

# Megatrends & The Nature of the Gospel

Dennis  
Peacocke

PEOPLE CONFLICT IDEOLOGY TECHNOLOGY  
VICTORY SOCIALISM STEWARDSHIP  
COVENANT NATIONS SALT  
OFFENSE  
CHURCH  
GOD  
ISLAM  
END  
TERRORISM  
LIFE  
JESUS  
HEALTH  
CARE  
MORAL  
LOVE BUSINESS CULTURE  
AUTHENTICITY YOU COMMUNITY HISTORY  
LIGHT KINGDOM FINANCE  
RESOURCES PERSECUTION  
PAGANISM TRENDS BATTLEFIELD  
CITIES RELIGION SALVATION CALVARY  
SCRIPTURE ETERNITY HOLY SPIRIT  
SOCIETY WITNESS ENEMY REVELATION  
MATERIALISM WORLD TRUTH  
IDENTITY REDEMPTION  
JUSTICE EARTH GENERATIONS  
PROPHECY EDUCATION TRAINING MEDIA  
GLOBALIZATION  
RESOLUTION WITNESS RIGHTEOUSNESS  
ATTITUDE CORRUPTION UNDERSTANDING  
VISION FAMILY RELATIVE GOSPEL  
AUTHORITY  
AGENDA DEATH ISSUES COMMISSION  
POSITION ABSOLUTE OPPRESSION REBELLION





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## GoStrategic (Formerly Strategic Christian Services)

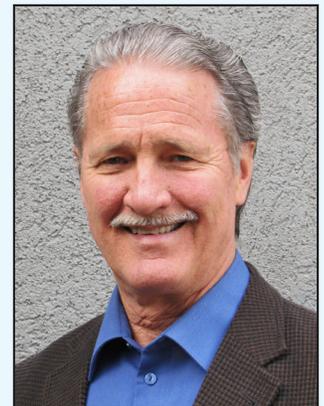
Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: [www.gostrategic.org](http://www.gostrategic.org)

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A former business owner, Dennis Peacocke is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and eleven grandchildren.





## Teaching One by Dennis Peacocke

- I. Introduction—Matthew 24:3-14
  - A. We must examine the nature of the gospel itself.
  - B. We must examine how we stand relative to the nature of that gospel.
  
- II. The gospel of the Kingdom vs. the gospel of salvation
  - A. Many times, when the gospel has been preached, it has been incomplete.
    1. The gospel of the Kingdom is a holistic gospel.  
\* Nutrition \* Economics \* Culture \* Politics
    2. “Honey, I shrunk the gospel!”
      - a. We’ve postponed community.
      - b. We’ve redefined scripture (Except a man be born again, he cannot go to heaven).
      - c. We’ve made it about the “here-after” instead of the “here-and-now.”
    3. The gospel of the Kingdom is the recognition that eternity has invaded this space-time world.
      - a. He has given us the tools: the Word, the Holy Spirit, community.
      - b. He settled things at Calvary.
    4. We have a mob at the front door when God wants a mob around the throne!
    5. We’ve received the gospel—but not enough to become a witness.
  - B. God has two ways of bringing His people into alignment.
    1. Revelation
    2. Persecution
  
- III. How do we live our lives?
  - A. How does daily life relate to my eternal assignment?
  - B. Everyone is called to be a hero or heroine.
  - C. This will change your life!
    1. You will be persecuted—both by the world and by Christians.
    2. You will live differently.
    3. You will see the world differently.
  - D. There is no conflict in heaven—the conflict is here.
    1. We’re trying to get off the earth, and He is trying to get on!

2. Every believer is created to make a difference. We are in a battle—and we were created to make a difference on the battlefield.
- IV. In order to serve God effectively, we must proceed out from a secure identity and skill base/threefold cord (Ecc. 4:12).
- A. A clear God-set identity.
    1. Our revelation (illumination in God) is our identity.
    2. What God has revealed to me are my “marching orders” and my identity.
    3. When you get in a fight, you will revert to that in which you have been trained.
  - B. A growing set of relational skills.
  - C. A growing set of stewardship skills.

## Teaching Two by Dennis Peacocke

- I. Looking at our spiritual roots in light of today's culture.
  - A. We do not hold the biblical tradition we used to hold.
  - B. The New Testament church was built on the Old Testament!
  - C. We now ask permission for what should be ours in declaration.
  
- II. Why are Christians guilty of apostasy?
  - A. A misunderstanding of heaven.
  - B. A misunderstanding of the Kingdom.
  - C. A misunderstanding of salvation.
  
- III. The gospel of the Kingdom is a secret weapon in this generation.
  - A. It's new to many.
  - B. It's for the "here-and-now."
  - C. The third world is currently most receptive to the gospel of the Kingdom.
  - D. This is called an opportunity!
  
- IV. The gospel of the Kingdom perspective of the end times and the now.
  - A. The truth about the wheat and the tares.
  - B. The rapture.
  - C. Those who pursue this doctrine will have an increase in spiritual warfare.
    1. If your Christianity is based on "being blessed," as in lack of resistance, anything where the resistance increases is going to be viewed as heretical.
    2. The "stinger" may well be that our Christianity is often based upon self-centeredness.
  
- V. The nature of this gospel of the Kingdom.
  - A. A gospel of engaging the world—not protecting ourselves from it.
    1. We need to reverse our inward attitude from defense to offense.
    2. Christ demonstrated what a single life on the offense could do.
    3. We need Christians to change the systems: healthcare, education, finance, etc.

- B. To know and love God is to set our hearts to serve His will for His creation (Mt. 6:10).
  - 1. Do you love the nations as much as Christ does?
  - 2. The power of the Kingdom witness is that you cannot be separated from what you believe (authenticity).
  - 3. Are we looking to Jesus to be certain things so we do not have to be them?
  - 4. Testing—learning how to hold onto, and operate in, the revelation God has given you.
- C. God's Word teaches us that we will all be judged in terms of how we responded to His work in:
  - 1. Cities: Mt. 11:20-21
  - 2. Nations: Mt. 25:31-46
  - 3. Generations: Acts 13:36; Mt. 12:41-42
  - 4. Tribes: Mt. 19:28

## VI. Conclusion

- A. Truth works. Sin doesn't.
- B. We are to be about laying up a resource base for our children and grandchildren and encouraging them to run into the world (rather than run from it).
- C. We must build a redeemed community.

## Teaching Three by Dennis Peacocke

- I. The end of ideology.
 

“You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under the feet of men.” (Mt. 5:13)

  - A. Jesus contextualizes our light as a city!
  - B. Believers are to “salt the earth,” meaning the earth and its people, and to carefully guard against becoming tasteless, that is, failing to act as a preservative-additive that spices up their lives. Religiosity doesn’t bring added taste; it takes away the zest for life!
  - C. We are also warned against the consequences of losing our salt and that is to be “thrown out and trampled under foot by men.”
  
- II. We do not understand the corporiety of God’s community.
  - A. We need to move from me to › us and from mine to ours (Acts 2:42-47).
  - B. We are not advocating socialism, but we are talking about a level of community.
  
- III. God has commissioned the church to walk side by side with where the kingdom of this world is.
  - A. We do this to manifest our salt and light.
  - B. The world needs a model for how to resolve its problems.
  - C. We projected on Jesus that He would do by Himself all that He commissioned us to do with Him!
  - D. When we have fulfilled the commission we were given—then the end will come (Matt. 13:30).
  
- IV. God is committed to His vision—not ours.
  - A. Our personal agendas: As we die to self, we receive His life.
    1. This salvation package is death to ourselves.
    2. Marriage involves a certain amount of death, and we are married to the community of Christ.
  - B. Our Western cultural agenda; the influence of the West; passing onto others both our technology and our moral corruption.
    1. We have the greatest amount of exports of culture.

2. The materialism, abortion, media, rebellion, etc, that we export to the other cultures of the world is perceived as the product of Christianity.
  - C. Our national heritage: The United States is a unique nation.
    1. We were created to be the first melting pot of cultures.
    2. We have a Judeo-Christian foundation.
  - D. The matching of agenda and affection: We must love the world as God loves the world.
    1. This love pushes us towards community.
    2. We must go into the world as He went into the world (Jn. 20:21).
- V. We must correct our position towards the world.
- A. First, we must humble ourselves and ask forgiveness for not showing them what we were supposed to show them.
  - B. We must take care of the “family” business not yet dealt with within the church.
  - C. We must then walk with the world, as Christ intended, and show them what things look like in our community (salt and light!).

## Teaching Four by Carl Ellis, Jr.

### I. Introduction

#### A. The Christian consensus

1. We all lament the fact that it no longer exists in our culture.
2. Looking at this issue strictly from an African-American perspective, I can say good riddance to the Christian consensus. Why?
  - a. During the days of the Christian consensus, African-Americans suffered the oppression of segregation.
  - b. Today, without the Christian consensus, life is much better for most African-Americans.



#### B. We often forget that all things degenerate

*Christianity tends to degenerate to Christianity-ism*

1. Christianity v. Christianity-ism
  - a. Christianity: an accurate application of the biblical gospel in a particular cultural context.
  - b. Christianity-ism: cultural paganism expressed in the language of Christianity
2. Types of Christianity-ism
  - a. Absolute: It looks like Christianity-ism regardless of the cultural perspective
  - b. Relative: It looks like Christianity from one cultural perspective but like Christianity-ism from another.  
*E.g., the reduced gospel presented as the "full gospel."*
3. If the church fails to continually renew its prophetic voice in the culture:
  - a. Relative Christianity-ism will be the primary result.
  - b. Absolute Christianity-ism will be the ultimate result.
4. Christianity-ism is incapable of being prophetic in the culture.  
*What does this say about the failure of American Christianity to have a prophetic voice in our culture?*
5. Cultural evils we fail to prophetically address will come back to haunt us.

6. When the next generation writes the history books, the church will be tagged as having endorsed or sponsored these unaddressed cultural evils.
7. When movements arise to address these cultural evils, they will seek to destroy the perceived foundations of those cultural evils, i.e., Christian values.
8. Satan wants to destroy Christianity.
  - a. He never appears as Satan himself.
  - b. He always appears in disguise.
  - c. One of Satan's hiding places is in legitimate movements against cultural evils.

*He has a hidden anti-Christian agenda.*
  - d. We must deny Satan's hiding places by perpetually renewing our prophetic voice in the culture.

*We must force Satan into the open as Satan himself.*

### II. Things to remember

- A. Islam is a system, but Muslims are people.
- B. Even if we despise the system, we must love the people.

### III. Two major characteristics of Islam

- A. "Ummah" —The binding sense of community
- B. "Sunnah"

*Adherence to the sayings and doings of Muhammad as the basis for community.*

1. Primarily derived from the "Hadith."
2. A Muslim lives 10% by Qur-an and 90% by "Sunnah."

### IV. Five assumptions held by Muslims

- A. They see man as the highest of God's creations, but not in God's image.
- B. Man cannot be sure of his eternal destiny.

*Therefore, we must work to improve our chances of entering paradise.*

- C. They feel that they do not need a savior because they are not "sinners" (in the Christian sense).

*Salvation comes through good works according to the teaching of the Qur-an, not through a personal relationship with God.*

- D. They believe their ideology is a restatement of Allah's will for man.

*Therefore Islam should permeate all of society.*

- E. Islam is founded on "Shari-ah" (Islamic law).

V. Islamic policies towards Christians

*Resolutions of the 1974 International Conference of Islamic Organizations held in Mecca*

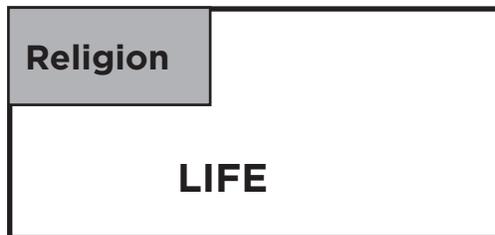
- A. Muslim organizations should set up a center to resist missionary activities.
- B. Islamic radio and TV stations should be established.
- C. All Christian activities in Muslim countries... should be stopped.  
*Hospitals, schools, orphanages, universities, etc. should be controlled by Muslims.*
- D. All Christian literature should be banned in Muslim countries.
- E. The economic strength of the Muslim world should be utilized so that no financial support is given to any country whose missionary activities are carried on against Islam.

VI. Five responses of Christian minorities to Muslim oppression

- A. Accept their “dhimmi” status
- B. Convert to Islam
- C. Immigrate to the West
- D. Engage in Conflict  
*E.g., Sudan and Nigeria*
- E. Creation of a Christian state  
*E.g., Lebanon with the Maronites*

VII. Life v. religion

- A. Current Western Christian culture views “religion as a subset of life.”



- B. The Muslim view is that “life is a subset of religion.”



### VIII. Today's Islamic extremists: Their actions and ideologies

- A. They boycott the existing institutions in society and establish parallel institutions.
  - 1. Especially in the crucial areas of health, education, and welfare.
  - 2. For example: Hezbollah in Lebanon and Hamas in Palestine have developed their own network of clinics, hospitals, schools, colleges, and banks.
    - a. They usually provide excellent, cheap, and efficient service to the community.
    - b. Thus they win the battle for the hearts and minds of the people.
    - c. Certain groups enjoy the patronage of states like Iran for these activities.  
*In many cases they raise the money from individuals, who pay "zakat" to such organizations.*
  - 3. They establish a parallel state alongside the "infidel" state by usurping many of its functions, even in the Muslim world.
    - a. Usually, such welfare programs are restricted to Muslims.
    - b. Thus Christians and other non-Muslims have to convert in order to qualify.
- B. How they view authority.
  - 1. Islam is as much a government as a religion.  
*Therefore, all spheres of life must be under the authority of Allah.*
  - 2. For them, any government that is not guided by Shari-ah "Islamic law" is judged as illegitimate.
    - a. Therefore, it must be overthrown by any means necessary.  
*Ranging from "people power" to terrorism.*
    - b. This is why the Shah of Iran was removed from power in 1979.
    - c. This is why Egyptian President Sadat was assassinated in 1981.
      - (1) Sadat's assassins stated that the Camp David Agreement was a surrender to Israel.
      - (2) According to them, he had left Islam.
      - (3) Therefore, he had to be executed since the penalty for apostasy is death.
    - d. This is why the Taliban seized control of Afghanistan in 1996.
  - 3. They see Muslim governments which cooperate with the West as un-Islamic, corrupt, oppressive, and subservient to the "infidel imperialists," especially America.

- a. Thus, they have no right to rule Muslims.
  - b. For them, authority over Muslims is the exclusive prerogative of faithful Muslim believers.
- C. They view Western geopolitical and economic interests as new “crusades” against them.
- 1. Saddam Hussein, Colonel Gaddafi, and other leaders have used their interpretations of shari-ah (Islamic law) to whip up anti-Western and anti-Christian feelings in their respective countries.
  - 2. The same resentment is felt towards the so-called neo-colonialism by the “Christian” West.
  - 3. Dr. Dudley Woodberry sees the growing “sense of trauma” felt in many Muslim countries as a source of the current Muslim resurgence. They are experiencing:
    - a. “The frustration and humiliation of years under colonialism.”  
*This was a particularly difficult experience for Sunnis (the majority of Muslims) because they had never developed a theology of suffering.*
    - b. “The search for identity... a legacy of colonialism.”  
*Many different people were united politically under the colonial powers.*
    - c. “The advance of Western ‘Christian’ secularism in the world at large.”  
This anti-Western feeling has serious repercussions for the indigenous Christians in Muslim countries.
      - (1) Their Muslim countrymen assume them to be pro-Western.
      - (2) Therefore, they are regarded as traitors and subversives.
      - (3) Hence, the Church in some Muslim countries continuously has suffered backlashes from the Gulf War, the Bosnian Conflict, and the “War on Terrorism.”

IX. Islamic terrorists

- A. Why are they mad at us?
  - 1. Islam is in the midst of a great resurgence.
  - 2. This resurgence has revealed serious fractures in the global Islamic community.  
*Islamic unity is in on the verge of permanent damage.*
  - 3. These fractures are defined by the ideologies of various Islamic resistance movements.
  - 4. Most of these movements are fighting the power and influence of the un-Islamic West.

5. Thus, the “infidel” West is seen as:
  - a. Hindering their plans for a global application of Shri-ah (Islamic law).
  - b. Causing the fragmentation of the Islamic community.

B. What is their ideology?

1. The Islamic fundamentalists adhere to a strict application of shari-ah.
2. To them, any non-Islamic influence must be eliminated at all cost.  
*Especially if it threatens Islam.*
3. The power and influence of the West is seen as a serious threat to Islam.
4. Therefore:
  - a. Jihad is called for against the secular/Christian West.
  - b. It is the duty of every Muslim to “*strike with the vengeance of Allah deep into the heart of the infidel.*”

C. What are their targets?

1. America is seen as the pillar of the “decadent” West.
2. The power of America is its economy.
3. The strength of the American economy is:
  - a. The power of its financial system.
  - b. The vitality of its global trade.
4. The very symbol of Western and American world dominance was the *World Trade Center*.
5. Therefore:
  - a. This was the hub of the anti-Islamic influence of “decadent Western globalization.”
  - b. This was the “sweet spot” for a terrorist strike.

X. Righteousness and unrighteousness

A. Righteousness: A relational and covenantal term.

*Definition: To do right by the other party in the covenant*

1. God always does right by us.
2. Therefore we are to do right by Him.

B. Unrighteousness: A failure to do right by the other party in the covenant.

C. Unrighteousness has four dimensions.

1. Ungodliness

*When a person sins and suffers his or her own consequences.*

2. Oppression

a. When a person sins and forces others to suffer the consequences.

b. When a person tries to force his or her sin on others.

3. Individual

*Face-to-face intentional sin.*

4. Institutional

a. Sin that is woven into the structure and social fabric of society.

b. Sin that does not need the intention or the consciousness of the individual to have its effects on its victims.

D. The window of unrighteousness

	INDIVIDUAL	INSTITUTIONAL
UNGODLINESS		
OPPRESSION		

E. The window of righteousness

	PERSONAL	SOCIAL
GODLINESS		
JUSTICE		

F. Righteousness also has four dimensions.

1. Godliness

a. Doing right by God.

b. Devotion and piety.

- 2. Justice
  - a. Doing right by your fellow human beings.
  - b. Liberation and empowerment.

*The Jubilee principle—Leviticus 25:10-17.*

- 3. Personal
  - Doing right on a one-on-one basis.*

- 4. Social
  - Doing right corporately as a society.*

G. We in the Bible-believing community have tended to focus on the upper left-hand panes of both windows.

**The window of unrighteousness**

	INDIVIDUAL	INSTITUTIONAL
UNGODLINESS		
OPPRESSION		

**The window of righteousness**

	PERSONAL	SOCIAL
GODLINESS		
JUSTICE		

- 1. Partly because of our almost exclusive focus on private salvation.
- 2. Partly because our theology was derived from a dominant cultural perspective.
- 3. If the whole *Window of Righteousness* is the gospel, then we have neglected 75% of it.
- 4. If the whole *Window of Unrighteousness* is the Great Commission, then we have neglected 75% of it.

## Teaching Five by Dennis Peacocke

- I. The true essence of Christianity is a love for the Father that compels you to see His glory shown through His Kingdom and His church.
  
- II. Christ is a liberator.
  - A. How can you be liberated and not have a passion to release those who aren't?
  - B. We have a self-centered Christianity versus an other-centered Christianity.
  - C. Love is centered in the other. How can you love Him that you don't see when you don't love those you do see (1 John 4:20).
  
- III. State of Western culture: We are vulnerable where we've been disobedient to the gospel.
  - A. We need to get the real issues on the table.
    1. Racism.
    2. Feminism.
    3. The media: Western capitalism places profit above community.
    4. See chart on page 21: "Historic Values of Western Judeo-Christianity and their Modern Attacking Counterparts."
  - B. Let us review the last lesson's issues.
    1. We looked at Christ's admonition to live as "salt and light" (Matt. 5:13-16).
      - a. We saw our responsibility to salt out culture.
      - b. We saw the sanctions for not doing so.
    2. We are under judgment.
      - a. We must recognize that God is ultimately behind our oppressors since they will "correct us" through persecution
      - b. Let us look at other examples in other parts of the world that are currently in "the tribulation" now!
  
- IV. Recent resources for addressing these issues are:
  - A. Three books I used in preparing for this conference:
 

*Jihad v. McWorld* by Benjamin R. Barber; *The Clash of Civilizations and the Remaking of the World Order* by Samuel Huntington; and *The Death of the West* by Pat Buchanan.

B. Quoted from Samuel Huntington:

*Unless we hate what we are not, we cannot love what we are. These are the old truths we are painfully rediscovering after a century and more of sentimental cant.*

*The central theme of this book is that culture and cultural identities, which at the broadest level are civilization identities, are shaping the patterns of cohesion, disintegration, and conflict in the post-Cold War world. The five parts of this book elaborate corollaries to this main proposition.*

*Part I: For the first time in history, global politics is both multipolar and multicivilizational; modernization is distinct from Westernization and is producing neither a universal civilization in any meaningful sense nor the Westernization of non-Western societies.*

*Part II: ...the West is declining in relative influence; Islam is exploding demographically with destabilizing consequences for Muslim countries and their neighbors and non-Western civilizations generally are reaffirming the value of their own cultures.*

*Part III: A civilization-based world order is emerging...and countries group themselves around the lead or core states of their civilization.*

*Part IV: The West's universalist pretensions increasingly bring it into conflict with other civilizations, most seriously with Islam and China...*

*Part V: The survival of the West depends on Americans reaffirming their Western identity and Westerners accepting their civilization...universal and uniting to renew and preserve it against challenges from non-Western societies...*

*...for the first time in history, global politics has become multicivilizational...In the late 1980s the communist world collapsed, and the Cold War international system became history. In the post-Cold War world, the most important distinctions among peoples are not ideological, political, or economic. They are cultural...Who are we?...People define themselves in terms of ancestry, religion, language, history, values, customs, and institutions...We know who we are only when we know who we are not and often only when we know whom we are against. Nation states remain the principal actors in world affairs...The most important groupings of states are no longer the three blocs of the Cold War but rather the world's seven or eight major civilizations (Map 1.3)...*

C. Quoted from James Kurth in Pat Buchanan's book:

*The real clash of civilizations will not be between the West and one or more of the Rest. It will be between the West and the Post-West within the West itself. This clash has already taken place within the brain of Western civilization, the American intellectual class. It is now spreading from that brain to the body politic.*

**The Historic Values of Western Judeo-Christianity  
and Their Modern Attacking Counterparts**

**The Historic Values**

1. The Old and New Testaments embody God's truths and principles, which when understood and obeyed, bring true freedom, life, and prosperity to all who live under them both personally and socially.
2. The nuclear family is the centering-point of a healthy culture and the place where love, honor, discipline, covenant, and prosperity are formed.
3. While God loves diversity of sexes, ethnic groups, languages and cultures, since He created them all, He nevertheless has established general roles and specific purposes and destinies for them.
4. "Freedom" is found in obeying God and His truths, because only God is fully free and fully authentic and can, therefore, define them.
5. God is the ultimate creator and "scientist" and the knowledge He releases to us is to be used to glorify Him by empowering mankind morally, economically, creatively, and spiritually.
6. God's role in history has been creative, redemptive, corrective, and progressively liberating.
7. Mankind's common Creator has declared how He wants people to live and think and has established a "Kingdom" culture all cultures are to seek in the midst of their God-given diversity.

**The Modern False Counterparts**

1. Historic Christianity and the Jewish faith which holds to the Old Testament "promises," have enslaved mankind with racism, sexism, materialism, and moral and psychological bondages which true freedom demands must be broken and guaranteed.
2. The "family" is a fluid set of relationships defined by preference and mutual happiness, and the most important values formation takes place in extended community, peer relationships, and the public education provided by state teachers and experts.
3. Sexual distinctions usually create sexism and oppression, and must thereof be removed, as do authoritarian views of "absolute values" mandated upon any person, race, or culture which likewise leads to racism, colonialism, and bondage.
4. Freedom and authenticity is found in resisting Christian cultural norms, and the fear-based conformity of the masses.
5. Technology testifies to man's ingenuity through the scientific method and pressures of the free market, and should be used to make life easier; employ us; entertain us; and help create more capital, consumers, and higher standards of living.
6. The "Christian-God's" role in history has been repressive morally, artistically, intellectually, scientifically, ethnically, and economically, and must be exposed and therefore excised from culture.
7. Multi-culturalism (the equal value of all cultures, and polytheism (there are many ways to God), represent humanities common goodness and value, whereas all other forms of exclusive religion and culture feed racism, sexism, homophobia, war, and self-justifying exploitation.

- V. This current historical opportunity gives Jesus Christ a chance to be exalted if the church will take its role in this conflict.
  - A. God is in His people—His Body (Psalm 82:1).
  - B. He is waiting for the Body to move and express and do His will!
  - C. If the church does not respond—the political parties do not have the spiritual capital to renew Western civilization.
  - D. We know that He wins—but what are you going to do to contribute to that victory?
    - 1. Will we have to apologize to Christ for selfishness and disobedience?
    - 2. Will we be able to hear Him say, “Well done, good and faithful servant. Enter into the joy of the Lord”?