

## I. Set up

A. In Exodus 19 Moses is acting as a go between between God and the people. The Jews have crossed the Red Sea and are in the Sinai desert. Moses has gone ahead of them, climbed a mountain and met with God, and been told to go back and tell the people and say: **I brought you out of Egypt – “carried you on eagles’ wings.” Now, if you obey me and keep my covenant, you will be my treasured possession.**

B. The people said “great. We will do everything the Lord has said.” So Moses went back and told God, who said, **I’m going to come to you in a dense cloud, and let the people hear me speaking with you so they will know to trust you. Tell the people to get ready – they are to pray and consecrate themselves for 2 days. They need to know that they cannot come onto the mountain when I meet with you or they will die.**

C. Exodus 19:16 they says: **On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently.**

D. You can imagine their terror. God’s majesty is terrifying. So what happens next? The last verse in Exodus 19 says, **So Moses went down to the people and told them.**

E. Please stand and read with me – the message Moses delivered to the people.

## II. Ex. 20:1-17: The People:

A. **And God spoke all these words:**

B. <sup>2</sup>**“I am the Lord your God, who brought you out of Egypt, out of the land of slavery.**

C. <sup>3</sup>**“You shall have no other gods before me.**

D. <sup>4</sup>**“You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. <sup>5</sup>You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, <sup>6</sup>but showing love to a thousand generations of those who love me and keep my commandments.**

E. <sup>7</sup>**“You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.**

F. <sup>8</sup>**“Remember the Sabbath day by keeping it holy. <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. <sup>11</sup>For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy.**

G. <sup>12</sup>**“Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.**

H. <sup>13</sup>**“You shall not murder.**

- I.       <sup>14</sup> **“You shall not commit adultery.**
- J.       <sup>15</sup> **“You shall not steal.**
- K.       <sup>16</sup> **“You shall not give false testimony against your neighbor.**
- L.       <sup>17</sup> **“You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”**
- M.       Leader: The chapter ends with Moses writing: **When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear and they stayed at a distance.** You may be seated.

III. We live in a WEIRD world. I'm not talking about odd – although there is some of that. I am using the term as it was coined by Joseph Henrich, a Harvard professor.<sup>1</sup> He was arguing that our world is Western Educated Industrialized Rich and Democratic.

A. Some now claim it is actually WEIRDER than that, with the last E – Ex-Christians and the R meaning Romantic – not as in Hallmark movies but as in the 18<sup>th</sup> century European movement that elevated feelings.

B. I think there is something to this suggestion – and I think it provides a great launching point for the first of two sermons on Ex 20 and the Ten Commandments.

C. I'd like to try to help you understand this moment – this WEIRD even WEIRDER moment - in light of Exodus 20. I want to remind you of where we've been so you can better understand where we are so you can better understand how much pivots around the idea of a universal, moral law.

IV. Review

A. We spent the fall moving through Exodus, pausing when we got to chapter 19 to do a four-week Advent series. I was planning to spend today reviewing Exodus 1-19 to set up the second half of the book. But I decided what we really needed was a wider-angle lens – that we didn't need to look at Exodus 1-19 to understand Exodus 20, we need to look at Exodus 20 to understand everything that is going on – and in some cases, going wrong.

B. We need to understand that there are universal, moral laws that are every bit as real as physical laws, just not as immediate. They are as real as gravity, it just takes us longer to hit the ground, so they're possible to ignore for a while – years even. Perhaps decades. But eventually the consequences of telling a lie or stealing or committing adultery or worshipping the wrong thing – play out.

C. Which is why God giving them to his people is such a big deal. Rightly understood the Law of God is not a mean, limiting, restrictive, capricious set of Do Nots designed to rob us of fun, but a map to show us how to live a life that works.

V. We will be in Exodus 20 for two weeks – today my goal is to help you see the water you are swimming in just a little better. To help you see where we have been and where we stand.

A. My focus is on the West. I already mentioned the WEIRD world idea. Let me remind you that West refers to those cultures that emerged out of the intersection of the Jews and Christians with the Greeks and Romans;<sup>2</sup> and which are marked by: human rights, rule of law, reason, science, capitalism and democracy.

B. The West has been profoundly shaped by Ten Commandments – there is more than just the Ten Commandments, but not less.

C. Let me note that we must not confuse Western Civilization with the Kingdom of God. We should not think that the West has gotten everything right. It has not.

1. Some of you are about to start hyperventilating. “The West! The West! He's going to defend the West? Are you kidding me?”<sup>3</sup> To you, Western Civ is all about dead white guys, oppressive colonialism, and power plays.<sup>4</sup>

2. This sermon is not a defense of the idea and ideals of Western Civ.<sup>5</sup> I think it gets a number of things right. But it gets things wrong. I'm not advocating for the West, I'm trying to help you see it more objectively, because it is the water we've been swimming in.

D. Let me also note that this is not a “The Sky-is-Falling” message. It might be. I don’t know. There is a lot of crazy out there. And it’s not lost on me that a different group of people now want to talk to me about how it’s about to end.

1. I’ve been a pastor for 35 years. It’s not uncommon for someone to send me a note saying, “according to this book or this podcast on some new interpretation of Ezekiel 11 that talks about blue moons or whatever, the world will end on Tuesday.” And they want to know if I will be preaching on it. And I say:

a) Thanks for the heads up. I suspect you are wrong. I’m not preaching on it. But I’m willing to talk about this – when did you say it was ending? Tuesday? OK, I am glad to meet on Wednesday or later.

b) In the meantime, let me: 1) encourage you to focus on Jesus not this; and 2) let me remind you that if you are in Christ, worrying about your ultimate future is not something you do to do.

(1) We will meet God and stand before him. Everyone of us. The End of the World has been over prescribed for a long time. People being alert to their own mortality has not.

(2) I’m glad to meet after the day you think Jesus will return to talk about that, but what I want to focus on is your relationship with Christ and helping you see that “you can move past some of the anxiety that comes with a small view of God – for instance, with a view that thinks everything depends on the next election.”

2. Let me note, I have had those conversations for thirty years. It’s not lost on me that it is a different group of people who want to talk to me about the end of the world.

a) They are not talking about blue moons and Ezekiel 11, they want to talk about AI or Taiwan or whatever.

b) And I generally stay in my lane and say, “Yeah. It seems a bit precarious. I cannot keep up.” And then move into my pastor lane and say, “What is clear is that this world and everyone in it, are broken. And my hope is in Jesus, who will win. We do not need to be anxious.

VI. OK, well... if I had all the time I wanted, I’d slow walk you through 1,000 years of Greek philosophy. But I don’t, so I’m simply going to say:

A. Most discussions of the West start 3,000 years ago with Socrates, Plato, Aristotle and their counterparts – those who tried to build life on reason – and the Romans who followed.<sup>6</sup>

B. These two then add in the Jews and Christians, which is where our focus really begins.

1. This book starts with the Old Testament – also called the First Covenant and the Hebrew Scriptures – which opens with Genesis

a) The first three chapters cover Creation, Fall and Promise and set the context for everything that follows. It then turns to Abraham, who is offered a deal with God. This is called the Abrahamic Covenant (in a few weeks we will be looking at Covenants. In the Abrahamic Covenant God offers Abraham land and descendants and promises to bless the world – that is, to fulfill the promise He made in Genesis 3 – through Abraham’s blood line.

- b) From Genesis 12 through the rest of the Old Testament, we are following Abraham's lineage through Isaac (the Jews) through Jacob and then through Jacob's 12 sons, who become the 12 tribes of Israel.
- 2. Next up is the Book of Exodus – which has been our focus this year. It opens with the Jews in trouble. They cry out and so God sends Moses.
  - a) We get a cage match between Moses and Pharaoh, which leads to the Ten Plagues; and then the Jews escape. Which is where we left off.
  - b) There was more going on – God is revealing himself and safeguarding the Jews. And we get a bunch of arrows pointing ahead to Jesus. In coming weeks, the Jews will fall into idolatry, reject God's plan, wander in the desert and Moses will die. Exodus will end with Joshua taking over and the Jews back on the banks of the Jordan River
- 3. There are three more books in the Pentateuch – the first five books written by Moses: Leviticus: which contains the rules given to the Levitical priests; Numbers: which covers the forty years the Jews wander in the desert; and Deuteronomy, which is the second giving of the law.<sup>7</sup> We jump ahead to Joshua to follow the history. In the book of Joshua we see that the man named Joshua leads the Jews across the Jordan River and reclaim the Promised Land.
- 4. In Judges we read about their next few hundred years, where “everyone does what is right in their own eyes” and that doesn't work.
- 5. And we then get to the books that cover the 12 tribes coming together as a nation - first under Saul, then David and then Solomon. And then we follow them as they split into two.
  - a) The Northern ten tribes – that keep the name Israel - are wiped out by the Assyrians in 722 BC - and the southern two tribes, that go by the name Judah, that survive the Assyrians but are overrun by the Babylonians and spend 70 years in Babylonian exile.
- 6. We learn about all of this in books that fall into the section called law – think I and II Samuel, I and II Kings, I & II Chronicles – and also those that fall into the section called prophetic. Think Isaiah, Jeremiah, Ezekiel, Hosea, etc.
- 7. The story of the Jews time in Exile (and their return) are covered by similar books – Esther, Nehemiah and others. And there is another set of books that make up the Old Testament – books which fall into the wisdom literature genre: Job, Psalms, Proverbs, Song of Solomon and Ecclesiastes.
- 8. For our purposes let me note that it is at this point that the Old Testament ends and we have a four hundred year period of relative silence.
- 9. During the 1,000 pages of the Old Testament – about four-fifths of the Bible:
  - a) We watch Israel expand from Abram and Sarai to a family to an extended family to a tribe to twelve tribes to a nation to a Super Power and then collapse.
  - b) We learn a lot about God.

c) And we have four themes repeatedly reinforced: 1) The People cannot keep the Law and often do not even try; 2) sin is a capital offense; 3) an innocent person can die so guilty people can go free; and 4) we have had a lot of additional info shared about the Messiah.

d) But we have had no Messiah and the once powerful Jews have become a third-tier player.

C. We then have a 400-year intermission between the Old and New Testaments the Jews are taken over by various groups, starting with the Greeks and ending with the Romans.<sup>8</sup>

D. We then get the New Testament.

1. Which opens with an angel announcing that the long-promised savior was about to show up. Four of the New Testaments 27 books retell the life, teaching, death and resurrection of Jesus. (Which includes his Sermon on the Mount, which in many ways is a sermon on the Ten Commandments).

2. It then moves into the Book of Acts, which tells the story of the first 30 years of the early church. It picks up shortly after the resurrection and ascension of Jesus, documenting the arrival of the Holy Spirit and then the spread of the church – those who are baptized in Jesus' name, worship him as God and seek to follow his example and teaching.

a) It starts when there are just a few Christians in Jerusalem. It ends 30 years later with the church having spread to Rome.<sup>9</sup>

3. The New Testament has 22 other books. Mostly letters – Paul wrote 13, John wrote 3, Peter wrote 2, James and Jude each wrote 1. And there are two others besides – Hebrews, which is a sermon celebrating Jesus, and the Book of Revelation, which is a prophetic work looking into Heaven and offering assurance that God is in control.

VII. To keep this simple, I am going to break the time between the last written book of the Bible and today into seven eras:

A. The first is Roman.

1. As earlier noted, the Romans became the dominant power during the intertestamental period and remained dominant for a long time before falling to the Barbarians – i.e., to far less sophisticated and largely illiterate groups like the Vandals, Huns and Goths – in the fifth century.

2. A lot goes on here, which many of you know about because men apparently think about the Roman Empire once a day.

3. What you need to know is that the church grew, eventually a Christian became emperor – which led to a number of changes – and then Rome fell and Europe went into the Dark Ages.

4. The key names here include not only Constantine, but Augustine, Ignatius, Irenaeus, Justin Martyr, Macrina

B. The Middle Ages – the second era, which is also called the Medieval era and Christendom – will last nearly 1,000 years. During this time lot happens.

1. Those who know little about it except what they learned watching Monty Python, think it was all bad. Not so. It had its rough patches – there was a lot of poverty, the Plague decimated Europe, there was a big split in the church. And towards the end of this era the church grew very powerful and eventually quite corrupt – you had the Crusades, Inquisition and the like.
  2. But those problems were spread out over 1,000 years. Good things happened as well. There is a lot of new thinking about the Middle Ages going on right now.
  3. CS Lewis .
- C. In the 14th century we get the third era – The Renaissance.
1. The big pivot here – the reason this was a new era – was that a number of people started looking back (way back before the Middle Ages, back before the church held sway) to the Greek philosophers. The rally cry of the Renaissance was *ad fontes* (back to the sources).
  2. The big names here include: DaVinci, Galileo, Shakespeare, Erasmus and others.
- D. The Renaissance is followed by the Reformation.
1. The move back to the sources led a number of people back to the Greek text of the Bible, where salvation by grace alone through faith alone in Christ alone comes into focus.
  2. Long discussion, for now let me simply note that the return to the sources led to the Reformation, which was a big pivot – not just in the church, but in work, family, the arts, government and more.
- E. All of which was followed by Era five – The Enlightenment or Age of Reason – which started in France in the 17<sup>th</sup> century.
1. Not all Renaissance thinkers followed Luther back to the Bible. Many turned harder to reason alone, dethroning God and arguing that man was the new measure of all things.
  2. It was at this time that the Scientific Revolution is launched<sup>10</sup> and colonial expansion. We get the American and French Revolutions.
  3. The big names here include: Newton, Kepler, Kant, Descartes, Darwin, Jefferson, Hume, Rousseau, Voltaire
- F. About 150 years after the Enlightenment – the late 19<sup>th</sup> and early 20<sup>th</sup> century – Modernity starts to roll out throughout the West, which at the time was advertised as a straight line to Utopia.
1. The idea was that we were finally ready to fix the world. Having thrown off the shackles of religion and embraced science, all we needed was a bit more time and education before everything would be perfect. We'd all be holding hands and singing Kumbaya.
  2. Modernity is when we have the Industrial Revolution and the rise of the Nation State.
  3. The big names here are Marx, Freud, Mao, Einstein and Lenin. And I'm inclined to add the other Lennon – the Beattle – whose song, *Imagine*, captures the spirit of the Enlightenment age.

4. And Nietzsche, who said the West was not heading towards Utopia. The West was now without a moral foundation – it was a castle in the air. And that it would not work to reject God and the Ten Commandments and hold onto human rights, the rule of law, the value of humility. Nietzsche was among the loudest to say, this isn't going to work. And it didn't.

5. We did get a lot of scientific advances. We did get spike in life expectancy and wealth. But the technology that led to helpful things also led to bigger weapons. After 93 million people were killed in two World Wars - and after a rise in totalitarian states, which led to the death of over 100M more<sup>11</sup> – some people started to realize that science wasn't able to fix the human heart.

G. And so, we slid from Modernity – Era 6 – into postmodernity – era 7.

1. This was when Foucault and Derrida built on the earlier views of Sartre and other existentialists. This is where we individualism and relativism really grow.

2. There are other isms as well – scientism, progressivism, naturalism and others. I am highlighting relativism because it stands as an important counter point to The Ten Commandments.

3. Relativism is the view that all ethical truth is up for grabs. There are no absolutes. There is no transcendent truth. No natural law. No universal moral order. No Ten Commandments.

a) The first step away was at the cultural level. It became enlightened to agree that ethical truth varies from culture to culture. Whatever a cultural group says is right (for them) is right (for them). And whatever a cultural group condemns as wrong (for them) is wrong (for them).

b) The next step was from a culture to a person. As society atomized, truth was no longer established at a cultural level, now individuals get to assert their own truth. Since we each have our own “lived experience,” we each get to declare our own truth. So we say to others, “You do you and I’ll do me.”

H. Into a room full of people who hear that every day, I direct you back to Exodus 20, which claims that there are ten moral truths, ten divine laws. They are not up for negotiation. They are not going to adapt to your will.

1. You can do you for a while. As a culture we are rich enough to suspend reality for a while, but not for ever. Eventually reality wins. God's laws will prevail.

2. We will not ultimately break God's laws. We will break ourselves against them.

VIII. So... there is more to say. It's not just that I skipped a few details in my twenty minute flyover of the last 3,000 years. There is more to say about this moment and the challenges facing us right now.

A. It's worth noting that in addition to the relativism, individualism, progressivism and populism of this moment, our lives are being shaped by the continued explosion of technology, an increase in wealth, the growth of the state, the decline of the family and a half-dozen other things. It's hard to keep up.<sup>12</sup>

B. It feels like I should be noting how quickly moral values are changing in the West.

C. It feels like I should be noting how important it is to study history.



D. If feels like I should be noting that many good things are happening, but also to note that during the last ten years: life expectancy, trust, marriage and birthrates are down, while depression, debt, anxiety, loneliness and deaths of despair are up. (I have had five fraternity brothers die deaths of despair).

E. It feels like I should note that we can document this – as recently as 2008, As recently as 2008, most Americans agreed with the statement “It is necessary to believe in God in order to be moral and have good values.” They no longer do.

F. It feels like I should note all the new books<sup>13</sup> trying to chart – and make sense of what is going on.<sup>14</sup>

IX. There is a lot I have not said.

A. There is more in my notes – which are online.

B. And I will be talking a bit more about this in the CS Lewis class via Lakelight.

1. Lewis actually gave a series of lectures 80 years ago in which he argues that if the West continued moving away from objective truth, society would be marked by depression, anxiety, anger, loneliness and collapse.

C. It feels like what I should be pointing out the number of men and women who have recently pivoted away from atheism or secularism towards faith in Christ because they have come to realize that the things they think are true and beautiful – like human rights – only make sense if you start with Jesus and the law.

1. If you’ve been reading my Friday newsletter you’ve heard me marvel that a bunch of people who used to be – if not hostile to faith, very indifferent - Ayaan Hirshi Ali, Paul Kingsworth,<sup>15</sup> Douglas Murray, Tom Holland and others<sup>16</sup> – are saying, “it turns out that much of what I value is based on Jesus and the Ten Commandments, and when you remove either, things collapse.” Not all are embracing an Apostle’s Creed understanding of Jesus. *But* some are, and some who used to be in the angry, secular, atheistic camp – who used to say, “Christianity is stupid and harmful,” are now saying, “I was wrong.” Or, at the very least, “I now see that it’s not harmful.”

X. Let me just circle back to remind you of my argument – next week I want to make it as clear as possible the options before you – before us. The Ten Commandments force us to respond. There are a half dozen ways.

XI. But today I have tried to do something different.

A. I am not saying you should embrace them because we need some stable reference points in a crazy moment like this, or because they work better than the alternatives. I believe we should embrace them because they come from God and He has told us to embrace them. I believe the

XII. There is a lot more to be said. But that is enough for now. I have given you plenty to think about. I have given you plenty to talk about in your small groups. Let me end:

A. by noting that next week we will explore The Law, noting how it is not an ugly and oppressive set of restrictions, but a wonderful, beautiful, gracious gift from our Creator, who loves us, who understands how life works and who wants to provide direction.

- B. And I am going to book this sermon by reading another Old Testament passage – this time as a prayer. It is Psalm 19:7ff, which is David’s reflection on the Law.
- C.

### XIII. Questions:

- A. How many of the Ten Commandments can you name?
- B. Do you agree with Mike’s claim that if we are in Christ we need not worry about how the world will end?
- C. On a scale of 1 – 10, how closely do you align with David in Psalm 19?
- D.

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<sup>1</sup> Joseph Henrich suggests that Westerners are the WEIRDest people in the world in large part because of how much Christianity changed things. Henrich is a professor of evolutionary biology at Harvard and the author of *The WEIRDest People in the World*. As an aside, Andrew Wilson – a British historian – recently wrote a book suggesting the correct term is WEIRDER, with the last two letters standing for Ex-Christian and Romantic. (Note: romantic here does not refer to Hallmark cards, Feb. 14<sup>th</sup> or love stories but to the early 19th century movement based on the arts and emotion).

<sup>2</sup> There have been ten to twenty major civilizations in human history, depending on who’s counting. The ancient world gave us the Egyptians, Assyrians, Babylonians, Chinese, Greeks and Aztecs. The Middle Ages added various Islamic caliphates as well as the Byzantine and Ottoman Empires. As we move into modern times we pick up the British and Soviet Empires, Western Civilization and the United States. Our ability to number them is complicated because: they differ in their nature, they go by different names (dynasties, empires, kingdoms, superpowers), and because there is overlap between some of them, such as the British Empire and Western Civilization.

<sup>3</sup> When Gandhi was asked what he thought about Western Civilization, he said he thought it would be a good idea.

<sup>4</sup> Starting in the 60s there was a movement to stop teaching Western Civ. In ??, Jesse Jackson was among those leading college students in the chant, “Hey Hey, Ho Ho, Western Civ has got to go.”

<sup>5</sup> I think the West has gotten a number of things right, but I want to be very quick to say it’s also gotten lot wrong – often by not living up to it’s own standards. But that is not what is being discussed today).

<sup>6</sup> While the Greek’s were better at philosophy and art, they were not as good at war as the Romans, so they fell to Rome. Fortunately, the Romans embraced Greek culture and kept it going for a long time.

<sup>7</sup> *Deuteros* means second and *nomos* means law, thus Deuteronomy is the second giving of the Law.

<sup>8</sup> During the 400 years between the end of the Old Covenant and the beginning of the New, there is a season when they gain their independence. This happens under the Maccabees – which is what is celebrated at Hanukah. But the Jews fall to the Romans just before Jesus is born. And in response to Roman occupation, they divide into four groups: 1) The Sadducees – who want to cooperate with the Romans; 2) The Pharisees – who believe that if they perfectly follow God he will defeat the Romans for them; 3) The Essenes – who want to escape to the desert and live monastic lives until God defeats the Romans; and 4) the Zealots who want to take up arms and defeat the Romans themselves.

<sup>9</sup> The Book of Acts ends in 69 AD. In 70 AD the Temple and much of Jerusalem is destroyed. The Jews rally and rebuild some of the city, but they will revolt again about sixty years later, and in response Rome will say, “That’s it. You are done.” They will plow up the land and disperse the Jews, who will head into the diaspora until 1948 when their nation is reconstituted.

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<sup>10</sup> As I have argued before, the Scientific Revolution grew out of the Christian world view.

<sup>11</sup> It is generally believed that Stalin's policies led to the death of 20 million Russians and Mao's led to the death of 100M Chinese.

<sup>12</sup> Among the things it feels like I should note is that the region of the world where these commandments were given 3,500 years ago remains on the front page of the news just as the Bible implied it would.

<sup>13</sup> There are books on this topic written by Christians: Carl Trueman's *The Rise and Triumph of the Modern Self*, Charles Taylor's *The Secular Age*, Glenn Scrivener's *The Air We Breathe*, Andrew Wilson's, *How 1776 Created the Post Christian West*) and also by non Christians - Tom Holland's *Dominion* and Larry Diedentop's *The Invention of the Individual*.

<sup>14</sup> A lot has changed in the last fifteen years. In a recent poll, nearly two-thirds (64 percent) of the public rejected the once-popular idea.

<sup>15</sup> Paul Kingsnorth – a novelist and essayist – recently published [Our Godless Era is Dead](#), in which he claims “Western culture seems in many ways to be visibly collapsing before our eyes. Our nations, our family structures, our communities, our assumptions, our ecosystems: everything is under strain, under attack, or bursting at the seams. What is the cause?” He explores mass immigration, relativism, the “woke Left,” and the “far Right” as possible causes before exploring responses - ranging from a defense of Enlightenment values, the promotion of free speech, immigration reform, etc. – which he labels “temporary displacement activities.” Kingsworth's Here is his diagnosis of our cultural moment: “I think the real story is that our religious sensibility is slowly revealing itself to us again, emerging blinking into the light; our instincts are trying to return to their source.” Of course, many people will refuse to consider his hypothesis since this would be “to accept that our whole culture has been trailing down a dead-end road since the Enlightenment.” Since we won't consider this fact, “we look at absolutely everything else.”

<sup>16</sup> Jordan Peterson goes in this camp. I am mentioning him only in a footnote both because he is so polarizing and because his positions are more complicated. But, he is among those we need to be praying for. There are times when it feels like he is marching towards Christ.