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One problem with the Whatever worldview is that it just won't work.

Christian apologist Ravi Zacharias says that there are at least three tests that any viable faith system must submit to:

- 1) logical consistency, 2) empirical adequacy, 3) experiential relevancy.

Of course, if you are an advocate of the Whatever worldview, at this point you may just be saying, "Whatever."

But here's the thing. If you can't live consistently in terms of your worldview, your worldview is a non-starter. If your worldview is logically inconsistent, it's a dud. It may have a sophisticated name, a charismatic leader, and even millions of adherents. But as a worldview, it's dead on arrival. It's just pretend, hypocritical, and maybe, at times, even hurtful.

The problem with "whatever" is that "whatever" encompasses everything — including the illogical, the inconsistent, the infeasible, the immoral, and even the very antithesis of "whatever" itself. Which means that whoever says "whatever" is actually, likely, simultaneously affirming the refutation of "whatever." He or she is essentially saying "whatever" and "not whatever." And it's at that point that "whatever" just self-destructs.

To affirm a Whatever worldview is also like playing Russian roulette with any sense of purpose in life. Sooner or later you'll blow all meaning and direction into endless chaotic smithereens.

"Yeah. Okay. Cool. Whatever."

Really? You mean that? You mean that it doesn't matter what you believe, or what anyone else believes? Just as long as they are sincere, huh? You seriously think that such a philosophical framework for living will work? Well, how will it work for the guy who sincerely believes that the beaker of hydrochloric acid which he is about to drink is actually a glass of Sprite?

"Whatever."

Really? You mean that? Then you're okay with rape, racism, animal torture, a universal ban on abortion, creationism taught in public schools, apartheid, mandatory female circumcision, and the caste system?

"Whatever" includes Kim Jong Il. How do you suppose that the people of North Korea feel about the viability of the "Whatever" worldview?

"Whatever."

Okay then. Have it your way. But take a little drive downtown while everyone else also does it your way. Approach a red light while some other driver, doing about 50 mph, approaches the same intersection at right angles. Will he drive on red? It's whatever, right? Are you going to stop on green? Doesn't matter?

"Whatever?" Okay. So we'll all just assign any definition that we like to any word that we choose.

A Unitarian-Universalist minister told me recently that something may be true even though it isn't factual. Another clergyman defines "deep myth" as fact. A growing number of dictionary publishers have recently begun to succumb to "usage pressure" — when a significant number of people begin using an incorrect term (e.g. drank), they then include it as an alternate definition in their next edition. Traditional rules of grammar are ditched in favor of what's popular or PC.

"Whatever" is all around us in this brave new no-boundaries, pluralistic, omni-tolerant, postmodern age. It even now clearly marks the Emergent Church, i. e. play down doctrine; resist any objective authority.

But "whatever" is just a trick. In the end, it doesn't work. It confuses and destroys. And all so unnecessarily.

Thousands of years ago Moses endorsed a far better "whatever" when he said, "Whatever I [speaking for the Lord] command you, you shall be careful to do; you shall not add to nor take away from it." (Deuteronomy 12:32) Choose this and live!



Why Whatever Won't Work

by Daryl E. Witmer

It's 1981. I'm at the mall, talking to people about faith and life. Some guy says, "What's your case for the truth of the Bible?" A teenage girl asks, "Is there any proof for hell?" Two older women tell me they think there's lots of evidence that God exists.

It's 2011. I'm back at the mall, talking to people about faith. Some guy says, "Heaven? Just a state of mind; it'll be different for everyone." Three teenage boys ask, "What difference does it make what we believe?" A twenty-something tells me, "I don't really care about religion." His grandmother says, "Whatever anyone believes, that's what's true for them."

It used to be, **"Prove it! Where's the evidence? What's the case for that?"**

Today, quite often, it's just: **"Whatever."**

The term "whatever" can, of course, be uttered as a caustic, dismissive epithet. Or it can be used to express apathy, fatalism, and even despair. But there are those times when it is deliberately applied to matters of life, faith, and truth, e.g. "You're a Buddhist, he's a Mormon, she's into Wicca, they're Jewish. Whatever."

There are many philosophies and views of life in circulation these days. There's the Christian worldview, the humanist worldview, the New Age worldview, the Islamic worldview. And then there's the Whatever worldview.

More Evidence in Defense and Confirmation of the Christian Faith