the context of contemporary society. This again necessitates a contemporary ecclesiastical creed that gives clear expression to the content, intent and implication of an integral Reformational worldview with regard to all aspects of life in contemporary, post-modern and secular society.

Actively Engaging Society

Called to transform all aspects of life in society, believers should carefully consider the merits of a flight from public schools. Boycotting public schools may not be the best course of action. The future of any society depends on the education of its children (Colson & Pearcey, 2001:89). Being called to transform society, and given the important role of schools in worldview formation, believers should seriously consider instituting and supporting truly Christian schools. "What school does today determine what society will be tomorrow" (Colson & Pearcey, 2001:94). For this reason reforming education must have a high priority on believers' agendas. Parents must, therefore, make a preferential choice to be involved in the school as social institution. Called to transform every aspect of culture, believers should endeavor to reform the system of schooling. For this reason the RCSA has called upon its members to actively partake in Reformed or other Christian parents and teacher organizations in order to advance the Christian faith and religion in the educational system of South Africa (RCSA, 2006:350).

Reform does not necessarily imply "restoring" the current public schooling system. Of far greater value would be for believers to promote the ideal of confessional pluralism (see § 2.7.5). Within the parameters set by South Africa's constitution, with regard to religious freedom, believers, as taxpayers, should contest for governmental support for community schools that adheres to that community's religious direction. Because the constitution guarantees religious freedom, Christian, Muslim, Hindu and other communities should be able to vie for governmental support in education. Currently, in South Africa, schools may be considered state schools, administered by the state to provide an educational service to citizens, based on a secular religious view. Van der Walt (1999a:453) considers this an undesirable situation.

7.3.2.3 Summary

The bridging function of contemporary secular educational institutions, between the family and broader society is suspect when viewed from a Reformational point of view. For believers called to transform all aspects of life in society this necessitates the institution of truly Christian educational institutions, founded on an integral Reformational worldview. This necessitates a contemporary ecclesiastical creed that gives clear expression to content, intent and implication of an integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society.

7.3.3 The church

7.3.3.1 The church: equipping for transformation

A Life Of Faith

A Christian life is first of all a life of faith. By this is not understood a life that includes faith as one element but a life which as a whole expresses faith in Jesus Christ as Lord (Vriend, 1972:11). The aim of the church's instruction is to lead believers to a deeper and fuller understanding of the faith (De Graaff, 1966:148). It is important to realize that the ecclesiastical offices, in mentoring believers, cannot teach a person to believe in God, nor can they furnish believers with the knowledge of Jesus Christ. In this particular type of nurture, the offices as mentors are limited to the activation, disclosure and deepening of a believer's thinking about faith (De Graaff, 1966:144). Because the church is a confessional community of faith, the nurture that takes place is set on strengthening the members of the community in the confession of their faith (Fowler, 1980:34). In contemporary society the church as confessional community of faith is under duress.

Koinonia

The Greek word used for fellowship in the Bible is *koinonia*. It gives expression to the church's communal life through a common inheritance, a common service and a mutual responsibility (Stott, 2007:96). Contemporary society's worldview encompasses a way of thinking that cuts people adrift from truth, from community and from a sense of personal responsibility for behavior (Petersen 2007:37). The result is that beliefs become so tentative that they are not strong enough to bind believers together in community. Subsequently

believers lose the capacity to belong. Because they do not belong, there is no accountability for their behavior. People's behavior goes out of control because beliefs are not strong enough to influence it (Petersen 2007:16). Contemporary society has an extremely negative impact on *koinonia* and therein in the community of faith.

Community Undermined

Through succeeding social, economic and philosophical revolutions, Western society's cultural drift has converged in post-modern society in a worldview and way of life that is in some ways detrimental for meaningful life and existence (cf. Petersen, 2007:10). Within post-modern society, socialization is directed towards the internalization of values regarding individualism, consumerism and relativism. These values serve materialism expressed in an ideology of Progress (cf. § 4.2.3.3). Because relationship serves things, Western society has become unable to nurture real community. Fowler (1990:26) states that the modern practice of schooling, based on the Western cultural tradition, has virtually obliterated all sense of community. Even though the word is still in common use, its meaning has been deeply impoverished by the dominant individualism of Western culture that leaves at best, only a deeply impoverished experience of community. The church falls in the category of "mediating structures", standing between the individual in his private life and large institutions of public life. Mediating structures are the primary elements of society that promotes community feelings (McCarthy *et al.*, 1981:2). God created man to live in a community. "It is not good for the man to be alone" (Genesis 2:18). Calvin asserted that this had wider reference than marriage (Stott, 2007:92). People need to live in communion with God and one another. The Christian life may be described as a life-in-community that continuously works at the reformation of culture in obedience to God (Vriend, 1972:12).

The Necessity Of Working Together In Community

Educated in Western schools, many have been brought up in the scientific method. Things that are not susceptible to empirical investigation is considered suspect and even rejected (Stott, 2007:70). For contemporary man it is hard to believe in an invisible God. One of the ways in which God has revealed himself is through the church living in love (1 John 4:12). Living together in love as a real faith community is essential to the church's calling as witness of God's glory (cf. Matthew 5:16; 1 Peter 2:9). In their life together, believers are the illustrations, "the living proof that Jesus Christ was and is God" (Cook, 2006:39). The value and necessity of a caring community is described by Garber (1996:146):

“Community is the context for growth of convictions and character. What we believe about life and the world becomes plausible as we see it lived out all around us. This is not an abstraction, though. It really is seen in time and space, in the histories and circumstances of real people living real lives.”

In a skeptical world, living together in a faith directed unity as a caring community, is one of the most important apologetic tools available to the church (John 17:20-23). When the church lives together in unity, founded on and directed towards faith in Christ, the world will believe that God has sent Jesus Christ.

Disregarded Worldview

Sadly, having been socialized within the current social context believers has to a large extent internalized the prevailing worldview. Because the church has failed to actively equip believers with a Reformational worldview, no obvious difference exists between the lives of believers and unbelievers in society (Petersen, 2007:20). When people come to Christ they are as a rule, already positioned to serve God (Petersen, 2007:27). However, when a person is reborn, his worldview is not completely renovated or made perfect. Rebirth and conversion causes openness to God’s revelation that needs to be consciously developed into a coherent worldview (Dunahoo, 2005:68). Berger (Garber, 1996:159) said that to have a conversion experience is nothing much. The real thing is to be able to keep taking it seriously to retain a sense of plausibility. This is the church’s task, to equip believers, so that they are continually conformed to and consolidated, in the reality of Christ, as the one and only foundation and source of life.

A Conscious And Deliberate Focus On Worldview

Dunahoo (2005:61) contends that the primary reason Christians fail to make a more significant difference in the world is because they are unaware that they have a worldview. Reflecting on the necessity for Christians to be informed about the Christian worldview, Nash (Baehr & Boone, 2007:156) states that no believer can be effective in the arena of ideas until he or she has been trained to think in worldview terms. Unfortunately many Christians, says Cook (2006:81), are committed to Christ but not equipped with a Reformational worldview. Fallen culture makes them see the world through warped and clouded lenses, resulting in a distorted perspective on life. Though they are Christians they live in a very secular way (relativism, pluralism, privatization). In the absence of worldview training, people are

influenced by the secular worldview that permeates society (government, schools, movies, television and music). This distorted worldview guides their behavior, without them even being aware of it (McDowell, 2006:43). Even though post-modern society is chaotic, a truly Reformational worldview will help believers cope with the omnipresent chaos (Barna & Hatch, 2001:115).

A Deliberate Redirection In Edification

Educating believers starts in the local church and is set on the Church as household of God (unity) functioning as salt and light in the world. Dunahoo (2005:xi) stresses that,

“it is important for the educational process to be intentional if it is to open the great treasures of the Christian faith in a life transforming way. This cannot be done from the pulpit alone, and it cannot be done by a haphazard approach to discipleship.”

Currently the church predominantly functions within a liturgical/pastoral paradigm restricted to believers' private life. This narrow vision seriously hampers believers in their call to transform society, because it isolates the church and engenders an inward focus. Eventually believers become preoccupied with their own problems and (sometimes) petty concerns. The result is that the church (relegated to the periphery of society) is to a large extent only experienced by the church community on Sunday. The church is rarely if ever noticed by the unbelieving community (Cook, 2006:6). This narrow vision may condition outsiders to conclude that Jesus' most important instruction to his followers was to hold church services (cf. Henderson & Casper, 2007:148). This would constitute a colossal misrepresentation of Christ and his mission. Jesus came to redeem creation in obedience to God's Will. In Him people may again become citizens of God's Kingdom. As Kingdom citizens believers are called to actively transform all aspects of life in society, so that others may see God's glory reflected in their obedient lives.

Pastoral Compassion And Involvement

In order to effectively equip believers the church needs to change from a narrow liturgical/pastoral paradigm to a broad equipping paradigm, informed by a Reformational worldview. The pastorate is never replaced by an equipping paradigm, but within the contexts of creation, fall, redemption and consummation, the pastorate serves the nurture of believers, so that they may become effective servants of God in this world. Equipping

believers therefore has got a very definite starting point and end goal informed by God's perspective on all aspects of life (His norms). Equipping always starts with the believer's personal relationship with God possible in and through Jesus Christ. An equipping paradigm never replaces a pastoral paradigm. Equipping always presumes pastoral compassion and involvement. Understanding that a believers' personal relationship with God is the source of every service, the church takes care to ensure that a believer continuously conforms and consolidates to the one ultimate reality revealed in Jesus Christ.

All Encompassing Worship

True worship is an expression of a believer's deepest held religious convictions (heart), in his worldview (mind), and in the life he subsequently leads (deeds) (cf. Stott, 2007:48). Worship is visible everyday and everywhere. In contemporary society "worship" is relegated with religion to the private sphere of life. Subsequently, the traditional church has become peripheral in society (cf. Gibbs & Coffey, 2001:19). Because of a drastic statistical decline in membership, demographers have dubbed previously named mainline denominations as *Old Line* (Gibbs & Coffey, 2001:22). The RCSA, as one of the former mainline denominations in South Africa, qualifies as an *Old Line* denomination, being statistically in a time of decline (ANON, 2004a:266). Congruent with the theme of this study, the reason for this decline is not primarily so much due to outdated traditions and liturgical practices. The heart of the issue is related to worldview. In the absence of a truly Reformational worldview, the RCSA is unable to equip its members for effective participation in a meaningful life. In contemporary society (including the church), worship is defined too narrowly as pertaining to the cultic facets of religious life only (see § 3.2.1). The RCSA also suffers from too narrow a definition of being church. Not necessarily in theory, but in practice. This to some extent becomes visible in the repetitious treatment of liturgical matters in its synods (see RCSA, 2000; 2003; 2006; 2009).

Equipping For Worship

Equipping is set on a life of worship from Monday through to Sunday, everyday and in every situation, wherever a believer finds herself in the world (Petersen, 2007:29). As herald of the coming Kingdom, the church's task is to equip believers to grow in their understanding and commitment to the one central reality of life: Christ the Lord of all and everything. Growing this certainty, believers are enabled to engage in all aspects of life in society, with a view of transforming it in accordance with God's norms. Cook (2006:155) contends that the church is

only as strong as its ministering core (i.e. those actively living as co-workers of God in this world), not as strong as its attendance. The issue is not how many people attend Sunday's service, but how many is equipped to effectively live as citizens of the Kingdom of God *in* society – and are being true to their calling.

Vocation

Cook (2006:5) emphasizes that “the person of Jesus can only be clearly communicated through the people in whom He dwells.” For this reason equipping believers is set on the understanding that all aspects of life are worship (see § 3.2.1). Dorothy Sayers wrote (Colson & Pearcey, 2001:160):

“In nothing has the Church so lost Her hold on reality as in Her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments... She has forgotten that the [so called] secular vacation is sacred.”

For believers, restored to their creational purpose in Christ, part of discipleship is learning how to fulfill Christ's purposes in everyday situations (Petersen, 2007:28). Commitment to vocation is part of the believer's spiritual act of worship (Romans 12:1). Vocation applies to all facets of culture and societal relationships, encompassing the different offices a believer must live in and reform in obedience to God's reign. The redemptive activities of the Church as household of God, include any work to which a believer realizes a call in the light of the Cultural Commission (Baehr & Boone, 2007:46). Because believers are part of society, Cray (2007:27) defines citizenship as public discipleship. Discipleship should not be understood only in terms of personal piety and cultic observances. Discipleship is socialization and should become visible in all facets of culture and societal relationships. Believers need to repent from a narrow vision of life (private faith only expressed in terms of personal piety and cultic observances). Accepting this and because Christ sends believers as He himself was sent, vocation may be considered strategic placement by Christ (Cook, 2006:6).

Strategic Placement

With “strategic placement” Cook (2006:6) understands that:

“every redeemed, Spirit filled Christian has been strategically placed by Jesus Christ, the Lord of the church. Where each believing man or woman lives and works is part of that strategy. Christians are people of destiny, purposely placed

by God deep inside our culture. They are his points of incarnational penetration. Because of them Jesus is present at the very heart of society.”

This is the core of *the restitution in Christ*. In and through Christ, God, Creator and Redeemer, calls his children into his presence. As co-workers He sends them back into the world as direction indicators for his missing children. Being the Lord Most High, King over all the earth, He places his children strategically. He then commands them to live all aspects of life directed towards Him in obedience to his norms... The reason a believer is placed at a specific location is because God loves the people *there*, through the believer’s words and deeds. Cook (2006:115) states the consequence of this reality severely: “If you don’t love them, he (Christ) can’t.”

Optimizing The Church’s Structures

To achieve the above, equipping believers through care and edification cannot take place on Sundays alone. Care and edification is not only concerned with personal salvation but also with personal service (private and public) so that the world may see God’s glory reflected in believers’ obedient lives. In addition to developing dedicated programs and seminars to equip believers with a Reformational worldview, attention should also be given to the optimization of existing structures. Through the church offices, believers are to be equipped for their service in the world (Ephesians 4:11-12). Great care should be taken to insure that roles and tasks are not transferred. The church and its offices should never take over the task and responsibility of believers. The church’s task is to equip through care and edification, so that believers continuously live from and ever more conform to the reality that Christ is King. Living from that reality, the Church can live in obedience to God’s Will in all facets of culture and societal relationships. If the Church’s responsibilities are transferred to the church as official institution, the inescapable result will be church imperialism. From a Reformational point of view this is unacceptable.

Reform In The RCSA

Within the context of the current structures in the RCSA, attention should therefore be given to the appointment of the office of VDM, elder and deacon. Building personal relationships resulting in trust and commitment necessitates time. In contemporary society with its overbearing focus on individualism and performance, exemplified in the idea of a rat race, time has become a scarce resource. In addition to the biblically required abilities, the

candidates must also have *time*. Investing in relationships means two things: sincerity and time, neither of which can be faked (Peters, 2003:333). This necessitates a clear understanding of the authority and responsibility of the offices. Functioning within the context of a Reformational worldview, the offices do not exist to keep the organization running. Within the context of a liturgical/pastoral paradigm, offices sometimes functions as a means of securing liturgical participation (presence at the Sunday) or pastoral care (when needed). Elders and deacons are sometimes chosen to fill a vacancy without due regard for their ability or availability. Lacking a truly Reformational view of the offices, their authority and responsibility, the church falls prey to formalism. With regard to equipping its members to be effective co-workers of God, the RCSA is in need of reform. Clear and deliberate precedence should be given to fostering a truly Reformational view of life, *for all aspects of life in this world*. The offices in the church exist primarily to equip believers through care and edification in their (believer's) task as citizens of God's Kingdom.

Presenting God's Perspective

Cook (2006:147) states that the offices given to equip believers are not there to tell believers things they can hear on their own. They are given to help believers *hear, see and speak from God's perspective*, i.e. Christ the only valid source and foundation for all aspects of life. In other words, to help believers live from a Reformational worldview, so that they may live coherently and with meaning as Kingdom citizens in all aspects of life in society.

Called To Be Salt And Light

In a flatworld (see § 4.3.1), the church needs to actively ascribe to what Stott (2007:63) calls the "every-member ministry of the body of Christ." Believers, redeemed in Christ are called to transform all aspects of life in society in obedience to God's Will. The church says Stott (2007:68):

"is supposed to be God's new society, the living embodiment of the gospel, a sign of the kingdom of God, a demonstration of what human community looks like when it comes under his gracious rule."

Creating Christian theme parks, video and computer games, etc. is a good development. But, says Colson and Pearcey (2001:291), Christians should beware of merely creating a parallel culture with a Christian veneer. Christians are called to transform culture, to be both salt and light. The challenge of being salt and light in a Global Village, living with a post-modern

worldview is formidable. However, the Holy Spirit gives believers a tender social conscience (Stott, 2007:28) enabling them to live in obedience to God's norms in private and public life. In this way believers are both the light of the world and the salt of the earth (Matthew 5:13-16). Serving as light who attracts non-Christians to the Gospel, and as salt by preserving society by bringing in civil righteousness, justice and compassion, to bear on human relationships (Baehr & Boone, 2007:48).

Hope Exemplified

From a Reformational point of view, the worldview battle in contemporary society is not just about private faith and a secular public domain of facts (cf. Dunahoo, 2005:61). Wallis (2005:346) rightly holds that the real battle is a choice between cynicism and hope. Even though the biblical prophets start in judgment and social critique of the *status quo*, they always end in hope. Under God's reign a rebellious and broken society can be transformed. Hope is kindled and maintained through the life of the Church built on and directed towards Christ, the only true source of coherent order and meaning in life. In contemporary society, ruled by relativism, individualism and materialism, hope has become a rare commodity and people are anxious to find it (Petersen 2007:33). Jesus is the light of the world, following him believers does not walk in darkness (John 8:12). Jesus revealed God in what he said (preaching) and did (illustrating it). Likewise, believers living lives directed towards God, wherein they accept God's reign in all aspects of life, are able to live with hope in the world. In this way the Church exists as salt and light in the world (1 Peter 2:9). Barna (2006:235) gives a good summation of the church's life as salt and light before the world:

“The Church, manifested largely through the local church, is God's chosen instrument for people to experience a taste of His kingdom on Earth and to prepare the way for the return of Jesus before ushering in God's perfect and unassailable rule throughout all creation. It is the primary means through which we are to be ministered to and through which we may minister to others. The local church is to be a source of strength and continuity, a place of love, safety, security and growth for all who follow Jesus – and all who wishes to explore the possibilities.”

Concluding Summary

As a community of faith, the church exists to equip believers for a life of worship wherein all aspects of life in society is transformed in obedience to God's Will. As herald of the

Kingdom, the church equips believers through the continued conformation and consolidation to Christ as the one and only true source and foundation of life as worship. Through their obedient lives in all aspects of life in society, believers transform society, and in this way the Church exists as salt and light, bringing hope to contemporary society.

7.3.3.2 A paradigm for transformation: a contemporary creed

The Unique Task Of The church

As stated above, the Church as redeemed humanity in Christ is charged with instituting and keeping the church as herald of God's Kingdom. Called from among the community of believers (Church), the ecclesiastical offices, through the faithful administration of God's Word, the sacraments and church discipline, equips the Church to continuously consider Christ. In this way, believers' lives are ever more conformed and consolidated in Christ, the true foundation and source of all aspects of life. Obedient to God's call with regard to all aspects of life, the Church then proceeds to transform all aspects of life in obedience to God's Will.

Credos And Creeds

The Church is a confessional community, a community of believers in Jesus Christ (Peetboom, 1972:120). Called to transform all aspects of life in society, believers as office bearers in different Christian institutions and organizations must formulate their own specific credos or testimonies (with regard to education, politics, labor, business, etc) (cf. Olthuis, 1972:27). For the sake of clarity a distinction is made between creeds, indicating ecclesiastical confessions; and credos, indicating confessions for specific societal relationships.

Specific Credos

Credos must be formulated in the light of God's threefold revelation and, and likewise, be in harmony with the confessions of the church (De Graaff, 1966:87). It is important to pay heed to God's threefold revelation (see § 2.2.3). Credos are faith testimonies, giving clear expression to the content, intent and implication of an integral Reformational worldview with regard to a *specific* societal relationship. Over millennia, society has broadened and developed in lieu of the cultural mandate. Scripture does not give specific guidance for each and every societal relationship. Scripture gives the general direction: all aspects of life

should be directed towards God, in faithful obedience to His Law, as love command. This is only possible in and through Christ. Working within the bounds of this reality, believers, discerning God's Will revealed in creation, Scripture and Christ, gives expression to God's norms for a specific societal relationship in a credo. A credo is therefore specific in its focus and limited in its authority and application to a specific societal relationship (e.g. the family, business, politics, school, etc.).

Ecclesiastical Creeds

Proclaiming the Word in all its fullness, the church speaking prophetically, relates all aspects of life to God's call of faith. I.e. the church explains all aspects of life from God's perspective. However, this does not mean that the church must state how God's love command must be concretized in every situation and societal relationship. In the proclamation of the Word of God, as foundation and source of life, the church gives testimony *that* all aspects of life must be directed towards God in obedience. Ecclesiastical creeds give general guidance with regard to all aspects of life. Even though ecclesiastical creeds are general in scope, i.e. pertaining to all aspects of life's direction, its authority is limited to the church as faith community. Ecclesiastical creeds cannot dictate to other societal relationships. Ecclesiastical creeds gives clear expression to the content, intent and implication of an integral Reformational worldview with regard to how faith is directed, based on the reality that Jesus Christ is the only foundation and source of coherent and meaningful life. In the light of this testimony, responsible and obedient believers in the different institutions and organizations proceed to give positive form to the various structural norms revealed by God (De Graaff, 1966:86). Thus God's Law as love command is positivized in marriage as reciprocal fidelity. In the family as loving care, in business as faithful stewardship and in politics as justice for all (Van Der Walt, 1999a:302).

The Historical Creeds

De Graaff (1966:152) explains that the historical creeds of the Reformed churches present a particularly difficult problem in this regard. None of the historic confessions, including the Heidelberg Catechism, can serve as a clear basis for the formulation of institution specific creedal statements. The historical creeds of the Reformed churches were drafted in times of emergency (cf. Schulze, 1991:31, 40, 50). An ecclesiastical confession or creed is an expression of what believers believe, regarding the Gospel and its implication for life in this world (cf. Coetzee, 1986:10; Grobler, 1986:13). Creeds are human work, and as such are

fallible, and may never be placed on par with or above God's revelation. The purpose of an ecclesiastical creed is to give a clear statement of direction, hope and understanding, with regard to a specific situation, at a specific time and place, in the light of the reality that Christ is the Lord, the only true source and foundation for all aspects of life. This does not; however imply that the truths expressed within a creedal statement are valid *only* for a specific situation, time or place. However, it amounts to profound idealism to believe that the historical creeds give clear expression to the Gospel truth *with regard to every situation, place and time*. Drafted within a specific time and place, ecclesiastical creeds cannot foresee all the changes in society or the problems this will engender.

Difficulty Relating Creeds With Different Times, Places And Situations

For this reason, calls have been made for a *Confessio Africana* since 1965 (Oosthuizen, 1968:10). Hailing from a completely different cultural heritage, Africans find it difficult to relate the historic ecclesiastical creeds to their specific time, place and situation. In the same way believers from a Western cultural heritage finds it difficult to relate the historical creeds with their contemporary situation. Many of the problems that face believers in contemporary society are not dealt with in the creeds (private/public, fact/value dichotomy); while other questions receive elaborate treatment (the Lord's Supper). In some respects the historical ecclesiastical creeds are not extensive enough, while in other respects they are to elaborate. Furthermore, De Graaff (1966:152) states that in many instances the existing confessions make use of theological formulations, which, as such, cannot function directly in the life of believers. Moreover, many formulations are outdated and less than correct. De Graaff (1966:152) explains that since the Reformation, the knowledge of the Word of God has deepened and expanded, but very few of these new insights have been incorporated in the historical creedal statements. In order to give a meaningful testimony of their faith in a rapidly changing world and in the face of many perplexing problems, believers are in need of both a more differentiated and more direct (less theological) creed (De Graaff, 1966:152).

The Need For A Contemporary Creed

Even though the church cannot legislate for other areas of life, it can and must give fundamental directives with regard to all aspects of life in contemporary society (De Graaff, 1966:77). For this reason, the ecclesiastical creeds have a leading function in the life of the Church. They give expression to the fundamental direction of life. The ecclesiastical creeds are more general and wider in scope than those developed for other societal relationships

(Olthuis, 1972:27). Given the negative effect of the private/public, fact/value dichotomy in contemporary society, Christian organizations and institutions are in need of clear guidance with regard to institutional creedal statements. This need is sometimes better identified by believers from a Western cultural heritage, living in a state of mission in a non-western context (cf. Ross, 2009:9; Kruger, 2009:12).

A State Of Emergency

Given the prevalence and impact of dualism on both contemporary society and the church (see Chapters 4 and 5), it is the contention of this study that believers are experiencing a time of emergency. This reality may not seem abundantly clear at first. The reason for believer's inability to notice the state of emergency may be found in the pervasive nature of worldview (its acquisition and functioning). Raised in contemporary society, and in the absence of clear and deliberate nurture with regard to a Reformational worldview, believers have internalized the prevailing secular and dualistic worldview. Believers are like the proverbial frog in the kettle that does not notice the gradual rise of the rising temperature until it is too late. It is in the light of this emergency that the church, with its limited, but unique leading role, should proactively and deliberately set out to formulate a contemporary ecclesiastical creed. Given the negative impact and effect of dualism on the RCSA, the church itself is in dire need of clear Reformational guidance, with regard to its place and function in society. This necessitates a contemporary ecclesiastical creed, which addressed secularism and dualism in the light of God's Word, which can lead believers in their understanding of God's call upon all aspects of life in contemporary society.

A Reformational Confession

A contemporary Reformational creed should deliberately give expression to a Kingdom perspective on contemporary society. The essence of a Reformational worldview is that all aspects of life should be directed in obedient service towards God, in accordance to His norms. For this reason a contemporary ecclesiastical creed should give clear expression to the content, intent and implication of an integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society. It should give positive expression to a Reformational worldview (see Chapters 2 and 3). Furthermore it should deliberately and specifically address the negative influence of contemporary society's worldview on society in general and the church in particular (see Chapters 4 and 5). A valuable example in this regard is the Christian Reformed Church in America's creedal

statement entitled: Our world belongs to God: a contemporary testimony (CRC, 1987:1019-1038). Encompassing the Reformational meta-narrative, it gives a Kingdom perspective on matters such as: creation, fall, redemption, the marriage and family, education, science and technology, etc. ending with an article on the new creation (eschatology).

A Deliberate Focus On Worldview

A Reformational ecclesiastical creed will have to equip believers with the basic understanding of worldview, its acquisition, function and aspects (see § 2.5 to 2.9). Dunahoo (2005:61) states the issue in strong terms. He contends that the Church is caught up in a battle over worldviews in contemporary society. A disciple of Jesus Christ cannot be indifferent to that battle, but must be trained and equipped for effective warfare. The Church should therefore equip believers through edification with regard to a Reformational worldview and its function between thinking and doing. From a Reformational point of view, to educate in this sense is literally to lead people out into their fullest created potential, so that they may become everything that God intends them to be (cf. Stott, 2007:126). This guidance/nurture need to be incorporated in a clear contemporary ecclesiastical creed, which can serve as a reference for believers when engaging all aspects of life in society, with a view of transforming it in obedience to God. In this way every aspect of creation and every human activity and relationship will be opened up under the guidance of faith and will find its focus and fulfillment in the coming of God's Kingdom (De Graaff, 1966:85).

The Church's Leading Function

As Kingdom herald, the church's has a unique (limited, qualified by faith), but leading role and function in believers' lives. Accordingly the church is called to equip believers, through the faithful administration of God's Word (in its fullness), the sacraments and discipline, to continuously consider Christ (see § 7.2.2). Given this understanding of the church's role and function, the responsibility for developing and propagating a contemporary ecclesiastical creed belongs to the church.

The RCSA And Reformation

If the RCSA's history with regard to dualism (expressed in the Christian-National ideology), and the prevalence of contemporary society's dualistic worldview, goes unheeded it is questionable whether or not the church will take up its responsibility with regard to formulating a contemporary creed. If the problem with regard to dualism cannot be admitted,

the effects thereof will go unnoticed. Given the sensitive nature of a worldview, it may be certain that any debate regarding the church's role in contemporary society, with regard to the formulation of a contemporary creed will be an emotional and distressing debate. However, expedience should not be the church's concern, but obedience to God's norm for the church as Kingdom herald *in contemporary society*.

An Urgent Necessity

A further complication may be found in the scope and rate of change in contemporary society. The destructive effects of dualism will not wane as society progresses on its rebellious path. Humanly speaking it will increase exponentially, especially as popular culture finds an ever-widening foothold through the mass media driven by the Information and Technological revolution. It is imperative that the issue of a contemporary creed, expressing the content, intent and implication of an integral Reformational worldview receive urgent attention. The matter cannot languish on synod tables for untold years. The sooner believers are equipped with a truly Reformational worldview, the sooner the destructive effects of dualism can be countered.

Not A Utopian Argument

Stating the need for a contemporary creed in such harsh terms, the idea is not to foster the hope of a utopian society brought about by a contemporary creed. The consummation of God's creative and redemptive work is and will be brought about by God Himself. However, believers are called and restored to their true identity as creative custodians and therefore co-workers of God in this world – God's world! For believers the motivation for participation is not success (measured in whose terms?), but obedience to God's norms. Believers do not have control over the outcome of life's endeavors. The aim in fostering a Reformational worldview is not a utopian existence, but a normative existence – a life of service, in all aspects of life in accordance to God's norms.

Divine Intervention

For the frog caught in kettle of boiling water the only escape lies in rescue. To be lifted out of the kettle. Likewise the church is in need of divine rescue if it is to escape the terminal effects of dualism. The Church called to institute and keep the church, needs to start praying earnestly and profusely for the church. Reformation is only possible with the regeneration of a person's heart, i.e. a redirection of a person's deepest held religious conviction. The

redirection of all aspects of life starts with a regenerated heart, given by God. Paul's prayer for the Ephesians (1:17-18) may be considered the norm, when praying for the church today:

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.

Believers need to pray for God's Spirit of wisdom so that they may know God better. Furthermore, and especially within the context of contemporary society, the believers need to pray that the eyes of their heart may be enlightened so that the church may know the hope to which she is called, the riches of the glorious inheritance in the saints; and the incomparably great power of God working in the believers. Accepting the reality of the pervasiveness and effects of dualism, the church, if it does not heed the reality thereof, is like the church in Laodicea. They do not realize that they are wretched, pitiful, poor, blind and naked. But even in this case the only redemption is with Christ (Revelation 3:14-22). All the more reason that the majesty of Christ as Lord, the only true source and foundation for all aspects of life, and the implication of His reign for all aspects of life, be clearly expressed in a contemporary creed deliberately applied to *all aspects of life, in contemporary society*.

Working And Thinking Together

In the light of the Reformational call of *semper reformanda*, those who do realize the influence and effect of dualism, should actively and deliberately work together, towards the implementation of a truly Reformational worldview, continuously calling on the church to realize its role and function as Kingdom herald in contemporary society, with regard to all aspects of life in this world.

A Deliberate Debate...

Furthermore, the whole matter of a Kingdom perspective on life and culture in contemporary society, and HOW the church equip believers for obedient life in this world, needs to become a standing agenda point on the different church assemblies. The church is a sign of God's Kingdom. In deciding whether or not a matter is an ecclesiastical matter to be dealt with by church assemblies, believers are guided by the answer to the question: Are the principles of

the Kingdom at stake? (Vorster, 2003:54). In this light the debilitating effects of secularism and dualism on the church and its ability to effectively equip believers for their service, constitutes a serious ecclesiastical matter. Under the banner of Article 30 of the Reformed Church Order, this matter belongs on the agenda of minor *and* major assemblies. The intent, however, is not to propagate the idea of the supremacy of the church over all aspects of society (cf. Vorster, 2003:52). In line with its limited but unique role and function, the church must deal with the debilitating effects of secularism and dualism *on the church*, as well as on the church's ability to effectively equip believers through the faithful administration of God's Word (in its fullness, implying an contemporary creed), the sacraments and discipline, to live as obedient servants in this world.

Educating for obedient service: the transformation of all aspects of life

Given the pivotal role the Theological School of the RCSA plays in equipping ministers to equip others (see § 5.9), the matter of a Kingdom perspective on life and culture, and how this directs the church's ministry, should become a focus area for specific study at the Theological School. Drafting a contemporary ecclesiastical creed will necessitate the contribution and collaboration of a variety of disciplines and gifts. For this reason the close collaboration between the churches and the Theological School needs to be mobilized for conscious and deliberate action and participation with regard to formulating a contemporary Reformational creed.

7.3.4 Concluding Summary

The Church, called to transform all aspects of life in society, exhibits an apparent ineffectiveness to transform contemporary society. The reason for this apparent ineffectiveness is mostly due to the prevalence of contemporary society's secular and dualistic worldview. This is especially true of the way in which this dysfunctional worldview permeates the family, school and church. In order to remedy this, the church, called to equip believers need to actively and deliberately engage in fostering a Reformational worldview, clearly expressed in a contemporary ecclesiastical creed, to guide believers in an understanding of God's call to transform all aspects of life in society.

7.4 FINAL SUMMARY

Having internalized contemporary society's secular and dualistic worldview expressed in materialism, individualism and pragmatism, believers have been left with an apparent inability to effectively transform society. Focusing on the RCSA, it is the contention of this study that the church's inability to effectively transform society is due to a prevalent dualistic worldview, even in the church. Dualism has a debilitating effect, leading to a loss of meaning and purpose in life. The prevalence of this dysfunctional worldview has left the family, school and church in a normative crisis, without a clear understanding of their place and function in the light of God's redemptive work.

As a redeemed humanity in Christ, the Church is charged with instituting and keeping the church as herald of God's Kingdom. Called from among the community of believers (Church), the ecclesiastical offices, through the faithful administration of God's Word (in its fullness), the sacraments and discipline, equips believers to continuously consider Christ. Thus believers' lives are ever more conformed and consolidated in Christ, the true foundation and source of all aspects of life. In this way the Church is equipped to transform all aspects of life in obedience to God's Will.

Because of the primary role of the family, school and church with regard to worldview formation, special attention needs to be given to the fostering of a truly Reformational worldview with regard to each of these institutions. Given the limited but unique role and function of the church, this necessitates a contemporary ecclesiastical creed that gives clear expression to the content, intent and implication of a truly integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society. The RCSA, as valid societal expression of the church, called to be Kingdom herald, needs to consciously and deliberately take the lead in formulating such a contemporary ecclesiastical creed.

CHAPTER EIGHT

FINDINGS AND CONTRIBUTIONS

Aim of Chapter

The aim of this chapter is to summarize the findings and perceived contribution with regard to the study.

Chapter Outline

- 8.1 Introduction
- 8.2 The Reality Of Worldview
- 8.3 A Reformational Worldview: The Kingdom Of God
- 8.4 Society In Rebellion
- 8.5 The Reformed Churches In South Africa
- 8.6 The Individual As Co-Worker With God In Missio Dei
- 8.7 The Church: Kingdom Herald
- 8.8 Final Remarks

8.1 INTRODUCTION

In summary each of the focus areas of the study will be addressed in the light of the findings and perceived contributions with regard to the RCSA.

8.2 THE REALITY OF WORLDVIEW

8.2.1 Findings

A worldview is structurally good, decreed by God. However like all things human after the fall, it may be misdirected (not employed in God's service). As the heart of culture, worldview is intimately integrated into the very fabric of daily life playing a pivotal role between believing and behavior. A worldview helps people make sense of their world and dictates their response to the world; subsequently it infuses life with meaning and purpose. Because of this, worldview plays an important role in communication. Built on man's

deepest held religious convictions (heart), a worldview is a vision *of life for life*. As such it determines the culture man produces in lieu of the Cultural Mandate. A worldview, and whatever sources it is informed by (i.e. whatever sources it considers to be normative), determines what human society looks like and how it functions.

Worldview is largely acquired automatically and uncritically through the continuous and reciprocal interaction between various role-players. These include the individual (her heart and worldview), society (all the different societal relationships and facets of culture), all things creational (manmade things and nature – climate, geography, natural disasters, etc), and God (through his threefold revelation). Even though worldview exhibits persistence and pervasiveness, it can be altered through the influence of God’s revelation in Scripture and the challenges of reality (i.e. by God’s threefold revelation). Because of worldview’s pervasive nature, a fundamental change in worldview may result in an overt emotional response and even cause an existential crisis. People acquire the worldview necessary for perceived meaningful life in the society they live in. Considering the secular neo-pagan nature of contemporary society’s worldview, this is detrimental to believers called to live as Kingdom citizens in obedience of God’s rule. Accepting the reality of worldview and its function, the church called to equip its members, needs to take a deliberate and proactive role in the formation of a Revelational worldview, informed by God’s threefold revelation.

8.2.2 Perceived Contribution

Given the pervasiveness and impact of worldview with regard to daily life, the church, called to equip believers (as creative custodians and co-workers of God), needs to take deliberate and proactive action in forming and informing a believer’s worldview in the light of God’s threefold revelation.

8.3 A REFORMATIONAL WORLDVIEW: THE KINGDOM OF GOD

8.3.1 Findings

A Reformational worldview accepts the sovereignty of God and his reign effected in and through Christ. Believers as Citizens of the Kingdom of God are all missionaries, called to active service as co-workers in *missio Dei* – encompassing both creation and salvation. Their service sprouts from a personal relationship with God and is expressed in a life in obedience

to God's norms, as well as in personal relationships with other people that make discipleship possible.

Equipped with a Reformational worldview, citizens of the Kingdom of God are to live in obedience to God in all facets of life. All the while engaging the world by building personal relationships conducive to discipleship – *follow my example as I follow the example of Christ*. In this, the church is given to support believers through care and edification. Functioning within the religious cultic facet of culture, the local church serves as an instrument for equipping believers through care and edification. The church does not only have a cultic function in terms of liturgy and pastoral care. The church exists as servant of the Body of Christ, actively equipping believers with a Reformational worldview – from which flows a life as worship, everyday in every situation. By living from a Reformational worldview, born from a personal relationship with God, transformed believers transform society.

8.2.2 Perceived Contribution

Every believer has a unique role and function as co-worker with God in *missio Dei*. The church exists to equip believers to live effectively as citizens of the Kingdom of God in every facet of life. This implies:

- Helping believers to live in a personal relationship with God.
- Helping believers to realize their vocation.
- Helping believers to understand the impact of their vocation on all aspects of life – transforming life and society by living obedient to his Will.
- Helping believers to live in personal relationships with each other. Relationships conducive to discipleship.
- Helping believers to build personal relationships with people outside the Kingdom, conducive to discipleship.

8.4 SOCIETY IN REBELLION

8.4.1 Findings

Contemporary Western society functions with a predominant neo-pagan worldview, resulting in the misdirection of life in society. Western Christians tends to exhibit a divided heart,

shuttling between a deformed syncretistic Christian worldview in private religious matters and a secular neo-pagan worldview in public matters.

After 500 years of cultural drift, away from God, Western society appears to have structuralized rebellion against God into its very fabric. The post-modern pluralistic Western society is thoroughly secular, individualistic, relativistic, materialistic and caught in the grip of unprecedented change. Western society's worldview and resulting cultural content forms the basis of a popular culture set on a consumerism, experience and hedonism. Instant gratification is readily available and encouraged. It would appear that chaos rules as Western society drifts anchorless in a sea of relativism (a normative crisis). In the light of unprecedented change, Western society appears to be in a phase of redefinition and revalidation. This is going to happen irrespective of whether or not the church partakes in the process or not. Currently a lot of voices are clamoring for people's attention. The church needs to ensure that people hear, see and understand the whole Gospel clearly in order to counteract the growing secularism.

In the light of *missio Dei* (encompassing the Cultural Mandate and the Great Commission), the church may never negate the world – no matter how bleak the situation appears. The church does not merely exist to act as a vehicle for religion (cultic enterprise). This viewpoint negatively impacts the church and society, because it robs believers of their ability to transform society. Accepting God's reign over all aspects of life, the church can equip believers to transform society, by presenting (in words and deeds) a Reformational worldview as a secure anchor.

Believers, as missionaries, called to transform contemporary society are to make the best use of the many opportunities presented by the current situation. Some of these include the fact that:

- In some ways the flattening of the world has resulted in unprecedented freedom and mobility for individuals. Unchecked this will be detrimental to society, as the common good is subjected to personal individual interests. As long as the empowerment of the individual is not understood as individualism, this trend offers a huge opportunity for the church that accepts every believer to be a missionary. Previously social constraints (presented by hierarchies and institutions) may have hampered the effective functioning of the laity. A focus on the ability and

responsibility of the individual in a Global Village is beneficial to the church's calling to equip believers as co-workers of God with regard to every societal relationship and facet of culture.

- Unchecked individualism has led to a deterioration of community and the common good. Believers as creative custodians and co-workers of God can play a wholesome part in society as they endeavor to maintain personal relationships conducive to discipleship. Following the example of Christ in every facet of culture and life, believers will serve the common good as they humbly serve God and neighbor.

Understanding that Western society's current situation is the product of a neo-pagan worldview, believers need to make a definite choice to evaluate and judge their own worldview and cultural content from a Reformational point of view. The heart of the problem here pertains to Christ's Lordship. The logical conclusion of relativism is that sin does not exist or that it is merely a personal matter determined by the individual's feelings, needs and circumstances. Where there is no absolute truth as standard, the individual is left to do what he perceives to be the best for him at the moment. Without sin, there is no possibility of absolute spiritual judgment or eternal spiritual condemnation. Therefore there is no need to be saved (Barna, 2001:84). Living in Western society, believers will become conditioned to consider Christ as "a nice to have" or unnecessary. Accepting Christ as Lord implies obedience to God's Law – *a life lived in accordance with God's norms*. Because of this the church equipping believers through care and edification, needs to proactively focus on fostering an integral Reformational worldview. The believer's relationship with Christ and the implications thereof for private and public life must get precedence. A life in obedience to God's norms, will be a sturdy anchor in a chaotic world, and truly make believers a light in the world (Philippians 2:15)

8.4.2 Perceived Contribution

The flattening of the world and the resulting freedom and mobility for individuals constitutes a positive opportunity for the church in equipping believers to effectively partake as co-workers of God in *missio Dei*. In a flatworld the *Office of Believer* has the potential to become more effective, as the ability and responsibility of the individual is emphasized.

8.5 THE REFORMED CHURCHES IN SOUTH AFRICA

8.5.1 Findings

The RCSA, functioning within a dualistic worldview, played an integral part in the formulation and propagation of the Christian National ideology expressed in Apartheid. Failing to make effective use of an opportunity in 1994, the church's underlying dualistic worldview was not exposed. In lieu hereof members of the RCSA are again falling victim to another ideology: secularism expressed in materialism. In order to effectively equip its members as creative custodians, called to transform society, the RCSA should consciously and deliberately reject their dualistic worldview in favor of an integrated Reformational worldview. This necessitates a proactive focus on implementing and fostering a Reformational worldview in all facets of the church's ministry (theological training, catechism, general assemblies, local church, etc). Considering the sensitive and emotional nature of worldview transformation, this should be done with the utmost pastoral compassion.

8.5.2 Contribution

The RCSA should acknowledge the existence and effects of a dualistic worldview in the church's past and present. In order to effectively equip its members as co-workers of God, the RCSA should commit to the fostering of a truly Reformational worldview. In this way the debilitating effects of the dualistic worldview may be countered and the church and society transformed.

8.6 THE INDIVIDUAL AS CO-WORKER WITH GOD IN *MISSIO DEI*

8.6.1 Findings

Post-modern society may be depicted as being in rebellion against God. The effect of this rebellion has become structurally entrenched, enslaving people in lives of quiet despair. Individualism together with advances in technology has given the individual the perception of great autonomy. Within the context of post-modern society's relative worldview this results

in a further fragmentation of life. Western society is in need of restoration and transformation.

In the light of *missio Dei*, it may be affirmed that God, as Creator and Redeemer, is busy with this transformation. He calls people to participation in this mission. God calls by spiritually transforming individuals and equipping them for service. The church as body of Christ encompasses the already transformed co-workers of God in mission. A transformed individual holds the office of Believer – an individual who has accepted God’s reign and lives according to God’s rule in all facets of life – thus transforming society.

Transformation starts in the heart of the individual and from there envelops society. To counter the fragmentation of life and to help believers integrate their lives under God’s reign, equipping actively centers on an integral Reformational worldview. Equipping takes place primarily through discipleship wherein believers are equipped through care and edification (teaching and mentoring) – calling on others to *follow my example as I follow the example of Christ* (1 Corinthians 11:1).

8.6.2 Perceived Contribution

Focusing on discipleship, the church needs to equip believers with a Reformational worldview so that they may integrate their whole life under God’s rule (reflecting God’s glory in all facets of life), becoming salt and light (transforming) in society.

8.7 THE CHURCH AS KINGDOM HERALD

8.7.1 Findings

Having internalized contemporary society’s secular and dualistic worldview expressed in materialism, individualism and pragmatism, believers have been left with an apparent inability to effectively transform society. Focusing on the RCSA, it is the contention of this study that the church’s inability to effectively transform society is due to a prevalent dualistic worldview, even in the church. Dualism has a debilitating effect, leading to a loss of meaning and purpose in life. The prevalence of this dysfunctional worldview has left the family,

school and church in a normative crisis, without a clear understanding of their place and function in the light of God's redemptive work.

As a redeemed humanity in Christ, the Church is charged with instituting and keeping the church as herald of God's Kingdom. Called from among the community of believers (Church), the ecclesiastical offices, through the faithful administration of God's Word (in its fullness), the sacraments and discipline, equip believers to continuously consider Christ. Thus believers' lives are ever more conformed and consolidated in Christ, the true foundation and source of all aspects of life. In this way the Church is equipped to transform all aspects of life in obedience to God's Will.

Because of the primary role of the family, school and church with regard to worldview formation, special attention needs to be given to the fostering of a truly Reformational worldview with regard to each of these institutions. Given the limited but unique role and function of the church, this necessitates a contemporary ecclesiastical creed that gives clear expression to the content, intent and implication of a truly integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society.

8.7.2 Perceived Contribution

The RCSA, as valid societal expression of the church, called to be Kingdom herald, need to consciously and deliberately take the lead in formulating a contemporary ecclesiastical creed giving clear expression to the content, intent and implication of a truly integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society.

8.8 FINAL REMARKS

Accepting that the varied reasons given for the statistical decline of the RCSA is closely related to worldview, the situation is not likely to improve in the near future. This is true, especially if the church does not accept its culpability with regard to fostering a dualistic worldview; and does not take up its responsibility with regard to fostering an integral Reformational worldview. In the light of the preceding, the decline of the church is

aggravated by the breadth and speed of change in contemporary society which adheres to a neo-pagan worldview.

The RCSA is in dire need of a proactive focus on implementing a Reformational worldview. Especially when considering the church's heritage with regard to the Christian-National ideology expressed in Apartheid, and the underlying dualistic worldview. In lieu of the church's failure to implement a truly Reformational worldview after 1994, members are exposed and vulnerable with regard to contemporary society's secular worldview expressed in materialism.

Called to equip believers through the faithful administration of God's Word (in its fullness), the sacraments and discipline, the RCSA need to consciously and deliberately take the lead in formulating a contemporary ecclesiastical creed giving clear expression to the content, intent and implication of a truly integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society.

8.9 PROPOSED READING

The following resources may be consulted with regard to an integral Reformational worldview:

DE GRAAFF, A.H. 1966. The educational ministry of the church: a perspective. Amsterdam: Vrije Universiteit. (Thesis D.Phil.)

DUNAHOO, C.H. 2005. Making kingdom disciples: a new paradigm. Phillipsburg, NJ: P&R.

FOWLER, S. 2008. Living worldviews: the hidden framework of life and meaning. Melbourne: Amani.

GOUDZWAARD, B. 1981. Idols of our time. Sioux Center, IO: Dordt College Press.

MARSHALL, P. & GILBERT, L. 1998. Heaven is not my home: learning to live in God's creation. Nashville: Word.

NEWBIGIN, L. 1996. The Gospel in a pluralist society. Grand Rapids, MI: Eerdmans.

PEARCEY, N. 2004. Total Truth: liberating Christianity from its cultural captivity. Wheaton, IL: Crossway.

SCHAEFFER, F.A. 1982. The complete works of Frances Schaeffer: a Christian worldview. Westchester: Crossway Books.

SPYKMAN, G.J. 1992. Reformation theology: a new paradigm for doing dogmatics. Grand Rapids, MI: Eerdmans.

VAN DER WALT, B.J. 2001a. Transformed by the renewing of your mind: shaping a Biblical worldview and a Christian perspective on Scholarship. Potchefstroom: ICCA.

VAN DER WALT, B.J. 2003. Understanding and rebuilding Africa: from desperation today to expectation for tomorrow. Potchefstroom: ICCA.

VAN DER WALT, B.J. 2008. The eye is the lamp of the body: worldviews and their impact. Potchefstroom: ICCA.

VAN DER WALT, B.J. 2007. Transforming power: challenging contemporary secular society. Potchefstroom: ICCA.

VAN DER WALT, B.J. 2010. At home in God's world: a transforming paradigm for being human and for social involvement. Potchefstroom: ICCA.

WOLTERS, A.M. 2005. Creation regained: biblical basics for a Reformational worldview. Grand Rapids, MI: Eerdmans.

The following Internet sites may be consulted:

An Accidental Blog: <http://stevebishop.blogspot.com/>

All Of Life Redeemed: <http://www.allofliferedeemed.co.uk/>

Stichting Voor Reformatorische Wijsbegeerte: <http://www.aspecten.org/content/home>

ABSTRACT

The RCSA function within a pluralistic society, which is thoroughly secular, individualistic, relativistic, materialistic and caught in the grip of unprecedented change. Contemporary society's worldview and resulting cultural content forms the basis of a popular culture set on consumerism, experience and hedonism.

The school as bridge between the family and society

In every society an individual learns the norms and life-skills necessary for meaningful life in that society. In Sociopedagogics the school exhibits a bridging function between the family and formal society helping children to socialize within formal society. Before and after 1994, government propagated an unbiblical worldview. Currently government underscores a secular worldview, which is reflected in the school curriculum. Just as the school in the previous dispensation reflected the dominant society's ideals (Christian-National), schools today reflect pluralistic society's ideals: secularism (private religion v. secular public life), and religious equality. All religions are considered equal and their influence relegated to the private sphere of life

From the Christian family's point of view (concerning worldview), the school no longer functions as a valid bridge between the Christian family and formal society.

The church as Kingdom Herald

The church is a socializing agent – it helps believers re-socialize in accordance with God's Will. In the Church, previous citizens of the Kingdom of the Darkness are taught to live as citizens of the Kingdom of God, within the context of contemporary society (1 Peter 2:9). Seen from the perspective of socialization, the Church is faced with a dire problem: at school, at work and at play members will be taught and confronted with a secular worldview. Because isolation is not an option (believers are in the world not from the world), the church needs to take conscious and deliberate action in fostering an integral Reformational worldview, so that believers may be equipped to see all aspects of life in the light of Christ's reign. Called to equip believers through the faithful administration of God's Word (in its fullness), the sacraments and discipline, the RCSA need to consciously and deliberately take the lead in formulating a contemporary ecclesiastical creed giving clear expression to the content, intent and implication of a truly integral Reformational worldview with regard to all aspects of life in contemporary, post-modern secular society.

UITTREKSEL

Die GKSA bestaan as deel van 'n pluralistiese samelewing, gekenmerk deur sekularisme, individualisme, relativisme, materialisme en buitengewone veranderinge. Die wêreldbeeld en kulturele inhoud van die huidige samelewing vorm die grondslag van 'n populêre kultuur gerig op verbruik, beleving en hedonisme.

Die skool as brug tussen die gesin en samelewing

Die individu leer die norme en lewensvaardighede aan wat nodig is vir sinvolle bestaan in 'n spesifieke samelewing. In Sosiopedagogiek vervul die skool 'n oorbruggingsfunksie tussen die gesin en die formele samelewing, deur kinders te leer wat die kontemporêre samelewing van hulle vereis. Voor en na 1994 het die regerings van die dag 'n onbybelse wêreldbeeld gepropageer. Tans onderskryf die regering 'n sekulêre wêreldbeeld wat in die skoolkurrikulum weerspieël word. Die fokus is op sekularisme (private godsdiens v. sekulêre publieke lewe) en godsdienstige gelykheid. Alle godsdienste word gelyk geag en hulle invloed beperk tot die private sfeer van mense se lewens.

Vir die Christelike gesin (met betrekking tot wêreldbeeld) kan die skool nie meer beskou word as 'n geldige brug tussen die Christelike gesin en formele samelewing nie.

Die kerk as Koninkryksbode

Die kerk is intiem betrokke by sosialisering. Dit is immers waar gelowiges hersosialiseer word in ooreenstemming met God se norme vir die lewe. In die Kerk word voormalige burgers van die Koninkryk van die Duisternis geleer om te lewe as burgers van die Koninkryk van Lig (1 Petrus 2:9). Gesien in die lig van dié sosialiseringstaak, word die Kerk gekonfronteer met 'n ernstige probleem. By die skool, werk en ontspanningsplek word gelowiges geleer en gekondisioneer om 'n sekulêre wêreldbeeld te aanvaar. Aangesien isolasie nie 'n aanvaarbare opsie vir die Kerk is nie (gelowiges is nie van die wêreld nie, maar wel in die wêreld), moet die kerk aktief begin meewerk aan die vestiging van 'n integraal Reformatoriese wêreldbeeld. Die kerk rus gelowiges toe deur die getroue bediening van God se Woord (in sy volheid), die sakramente en die kerklike tug. In die uitlewing van hierdie roeping moet die GKSA bewustelik en doelgerig die leiding neem in die formulering van 'n kontemporêre belydenisskrif, waarin 'n duidelike uiteensetting gegee word van die inhoud, bedoeling en gevolg van 'n werklik integrale Reformatoriese wêreldbeeld, met betrekking tot die hele lewe in die kontemporêre post-modernistiese en sekulêre samelewing.

BIBLIOGRAPHY

- ANON. 2004a. Algemene statistiek. (*In* Die almanak van die Gereformeerde Kerke in Suid-Afrika. Potchefstroom: Administratiewe Buro. 528 p.)
- ANON, 2004b. Finale jaar kamp terugvoer 2004. (Unpublished report presented to the Faculty of the Theological School Potchefstroom).
- ANON. 2008a. Vervolgverhaal wat elke Dopperhart sal roer. *Die Kerkblad*, 111(3216):57, Oktober.
- ANON. 2008b. Deel twee van ons vervolgverhaal. *Die Kerkblad*, 111(3217):56, November.
- ANON. 2008c. Deel drie in die saga... *Die Kerkblad*, 111(3218):56, Desember.
- ANON. 2009a. Deel vyf van die epiese verhaal. *Die Kerkblad*, 111(3220):89, Februarie.
- ANON. 2009b. Die slot van die verhaal. *Die Kerkblad*, 112(3222):65, April.
- ATWELL, J.E. 2004. The sources of the Old Testament: a guide to the religious thought of the Hebrew Bible. London: T&T Clark.
- BAEHR, T. & BOONE, P. 2007. The culture-wise family: upholding Christian values in a mass media world. Ventura, CA: Regal.
- BARNA, G. 1993. Today's pastors: a revealing look at what pastors are saying about themselves, their peers and the pressures they face. Ventura, CA: Regal.
- BARNA, G. & HATCH, M. 2001. Boiling point: monitoring cultural shifts in the 21st century. Ventura, CA: Regal.
- BARNA, G. 2003. Transforming children into spiritual champions. Ventura, CA: Regal.
- BARNA, G. 2006. Revolution: finding vibrant faith beyond the walls of the sanctuary. Vereeniging: Christian Art.
- BIBLE. 1995. The Holy Bible: New international version. Cape Town: Bible Society of South Africa.
- BLOMBERG, D. 1996. Knowing and learning in Biblical perspective. (*In* Lambert, I. & Mitchell, S., eds. Reclaiming the future: Australian perspectives on Christian schooling. Sydney: CSAC. p. 77-85)
- BODÉÛS, R. 1999. Aristotle. (*In* Popkin, R.H., ed. The Columbia history of Western philosophy. New York: Columbia University Press. p. 52-72.)
- BONHOEFFER, D. 1995. The cost of discipleship. New York: Touchstone. 316 p.
- BORCHERT, G.L. 2001. John. (*In* The New American Commentary. Nashville: Broadman & Holman. Libronix.) [CD].

- BOSCH, D.J. 1987. Evangelism: Theological currents and Cross-currents today. *International bulletin of missionary research*, 11(3):98-103, July.
- BOSCH, D.J. 1991. Transforming mission: paradigm shifts in theology of mission. Maryknoll, NY: Orbis.
- BOSCH, D.J. 1993. Witness to the world: the Christian mission in theological perspective. Atlanta: John Knox.
- BOSCH, D.J. 1995. Believing in the future: towards a missiology of Western culture. Harrisburg, PA: Trinity.
- BREED, G. 2000. My kind is gedoop - Wat sê dit vir hom en vir my? *Die Kerkblad*, 103(3078):28, Junie.
- BROOKS, J.A. 2001. Mark. (*In* The New American Commentary. Nashville: Broadman & Holman. Libronix.) [CD].
- BROWN, C. 1990. Christianity and Western thought: from the ancient world to the age of Enlightenment. Downers Grove, Ill: IVP.
- BURGER, C. 2001. Ons weet aan wie ons behoort: nuut gedink oor ons gereformeerde tradisie. Wellington: Lux Verbi.
- BURGER, C. 2005. Ontmoetings met die lewende God: hoe God ons roep, nuut maak – en stuur. Wellington: Bybelkor.
- BURGER, C. 2006. Wat is aan die gebeur met ons? *Kerkbode*, 177(9):9, 10 November.
- COETZEE, C.F.C. 1986. Belydenisskrifte, ons kosbare goud. *Die Kerkblad*, 87(2752):10-11, 24 September.
- CODRINGTON, G. & GRANT-MARSHALL, S. 2004. Mind the gap. London: Penguin.
- COLSON, C. & PEARCEY, N. 2001. The Christian in today's culture: developing a Christian worldview. Wheaton, Ill: Tyndale.
- CONDER, T. 2005. The church in transition: the journey of existing churches into the emerging culture. Grand Rapids, MI: Zondervan.
- COOK, J. 2006. The Monday morning church: out of the sanctuary and into the streets. West Monroe, LA: HOWARD.
- CRC (Christian Reformed Church). 1987. Our world belongs to God: a contemporary testimony. *In* Psalter Hymnal. Grand Rapids, MI: CRC Publications.
- COVEY, S.R. 1999. The seven habits of highly effective people. London: Simon & Schuster.

- COVEY, S.R. 2004. *The eighth habit: from effectiveness to greatness*. London: Simon & Schuster.
- CRAGG, K. 1998. *The secular experience of God*. Harrisburg, PA: Trinity.
- CRAY, G. 2007. *Discipleship and citizenship: a vision for distinctive living*. Nottinham: IVP.
- DE BRUYN, P.J. 2004. 'n Pastoraal-teologiese studie oor die roeping van die Afrikaanssprekende man tussen die ouderdom van 30-40 in die gesin kerk en samelewing. Potchefstroom: NWU. (Dissertation - M.Th.)
- DE GRAAFF, A.H. 1966. *The educational ministry of the church: a perspective*. Amsterdam: Vrije Universiteit. (Thesis - D.Phil.)
- DE KLERK, W. 2000. *Afrikaners: kroes, kras, kordaat*. Kaapstad: Human & Rosseau.
- DENNY, F.M. 1994. *An introduction to Islam*. New York: Macmillan.
- DOBSON, J. 1997. *Solid answers*. Wheaton, Ill: Tyndale.
- DREYER, T.F. 2003. *Die rol van die gemeente as 'n gemeenskap van gelowiges in die begeleiding tot belydenisaflegging*. Potchefstroom: NWU (Dissertation - M.Th.)
- DRUCKER, P.F. 2001. *The essential Drucker*. Oxford: Butterworth & Heinemann.
- DRUCKER, P.F. 2003. *Managing in the next society*. Oxford: Butterworth & Heinemann.
- DUNAHOO, C.H. 2005. *Making kingdom disciples: a new paradigm*. Phillipsburg, NJ: P&R.
- DU PREEZ, J. 1998. *Sending teologiese fundering*. Wellington: Hugenate-Bybelinstituut.
- DU TOIT, D. 1981. *Die Afrikaanse Rassebeleid en die Skrif* (Artikels van Prof. Dr. J.D. Du Toit en Prof. Dr. S. Du Toit.) Noordbrug: Alfa.
- DU TOIT, S. 1968. *Die Gereformeerde Kerk in Suid Afrika en sy kultuurhistoriese bydrae*. (*In* Pienaar, P.de.V., *ed.* *Kultuurgeskiedenis van die Afrikaner*. Kaapstad: Nasionale Boekhandel. p. 206-213.)
- ELDREDGE, J. 2001. *Wild at heart: discovering the secret of a man's soul*. Nashville, TN: Thomas Nelson.
- ELDREDGE, J. 2003. *Waking the dead: the glory of heart fully alive*. Nashville, TN: Thomas Nelson.
- FLOOR, L. 1974. *Die Koninkryk van God en die vernuwning van die maatskappy*. Potchefstroom: Pro-Rege.

- FOWLER, S. 1980. Contemporary thought: synthesis and coexistence. (*In* Mechielsen, J., ed. No icing on the cake: Christian foundations for education. Melbourne: Brooks-Hall. p. 1-6.)
- FOWLER, S. 1980. Schools are for learning. (*In* Mechielsen, J., ed. No icing on the cake: Christian foundations for education. Melbourne: Brooks-Hall. p. 33-39.)
- FOWLER, S. 1987. Christian education distinctives. Potchefstroom: PU for CHE.
- FOWLER, S. 1990. What makes Schooling Christian? (*In* Fowler, S., ed. Christian schooling: education for freedom. Potchefstroom: PU for CHE. p. 2-30.)
- FOWLER, S. 1990a. Schooling for the service of love. (*In* Fowler, S., ed. Christian schooling: education for freedom. Potchefstroom: PU for CHE. p. 70-80.)
- FOWLER, S. 1990b. Educated paupers or prosperous stewards? (*In* Fowler, S., ed. Christian schooling: education for freedom. Potchefstroom: PU for CHE. p. 81-104.)
- FOWLER, S. 2008. Living worldviews: the hidden framework of life and meaning. Melbourne: Amani.
- FRIEDMAN, T.L. 2006. The world is flat: the globalized world in the twenty-first century. London: Penguin.
- GAARDER, J. 1999. Sophie's world. London: Phoenix.
- GARBER, S. 1996. The fabric of faithfulness: weaving together belief and behavior during the university years. Downers Grove, IL: InterVarsity Press.
- GEORGE, T. 2001. Galatians. (*In* The New American Commentary. Nashville: Broadman & Holman. Libronix.) [DVD].
- GERSON, L.P. 1999. Plotinus and Neoplatonism. (*In* Popkin, R.H., ed. The Columbia history of Western philosophy. New York: Columbia University Press. p. 102-111.)
- GIBBS, E. & COFFEY, I. 2001. Church next: quantum changes in Christian ministry. Leicester: IVP.
- GIGLIO, L. 2005. God's passion for God's glory. (*In* Giglio, L. & Stanley, A. History. . Roswell, GA: Passion Conferences.) [DVD].
- GIGLIO, L. 2006a. Wired for a life of worship. Colorado Springs, CO: Multnomah.
- GIGLIO, L. 2006b. Seeing god as a perfect Father. Roswell, GA: Passion Conferences. [DVD].
- GILIOMEE, H. 2003. The Afrikaner: biography of a people. Kaapstad: Tafelberg.
- GILIOMEE, H. 2004. Die Afrikaners: 'n biografie. Kaapstad: Tafelberg.

GKSA (Gereformeerde Kerke in Suid Afrika). 1991. Handeling van die vier-en-veertigste nasionale sinode te Potchefstroom op 7 Januarie 1991 en volgende dae. Potchefstroom: Administratiewe Buro.

GKSA (Gereformeerde Kerke in Suid Afrika). 1997. Handeling van die ses-en-veertigste nasionale sinode te Potchefstroom op 6 Januarie 1997 en volgende dae. Potchefstroom: Administratiewe Buro.

GKSA (Gereformeerde Kerke in Suid Afrika). 2000. Handeling van die sewe-en-veertigste nasionale sinode te Potchefstroom op 10 Januarie 2000 en volgende dae en eerste addendum van die emeritaatsversorgingskombinasie. Potchefstroom: Administratiewe Buro.

GKSA (Gereformeerde Kerke in Suid Afrika). 2003. Handeling van die agt-en-veertigste nasionale sinode te Potchefstroom op 6 Januarie 2003 en volgende dae en tweede addendum van die emeritaatsversorgingskombinasie. Potchefstroom: Administratiewe Buro.

GKSA (Gereformeerde Kerke in Suid Afrika). 2006. Handeling van die nege-en-veertigste nasionale sinode te Potchefstroom op 4 Januarie 2006 en volgende dae en derde addendum van die emeritaatsversorgingstrust. Potchefstroom: Administratiewe Buro.

GKSA (Gereformeerde Kerke in Suid Afrika). 2009. Handeling van die eerste algemene sinode van die Gereformeerde kerke in Suid-Afrika, gehou te Potchefstroom op 5 Januarie 2009 en volgende dae asook op 29 Junie 2009 en volgende dae. Potchefstroom: Administratiewe Buro.

GOUDZWAARD, B. 1981. Idols of our time. Sioux Center, IO.: Dordt College Press.

GROBBELAAR, P.W. 2000. Die groot Afrikaanse heldeboek. Pretoria: Protea.

GROBLER, A.B. & VAN DER WALT, J.L. 2008. An assessment of the management skills required of ministers in the Reformed Churches of South Africa. *In die Skriflig*, 42(4):735-754.

GROBLER, H. 1986. Blydenisskrifte. *Die Kerkblad*, 89(2753):13, 8 Oktober.

GROENEWALD, E.P. 1998. Die Openbaring van Johannes. Kaapstad: NGKU. (Libronix.) [CD-ROM].

HENDERSON, J & CASPER, M. 2007. Jim and Casper go to church: frank conversation about faith, churches, and well-meaning Christians. Wheaton, Ill: Barna.

HIEBERT, P.G. 1999. Cultural differences and the communication of the Gospel. (*In* Winter, R.D. & Hawthorne, S.C., eds. Perspectives on the world Christian movement. Pasadena, CA: William Carey Library. p. 373-383.)

HILLEL, D. 2006. The natural history of the Bible: an environmental exploration of the Hebrew scriptures. New York: Columbia University Press.

HOFMEYER, J.; MNDENDE, N.; MACLAGAN, B. & THRIVES, P. 2007. Shutters Religion Studies, Grade 12: teachers guide. Pietermaritzburg: Shuter & Shooter.

- HORRELL, J. S. 2004. In The Name Of the Father, Son and Holy Spirit: Constructing a Trinitarian worldview. http://www.bible.org/page.asp?page_id=246 Date of access: 04 DES 2004.
- JONAS, P.J. 1997. Sending: kulturele konteks. Wellington: Hugenate-Bybelinstituut.
- JOOSTE, J.P. 1958. Die geskiedenis van die Gereformeerde Kerk in Suid-Afrika, 1959-1959. Potchefstroom: GKSA.
- KELLER, T. 2008. The reason for God: belief in an age of skepticism. London: Hodder & Stoughton.
- KOLLAR, C.A. 1997. Solution-focused pastoral counselling: an effective short-term approach for getting people back on track. Grand Rapids, MI: Zondervan.
- KRAFT, C.H. 1999. Culture, worldview and contextualization. (*In* Winter, R.D. & Hawthorne, S.C., eds. Perspectives on the world Christian movement. Pasadena, CA: William Carey Library. p. 384-391.)
- KRAFT, C.H. 2003. Anthropology for Christian witness. Maryknoll, NY: Orbis.
- KRUGER, L.S. 1956. Waarom is u lid van die Gereformeerde kerk? Benoni: Kruger.
- KRUGER, F. 2009. Zulu Gereformeerdes in die Noorde van Kwazulu Natal: kerk van Christus... of nie? *Woord en Daad*, 49(408):12-15, Winter.
- L'ANGE, G. 2005. The white Africans: from colonization to liberation. Johannesburg: Jonathan Ball.
- LEMMER, M. 1999. First year university student's conception of time and space in physics. Potchefstroom: North West University. (Thesis - D.Phil.).
- LOUW, C. 2001. Boetman en die swanesang van die verligtes. Kaapstad: Human & Rousseau.
- LOUW, L.P. 2005. Religie-onderwys in 'n multi-religieuse bedeling: opvoederpersepsies en realiteite. *Tydskrif vir Christelike Wetenskap*, 41(1):75-91.
- MANSFIELD, P. 2003. A history of the Middle East. London: Penguin.
- MARSHALL, P. & GILBERT, L. 1998. Heaven is not my home: learning to live in God's creation. Nashville: Word.
- MASHAU, T.D. 2008. Following Jesus outside the camp: the missionary legacy of Hugo du Plessis. Kempton Park: ACAD SA.
- MAUTNER, T. 2000. Enlightenment. (*In* Dictionary of philosophy: the language and concepts of philosophy explained. London: Penguin. p. 167-169.)

- MAYER, D. 2007. Impressing God's commands on our Children. (*In* Baehr, T. & Boone, P. The culture-wise family: upholding Christian values in a mass media world. Ventura, CA: Regal. p. 226-234.)
- MCCARTHY, R; OPPEWAL, D; PETERSON, W. & SPYKMAN, G. 1981. Society, state and schools: a case for structural and confessional pluralism. Grand Rapids, MI: Eerdmans
- MCDOWELL, J. 2006. The last Christian generation: the crisis is real, the responsibility is ours. Holiday, FL: Green Key.
- MCGRATH, A. 1992. Bridge- building: communicating Christianity effectively. Leicester: IVP.
- MCGRATH, A.E. 1994. The making of modern German Christology 1750-1990. Grand Rapids: Eerdmans.
- MCGRATH, A. 2001. Christian theology: an introduction. Oxford: Blackwell.
- MCKAY, J.P., HILL, B.D. & BUCKLER, J. 1992. A history of world societies. Boston: Houghton Mifflin.
- MILLER, D.L., MOFFITT, B. & SCOTT, D.A. 2005. The worldview of the kingdom of God. Seattle, WA: YWAM.
- MOHAMMED, O.N. 1999. Muslim-Christian relations: past, present and future. New York: Orbis.
- MOUW, R. & GRIFFIOEN, S. 1993. Pluralisms and Horizons: an essay on Christian public philosophy. Grand Rapids, MI: Eerdmans.
- NAUGLE, D.K. 2002. Worldview: the history of a concept. Grand Rapids, MI: Eerdmans.
- NEWBIGIN, L. 1987. Foolishness to the Greeks: the Gospel and Western culture. London: SPCK.
- NEWBIGIN, L. 1996. The Gospel in a pluralist society. Grand Rapids, MI: Eerdmans.
- NICHOLS, J. 2007. The Reformation. Wheaton, Ill: Crossway.
- NIDA, E. 1968. Religion across cultures: a study in the communication of the Christian faith. New York: Harper & Row.
- OLTHUIS, J.H. 1972. To Prod the "slumbering giant". (*In* To prod the "slumbering giant": crises, commitment, and Christian education. Toronto: Wedge. p. 15-41.)
- OLTHUIS, J.H. 1972a. Towards implementing the vision of Christian education. (*In* To prod the "slumbering giant": crises, commitment, and Christian education. Toronto: Wedge. p. 143-166.)
- OOSTHUIZEN, G.C. 1968. Post-Christianity in Africa. London: Herst & Company.

- OTT, E.S. 1989. The vibrant church: a people building plan for congregational health. Ventura, CA: Regal Books.
- PEARCEY, N. 2004. Total Truth: liberating Christianity from its cultural captivity. Wheaton, IL: Crossway.
- PEETBOOM, A. 1972. Schools are for learning. (*In* To prod the “slumbering giant”: crises, commitment, and Christian education. Toronto: Wedge. p. 119-140.)
- PETERS, T. 2003. Re-imagine! London: Dorling Kidderley.
- PETERSEN, J. 1992. Living proof: sharing the Gospel naturally. Colorado Springs, CO: Navpress.
- PETERSEN, J. 2007. Lifestyle discipleship: a redefinition for today’s culture. Colorado Springs, CO: Navpress.
- PIPER, J. 2004. Let the nations be glad: the supremacy of God in missions. Grand Rapids, MI: Baker Academic.
- PIPER, J. 2008. My search for a single passion to live by. (*In* Don’t waste your life; Volume 1: one single passion. Vereeniging: Christian Art.) [DVD].
- POLLOCK, P. 2001. God’s fast bowler. Vereeniging: Christian Art. 232 p.
- PRETORIUS, J.W.M. 2005. Sociopedagogics as a science. (*In* Pretorius, J.W.M., ed. Sociopedagogics 2000. Pretoria: Van Schaik. p. 1-38.)
- PRETORIUS, J.W.M. 2005. A sociopedagogical perspective on the family. (*In* Pretorius, J.W.M., ed. Sociopedagogics 2000. Pretoria: Van Schaik. p. 40-74.)
- PRETORIUS, J.W.M. 2005. The school in sociopedagogical perspective. (*In* Pretorius, J.W.M., ed. Sociopedagogics 2000. Pretoria: Van Schaik. p. 75-102.)
- PRETORIUS, J.W.M. & LE ROUX, J. 2005. Society in sociopedagogical perspective. (*In* Pretorius, J.W.M., ed. Sociopedagogics 2000. Pretoria: Van Schaik. p. 229-261.)
- RIDDERBOS, H. 1975. Paul: an outline of his theology. Translated by: De Witt, J.H. Grand Rapids, MI: Eerdmans.
- RIDENOUR, F. 1967. How to be a Christian without being religious: the Book of Romans in Living Letters paraphrase combined with illustrated contemporary comment. Ventura, CA: Regal.
- ROSS, J.F. 2009. Struggling to do well: aspects of Scottish missions in the Eastern Cape. *Woord en Daad*, 49(408):9-11, Winter.
- SAUL, J.R. 2009. The collapse of Globalism: and the reinvention of the world. London: Atlantic.

SCHULTZE, Q.J.; ANKER, R.M.; BRATT, J.D.; ROMANOWSKI, W.D.; WORST, J.W. & ZUIDERVAART, L. 1991. Dancing in the dark: youth, popular culture and the electronic media. Grand Rapids, MI: Eerdmans.

SCHULZE, L.F. 1991. Ons glo met die hart. Potchefstroom: E.F.J.S.

SCHUTTE, G. 2005. De Vrije Universiteit en Zuid Afrika, 1880-2005 [deel 2]. Zoetermeer: MEInema.

SNYMAN, G. 1992. Binnegevegte in die GKSA: verskuiwing van 'plausibility structures'? *In die Skriflig*, 26(3):351-367.

SPOELSTRA, B. 1963. Die Doppers in Suid Afrika, 1760-1899. Kaapstad: Nasionale Boekhandel.

SPROUL, R.C. 2000. The consequences of ideas: understanding the concepts that shaped our world. Wheaton, IL: Crossway.

SPYKMAN, G.J. 1992. Reformation theology: a new paradigm for doing dogmatics. Grand Rapids, MI: Eerdmans.

STANLEY, A. 2005. History's rule. (*In* Giglio, L. & Stanley, A. History. Roswell, GA: Passion Conferences.) [DVD].

STEIN, R.H. 2001. Luke. (*In* The New American Commentary. Nashville: Broadman & Holman. Libronix.) [DVD].

STEYN, H.C.; LUBBE, G.J.A.; KRUGER, J.S. & CLASQUIN, M. 2007. Religion Studies (OBE for FET), Grade 12: teachers guide. Cape Town: NASOU.

STOTT, J. 2007. The living church. Nottingham: IVP.

THOMSETT, M.C. 1990. A treasury of business quotations. New York: Ballantine.

THORNTON, R. 1988. Culture: a contemporary definition. (*In* Boonzaaier, E. & Sharp, J., eds. South African Keywords: the uses and abuses of political concepts. Cape Town: Phillip. p. 17-28).

TOFFLER, A. 1970. Future Shock. London: Pan.

TRIGGER, B.G. 2003. Understanding early civilizations: a comparative study. Cambridge: Cambridge University Press.

VAN BRUMMELEN, H. 1988. Walking with God in the classroom. Burlington: Welsch.

VAN DER VYVER, G.C.P. 1969. My erfenis is vir my mooi: gedenkboek by die eeufees van die Teologiese Skool van die Gereformeerde Kerk in Suid-Afrik en van die Potchefstroomse Universiteit vir Christelike Hoër Onderwys. Potchefstroom: Kalvyn Jubileum Boekefonds.

- VAN DER WALT, B.J. 1995. Die hand in eie boesem: `n besinning oor Afrikaneridentiteit. Potchefstroom: IRS.
- VAN DER WALT, B.J. 1994. The liberating message: a Christian worldview for Africa. Potchefstroom: IRS.
- VAN DER WALT, B.J. 1999a. Visie op die werklikheid: die bevrydende krag van `n Christelike lewensbeskouing en filosofie. Potchefstroom: IRS.
- VAN DER WALT, B.J. 1999b. Kultuur, lewensvisie en ontwikkeling: `n ontmaskering van die gode van onderontwikkelde Afrika en die oorontwikkelde Weste. Potchefstroom: IRS.
- VAN DER WALT, B.J. 1999c. Naby God: Christen en kerk op die drumpel van spiritualiteit. Potchefstroom: IRS.
- VAN DER WALT, B.J. 2001. What does it mean to be Reformed? *In die Skriflig*, 35(2):299-316.
- VAN DER WALT, B.J. 2001a. Transformed by the renewing of your mind: shaping a Biblical worldview and a Christian perspective on Scholarship. Potchefstroom: ICCA.
- VAN DER WALT, B.J. 2003. Understanding and rebuilding Africa: from desperation today to expectation for tomorrow. Potchefstroom: ICCA.
- VAN DER WALT, B.J. 2004. Sekularisme, die Gees van ons tyd: `n tipering 2. *Tydskrif vir Christelike wetenskap*, 93-113, 3de & 4de kwartaal.
- VAN DER WALT, B.J. 2005. Godsdienverskeidenheid, onverdraagsaamheid en vryheid (1). *In die Skriflig*, 39(1):53-79.
- VAN DER WALT, B.J. 2007. Transforming power: challenging contemporary secular society. Potchefstroom: ICCA.
- VAN DER WALT, B.J. 2008. The eye is the lamp of the body: worldviews and their impact. Potchefstroom: ICCA.
- VAN DER WALT, T. 1962. Die Koninkryk van God – Naby. Eksegetiese verkennings van die toekomspektief van Jesus Christus volgens die getuienis van die sinoptiese Evangelies. Potchefstroom: PU for CHE. (Thesis – PH. D).
- VAN DER WALT, T. 2006. Die Messias het gekom! Potchefstroom: Potchefstroom Teologiese Publikasies.
- VAN DYK, J. 1990. The practice of teaching Christianly. (*In* Fowler, S. ed. Christian schooling: education for freedom. Potchefstroom: PU for CHE. p. 155-168.)
- VAN EDEN, E. 2006. Die “stem van Potchefstroom” in die Samelewing. (*In* E.S. van Eden, ed. *In U Lig: die PU vir CHO, van selfstandigwording tot samesmelting (1951-2004)*, Potchefstroom: Noordwes-Universiteit. p 485-522.)
-

- VAN WYK, J.H. 1998. Etiek in eenvoud: gesprekke oor morele vraagstukke. Potchefstroom: Potchefstroom Teologiese Publikasies.
- VAN WYK, J.H. 2005. Die Gereformeerde wees van die Gereformeerde kerke in Suid-Afrika. *In die Skriflig*, 39(1):175-192.
- VAN ZYL, L. 2007. Die ontwikkelingsfases van jou kind. Wellington: Lux Verbi. 96 p.
- VAN ZYL SLABBERT, F. 2006. Duskant die Geskiedenis: 'n persoonlike terugblik op die politieke oorgang in Suid-Afrika. Kaapstad: Tafelberg.
- VENTER, J.J. 1999. H.F. Verwoerd: foundational aspects of his thought. *Koers*, 64(4):415-442.
- VENTER, H.V. 2004. Die begeleiding van gesinne in die plaaslike kerk binne die konteks van die postmodernisme: 'n prakties-teologiese benadering. Potchefstroom: NWU (Dissertation - M.Th.)
- VOLLENHOVEN, D.H.Th. 2005. The problem-historical method and history of philosophy. Ed. by Brill, K.A. Transl. by De Kievit, J., Francke, S., Friesen, G. & Sweetman, R. Amstelveen: De Zaak Haes.
- VORSTER, J.M. 1999. 'n Waarskynlike bedieningsmilieu vir die GKSA in die dekades na 2000. *In die Skriflig*, 33(1):99-119.
- VORSTER, J.M. 2003. An introduction to Reformed church polity. Potchefstroom: Potchefstroom Teologiese Publikasies.
- VORSTER, J.M. 2004. Ethical perspectives on human rights. Potchefstroom: Potchefstroom Teologiese Publikasies.
- VORSTER, N. 2004. Die kerk en openbare beleidsvorming - 'n praktiese voorstel vir gereformeerde getuienis. *In die Skriflig*, 38(3):517-545.
- VOLF, M & GUNDRY-VOLF, J.M. 1997. A Spacious heart: essays on identity and belonging. Harrisburg, PA: Trinity.
- VRIEND, J. 1972. No neutral ground: why I'm committed to Christian education. (*In* To prod the "slumbering giant": crises, commitment, and Christian education. Toronto: Wedge. p. 1-14.)
- WALKER, W. 1992. A History of the Christian Church. Edinburgh: T&T Clark.
- WALLIS, J. 2005. God's politics: why the American right gets it wrong and the left doesn't get it. Oxford: Lion.
- WARREN, R. 2002. The purpose driven life: what on earth am I here for? Grand Rapids, MI: Zondervan.

WILKINSON, B.H. 2001. The stages of spiritual growth: part one. Kemptonpark: World Teach.

WOLTERS, A.M. 2005. Creation regained: biblical basics for a Reformational worldview. Grand Rapids, MI: Eerdmans.

ZASTROW, C.H. & KIRST-ASHMAN, K.K. 2004. Understanding human behavior and the social context. 6th Edition. Belmont, CA: Thomson.

ZODHIATES, S. 2000 (c1992). The complete word study dictionary: New Testament. Chattanooga, TN: AMG. Libronix. [DVD].