TRUTHPEDIA

A Revolution in Education

VISHAL MANGALWADI

with

Ashish Alexander

Giftson Selladurai

Samson Selladurai

TRUTHPEDIA

A Revolution in Education

Special Edition for
Dr Vishal Mangalwadi's 76th Birthday

Truthpedia: A Revolution in Education
(Special Edition for Dr Vishal Mangalwadi's 76th Birthday)

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In Honor of

Giftson Selladurai, Samson Selladurai and the RuahTech team

Who are helping translate a dream into reality

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www.Truthpedia.AI is "five loaves and two fish" offered to the Lord Jesus by RuahTech's co-founders and directors, Giftson Selladurai and Samson Selladurai. Our prayer is that His global body will use it to feed truth to the multitude around the world. Their competent and dedicated team that worked on technology includes, Jos Raj, Johann George, Stephen Selvaraj and Winston Churchill.

The vision of a knowledge bank, unashamed of truth, was first articulated by Dr. Ashish Alexander in our earlier book, *The Third Education Revolution*. This volume includes a revised version of that chapter.

Also included is a modified version of my chapter "Towards a Third Education Revolution." In this volume we have split it up into three smaller chapters.

A few snippets of my treatise on Truth are included in this eBook. The full treatise will be published in the printed version.

In early 2026, we want to launch the trial phase of www.Truthpedia.AI by enabling the Indian church to coach aspiring civil servants and police officers. Training godly leaders is essential to counter corruption that is stifling India's progress. That is why this volume includes a chapter on how the Bible had created India's "Steel Frame" of just governance. Samuel and Ishita Davidson helped me research and write that chapter. It was first published in *The Bible and the Making of Modern India*.

Once the tech platform has been fine-tuned, Truthpedia will make it possible for the poorest church to offer affordable High School and College Education. It will mobilize truth-lovers to help build the encyclopedia.

Chapter 1

Truthpedia
For a Revolution in Education

Truthpedia is a vision becoming reality. It is an attempt to build a 3-in-1 education ecosystem — High School, University and Encyclopedia. It will reintegrate into knowledge, truth, wisdom, virtue, skills, research, and community.

Using available educational technologies such as AI, Truthpedia will restore education to the Church as her God-given obligation to disciple nations (Matthew 28:19-20). The Church will serve God's mission to fill the earth with the glory of His knowledge (Isaiah 11:9).

The success of this revolution in education will depend upon the Church shedding anti-intellectualism to seek the "Spirit of Truth." Empowered by God's Spirit, the Church will cultivate spirit, mind, body, character and relationships. (John 14:16-17; 15:26-27; 16:13)

For a thousand years the Church has sent students to universities. Truthpedia will bring professionals into the Church. That will make it easier for schools and universities to send students to the local church.

Imagine students enrolling in accredited universities and schools but attending classes in a local church. Expert teachers

come to the church online. The poorest students get to learn from the world's best teachers.

Academic Pastors (APs) trained by Truthpedia, credentialed by universities and approved by local churches, mentor students individually and in small groups. College students save up to 75 percent on tuition.

Learning from the best teachers in a local church-based educational community will allow students to contribute to their families.

Students who cannot live with their parents will room and board with elders and deacons trained to teach necessary life-skills. Students will go to universities, science labs, industries, institutions and professionals to learn what cannot be taught online.

"Academic Pastor" (AP) is a term that revives the lost idea that teachers are God's gift to build-up wisdom and godly *character*. A youth pastor, teacher, homeschooling parent or grandparent can be trained to serve as an AP if he/she is able and willing to help students study and blossom. In other words, an Academic Pastor is a Youth Pastor version 2.0; trained to assess students, oversee studies and organize face-to-face seminars and webinars with the experts.

APs will teach students to love their neighbors. Students will devote at least six hours a week to serve the needy in their family and local community. An AP will organize internships for students to develop vocational and leadership skills.

Recognizing that the Church is the body of the One in whom are hidden all the treasures of wisdom and knowledge (Col. 2:3), the Church will organize global networks of scholars and professionals. These scholars will create, edit and improve a knowledge bank and truth-based educational ecosystem.

Truthpedia will teach students to critically examine ideologies, trends and fashions. Education will cease being indoctrination that is corrupting truth and morals. It will stimulate students to discuss and discern what is true, beautiful, good and wise. Truthpedia will assist Subject Matter Experts (SMEs) to create, edit, adapt and translate online curricula for school and university students. Professionals who understand the strengths and weaknesses of online learning, assessment formation, lecture scripting, videography and contemporary worldviews will assist SMEs to create innovative and meaningful online curricula. Imagine Albert Einstein coming into a poor church to teach Relativity in Hindi or Arabic, or John Milton appearing in a mud-hut to explain *Paradise Lost*.

Educational micro-financing will make it possible for resource-deprived churches to become centers of education. Scholarship funds and grants will supplement educational banking.

Incidentally, Truthpedia's partners, such as Virtues Campus, are already enabling students to go to a local church to study college courses.

Truthpedia will be designed to help students develop the art of research, critical thinking and effective communication. Students will learn languages and master classics. Local churches will partner with existing facilities to teach physical fitness.

The curricula will cultivate a sportsman's spirit and personal discipline.

Students will learn how to organize teams that turn local needs into opportunities for service. Church networks will help students travel across continents to learn and serve in different cultures as they grasp international relations.

Truthpedia will train thought leaders by offering courses in classic books, ideas and biographies that have impacted history for better or for worse. This book presents some aspects of the vision articulated in our earlier book, *The Third Education Revolution* (2019).

Chapter 2

The Spirit of Truth

"[God] wants all people to be saved and come to a KNOWLEDGE OF THE TRUTH."
(The Apostle Paul in 1 Timothy 2:4)

Some evangelists read 1 Tim 2:4 as, 'God wants all men to be saved and go to heaven.' Why do they misread the Bible?
The Bible is twisted because the Western mind has become PostTruth. The intellectual elite is proud of its "knowledge" that their brains cannot know the truth. It is true that finite brains—"flesh and blood"—cannot know the truth. But truth is a matter of the spirit, not flesh. The infinite, eternal, omniscient Truth is able to reveal truth to His children.

The West has become PostTruth because the "Age of Reason" died a hundred years ago. Now universities use "Reason" only to deconstruct truth-claims. They don't know how or why human beings came into existence. They believe the myth that this accident happened in an evolutionary "struggle for existence." Blind, irrational chance produced brains, logic and language as instruments of survival.

The Apostle Paul's worldview was different. From his personal, life-changing encounter with God, Paul knew that God wanted all people to know the Truth. The Creator made us spiritual beings so that we may know Him, our Father. Only then can His children do His will on earth.

For this reason, Paul continues in 1 Timothy 2:7, that God had appointed him to be an apostle. That is a call to teach truth to those who believe myths. Paul explains his call in Titus 1:1, "Paul, a servant of God and an apostle of Jesus Christ, to further the faith of God's elect and their KNOWLEDGE OF THE TRUTH that leads to godliness."

As a pious young man, Paul hated the Church and tried to destroy it. After the Lord Jesus revealed Himself to Paul, he risked his life to establish churches. In 1 Timothy 3:15, Paul explains the reason for his passion: God created the Church to be the "Pillar and Foundation of the truth." The Western mind has abandoned Truth because much of the Church has replaced "truths of the faith" (1 Tim 4:6) with "stories" of faith.

Because God wants all men to know the truth, He baptizes His servants with the Spirit of wisdom, knowledge and understanding. This is meant to equip His servants like Paul, Timothy and Titus to fill the earth with the knowledge of God. (Isaiah 11:2-9). This was the reason why the Lord Jesus commissioned His Church to go into all the world and educate nations walking in darkness (Matthew 28:18-20).

Scholars disagree on the meaning of Christ's Great Commission. The historical fact is that the Church changed nations when she obeyed her calling to educate nations. For teaching truth brings cultures under the Lord's discipline. This was God's promise to Abraham: God would bless all nations through Abraham's offspring because he will be a father who educates,

> "Abraham is destined to become a great and mighty nation, and all the nations of the earth will be blessed

> through him? For I have known (chosen, acknowledged) him [as My own], so that he may teach and command his children and … his household after him to keep the way of the Lord by doing what is righteous and just, so that the Lord may bring upon Abraham what He has promised him." (Genesis 18:18-19, The Amplified Bible.)

Stories, Faith and Truth

Later in this book we will discuss why rejecting revelation compelled the West to abandon truth itself. A section of the Western church has responded to the secular rejection of the Truth by focusing on "Faith," while others have turned the "Gospel Truth" into "Stories." Most have forgotten that such subjective Faith and Stories enslave. Truth liberates. That is why Paul commanded Timothy and Titus to ask believers not "to devote themselves to myths" (1 Tim 1:4). Paul defines believers as the people "who know the truth" (1 Tim 4:3). Only those who know can be witnesses.

The Lord Jesus said to his followers that if you abide in my word, you will know the truth, and the truth will set you free (John 8:31-32).

People lost in darkness believe in demons, idols, snakes and monkeys, trees, rivers and mountains. Their faith enslaves them to the priestcraft. We must seek true Truth because it liberates and reforms nations.

The Lord Jesus told "parables," not "stories." The Apostle Peter claimed its historicity when he wrote, "We did not tell cleverly devised stories … we were eyewitnesses of his majesty … when the (Father's) voice came to him from the Majestic Glory,

saying, 'This is my Son, whom I love; with him I am well-pleased.' We ourselves heard that voice that came from heaven when we were with him on that sacred mountain" (2 Pet 1:16-18).

The Apostle John repeats that they were witnesses to that "which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim about the word of life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard…" (1 John 1:1-3)

What will a judge do if you go into a court as a witness and take an oath, "I will tell the *story*, the whole *story*, and nothing but the *story*"? Or, that "I promise to tell the court what I believe, whether true or false"? Well, the judge will most likely throw you out of his court. For a court does not invite a witness to tell stories or what he believes. A witness is expected to tell what he has witnessed—what he knows. Our social life depends on people bearing witness to the truth.

The Gospel dispels deception's darkness because it is truth. The Church is a "pillar and foundation of the truth" (1 Tim 3:15) because it transforms a culture by informing it of truth. It cultivates faith in Truth, not myths.

Unfortunately, too many Christians think that "Reason" is carnal while the Holy Spirit is irrational. Jesus taught the opposite. "I am the Truth" (John 14:6). Paul agreed, in Christ "are hidden all the treasures of wisdom and knowledge" (Col 2:3). However, the Mind that created this amazing universe does not teach all truth to babies. Jesus responded to that difficulty by promising to baptize his followers with the Spirit of truth.

The Spirit of Truth

In John 14:16-17, Jesus promises, “I will ask the Father, and he will give you another advocate to help you and be with you forever — the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you..

In the next chapter Jesus again brands the spirit of God as the “spirit of truth” not irrationality. He says, “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning, and I am going to make you witnesses.” (John 15:26)

Disciples will testify because they will *know*. They will know because His will baptize them with the spirit of truth.

John 16:12 repeats that Jesus did not intend to baptize his church with a powerful spirit of irrationality. He says, “I have much more to say to you, more than you can bear. But when he, *the spirit of truth* comes, he will guide you into all the truth” … He will not tell you stories; He will speak only what He hears, and He will tell you what is yet to come.

This baptism in the Spirit of Truth, repeated in John 14, 15, and 16, does not mean that everything that the church teaches or practices is true. It means that the Church is responsible to seek and teach truth. When the Church abandons the responsibility to teach truth, a culture becomes PostTruth, and embraces myths.

The PostTruth West

In November 2016, Oxford University declared that the word of the year 2016 was "Post-truth." That means Western civilization no longer believes in truth. The Post-Christian mind had come to the conclusion that the human brain and logic cannot know the truth. Reason's role was to deconstruct myths and conjure up stories … some of which would become myths.

This pessimism developed over two centuries, climaxing in a public intellectual, Joseph Campbell. His best-known book is *The Power of Myth* (1988). It began as a television series with a well-known television anchor, Bill Moyers.

The two of them met on camera at the Skywalker Ranch owned by George Lucas, the creator of the Star Wars saga. Their conversation was filmed to create a TV series, "The Power of Myth." Its underlying assumption is that human reason cannot know the truth. Philosophy has failed.

Joseph Campbell (1904–1987) thought that Judaism and Christianity were good myths, as were Islam and Hinduism. However, those myths are now outdated. Therefore, Hollywood should construct new stories, some of which could serve as myths to shape our future.

Several Hollywood directors are attempting to create myths. One of the most influential myth-makers is James Cameron. His *Avatar* series is creating stories that are friendly to environmentalism and feminism.

As early as 1941, Psychologist William Moulton Marston had teamed up with artist H.G. Peters to create Wonder Woman—a

feminist savior for comic books. Hollywood began translating that vision into films in 2017.

Steven Spielberg cashed in on the New Age interest in the occult, UFOs and myths with the Indiana Jones series and ET. Storytelling is neither new nor a problem. The difficulty is that Rationalism's failure to find truth has driven the West to denounce truth in favor of myths. During his first term as President, every day Donald Trump denounced the American media as "fake news." It means that the world's best educated and paid media has become completely unreliable. Truth-less media has become a means of mass manipulation.

During the 2024 Presidential elections, Amazon's founder, Jeff Bezos, announced that his newspaper, *The Washington Post*, would not endorse any candidate. This infuriated left-leaning editors, reporters, and subscribers. Bezos responded by saying that the American media has already lost its credibility. Citizens trust neither PostTruth politicians nor the press. Endorsing Democratic Candidate Kamala Harris would simply brand his newspaper as committed to an ideology—not the people. He asserted that there is no point in his media even claiming to be interested in truth when the culture no longer takes the press seriously. Journalists were supposed to be truth-tellers. The culture is fragmenting since reporting truth has been deconstructed as manipulation.

Loss of trust in the PostTruth press and politicians is simply a fruit of the loss of trust in the university and the Church. The root problem is deeper. It is reported that during 2025 alone, around 15,000 churches have closed doors in the USA. This is a consequence of the fact that the American church has been losing about 70 percent or more of college-educated youth.

Why should the youth go to a church that has abandoned truth in favor of myths, stories, and imagination? Without truth the Gospel becomes merely a matter of faith in stories. The Protestant Reformation that created the best universities and the strongest nations was a battle for the truth. *Sola Fide*, that is faith alone, was indeed one of its slogans. And yes, the Reformation had no slogan called *"Sola Veritas," or "truth alone."* But what the contemporary scholarship forgets is that the Reformation did not raise a slogan "Truth alone," because back then Truth was not in dispute. Rival camps—Protestants and Roman Catholics—agreed that everyone must believe what is true. The fight was over how we know what is true. Are we saved by faith or by our works of piety and religious rituals? This content birthed the slogan "by faith alone." The slogan certainly did not mean that faith in falsehood is good enough for one's salvation.

Our context is completely different. Today the question is: Can human beings know the truth, or are we condemned to live with theories and stories that are made up and enforced?

The implications are easy to illustrate. After miraculously delivering a multitude of slaves from their bondage in Egypt, God said to them that Pharaoh had made you slaves. I've freed you because I want to make you a great nation. You will become a great nation if you obey my commandments. In the first two commandments, God reminded them that Moses did not liberate them using a military strategy. None of them had a sword or a spear. Moses confronted Pharaoh with a staff that was meant to take care of his sheep. Moses could not liberate them; he had no boats to cross the Red Sea. Nor were there any pyramids in the desert to store grain for 40 years.

God began the Ten Commandments with a declaration that what the freed slaves knew was true: "I AM the Lord your God, who brought you out of Egypt, out of the land of slavery."

Freedom is God's trademark. He is a God of freedom, which means that he can liberate nations that are ruled by criminal mafias. The first commandments mean, 'because you know the truth that I brought you out of Egypt, out of the land of slavery, out of the Red Sea, you shall have no other gods before me. You shall not make imaginary gods for yourselves—images in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them, for I AM the Lord your God. I'm a jealous God punishing the children for the sins of the parents to the third and the fourth generation of those who hate me but showing love to a thousand generations of those who love me and keep my commandments."

In other words, in the first two commandments, God says, Look, you know that I delivered you from slavery because I want you to become a great nation. The first requirement is that you must believe that which is true. Who liberated you? I did. Since you already know me as the liberator, you must not make imaginary gods. You must not bow before what you have constructed. Why not? Because God is a spirit. He doesn't have a form that any idol can represent.

To be a great nation requires you to establish your dominion over nature. You are made in my image, to be my children, to rule my creation. If you begin to worship nature, you will make yourself incapable of establishing your dominion over nature. You are created to rule, manage and steward creation; you are not to worship any created thing or idea.

Idolatry is the beginning of slavery for it makes the worshipper lower than the created order. We are not to make images of God, because all images are false and imaginary. God is a Spirit. He does not have a physical form.

We are prohibited from making images of God because He has already made his image. That is your neighbor. If you want to love and serve God's image, love your neighbor.

You may object: "Well, you don't know my neighbor. If you knew him, you wouldn't talk like this."

Well, your neighbor may be a corrupted, distorted image of God, for he is a fallen sinner. The Gospel truth is that because God's image in us and our sinful neighbors is distorted, God sent his own image, Jesus, to be the visible image of the invisible God. Looking at Jesus helps us know God.

The impact of the first two commandments is that to become a great nation, a people must seek truth. They must believe, love and follow what is true. Like truth, love is also a fruit of the Spirit. If your neighbor is unlovable, you need to be refilled by God's Spirit.

Chapter 3

Artificial Intelligence to Serve Humanity

Giftson Selladurai & Samson Selladurai

1. A New River is Rising

I was a teenager when I first read Habakkuk 2:14,

> "For the earth will be filled
> with the knowledge of the glory of the Lord
> as the waters cover the sea."

I imagined missionaries, preachers and printed Bibles flowing across borders like a mighty river. I did not picture algorithms, fiber-optic cables and glowing screens in remote villages.

Today, for my twin brother Samson and me, it is hard not to see "digital rivers." We are cofounders of Ruah Tech, a tech company that actively engages in building tech platforms. We see data, images, conversations, and ideas flowing at the speed of light across the globe.

These rivers are increasingly guided and shaped by Artificial Intelligence (AI).

The question that confronts us is simple but demanding. Will this digital river carry the knowledge of the glory of the Lord, or will it carry confusion, darkness and despair? Will AI help disciple nations, or will it only entertain, distract and manipulate them?

In my chapter in the book, *The Third Education Revolution,* I argued that God's Great Commission must become an "e-mandate." That the new Education Revolution will need to be driven through digital platforms, local churches and a biblical worldview of learning. This chapter is a continuation of that same journey, but with a specific focus: How can Artificial Intelligence serve humanity, especially in education, so that Habakkuk's prophecy becomes more visible in our generation?

We write this not as neutral observers, but as first-generation entrepreneurs from Tamil Nadu, India, shaped by missionaries, Bible colleges and the world of software. We have seen both the brokenness of our education systems and the potential of technology when it is surrendered to Jesus. Our conviction is simple. AI must become a servant in the hands of the Church, not a master over the minds of our children.

2. From Information Overload to the Knowledge of Glory

We live in the noisiest century in human history. Every day, YouTube, TikTok and countless other platforms upload more content than any person could consume in a lifetime. Search engines can answer almost any factual question in seconds. Yet as parents, pastors, entrepreneurs and students will testify, we are not becoming wiser at the same speed.

Information alone does not fulfill Habakkuk 2:14. Scriptures do not say, "the earth will be filled with *information* about God" but with "the *knowledge* of the glory of the Lord." Knowledge here is relational, covenantal and transformative. It is the kind of knowing that changes how we live, love and govern.

Artificial Intelligence moves us quickly from data to useful knowledge. That is its strength. It can summarize books, translate languages, detect patterns in complex data and tutor students at their own pace. But, by itself, AI cannot produce the knowledge of the glory of the Lord. Only the Spirit of God can open blind eyes to see Christ's beauty.

This distinction is critical. If we ask AI to do what only the Holy Spirit can do, we will fall into idolatry.

If we refuse to use AI to do what it genuinely can do, we will fall into irresponsibility. Our task is not to worship AI or to fear it, but to harness it as a servant inside a Spirit-led, Scripture-anchored, community-driven education movement.

3. Learning from Past Technology Waves

History is made by moments when new technology changed how humanity learned and believed.

- When *writing* moved from stone to scrolls, revelation could be preserved, carried and shared.
- When the *printing press* arrived, Bibles could be placed into the hands of common people and the Reformation gained momentum.
- When *radio and television* emerged, preaching and worship crossed borders unhindered.

- When the *Internet* became mainstream, distance education, online universities and global missions entered a new era.

At every stage, the Body of Christ had a choice. Step in early and shape the tools or respond late and complain about the content.

Jewish and Christian leaders used writing. Monasteries had Scriptoriums. Priests dedicated their lives to copying, preserving and studying books. Sixteenth-century Reformers used printing to change nations. After that we saw the consequences of the Church's refusal to ride the technology wave.

Encyclopaedia companies that ignored CD-ROMs and then the web lost their influence to younger, more agile competitors. Libraries that did not digitize became museums of dust instead of engines of discovery. Education systems that remain tied to brick and mortar as their primary strategy cannot keep up with the needs of billions of young minds.

Artificial Intelligence is the latest wave. It moves faster than anything that came before. A printing press can print only so many pages in a day. An AI system can generate millions of words, images and videos every hour. This scale is what makes the opportunity so powerful and the danger so severe.

The lesson from history is simple. Delay is not neutral. If the Church does not learn to use AI for discipling minds and shaping culture, someone else will use AI to mislead our children.

4. What AI Actually Is and What It Is Not

Before dreaming big, let's be clear about what AI is.
Most of the AI we use today is *pattern recognition at scale*. It looks at large amounts of data and learns to predict what comes next.

- Feed it many images of cats and it will learn to recognise a cat.
- Feed it millions of sentences and it will learn to predict the next word.
- Feed it large sets of financial transactions and it can detect unusual patterns that might indicate fraud.

Modern AI does this through mathematical models with millions or billions of parameters. These models are trained on powerful computers. Once trained, they can run on smaller devices and respond to users in real time.

AI is not a soul. It is not made in the image of God. It does not have a spirit that can commune with the Holy Spirit. It does not have moral agency in the way humans do. It reflects the data and the objectives we give it.

Theologically, humans remain unique. We are the ones about whom God said, "Let us make mankind in our image, in our likeness, so that they may rule…" (Gen 1:26)

AI is a part of the "tools and techniques" realm that God gives us to steward. Like the plough, the printing press and the telescope, it can extend human capabilities, but it does not replace human responsibility.

Understanding this frees us. We neither need to fear that AI will become God nor be lazy by asking it to carry burdens that God has placed on parents, pastors and teachers. AI can become a very powerful *assistant* in teaching and learning. It can never become the *author* of truth.

5. AI as a Tutor for the Nations

Imagine a twelve-year-old girl in a rural village. Her parents love Jesus and work hard, but they cannot afford elite schooling. Her local church has a simple building, a faithful pastor and a few old phones. Under today's system, she will probably never meet a world-class teacher or theologian.

Now imagine that same church building as an education hub. On weekday afternoons, when the sanctuary is quiet, the girl sits with a small group of friends around a shared device. An AI tutor speaks to them in their *heart language*. It explains mathematics with *local illustrations*, connects science to the wonder of God's creation and weaves Bible narratives into history lessons. When she gets stuck, the AI does not mock her. It patiently rephrases and gives new examples, just as a loving teacher would.

Later, in the evening, the pastor meets with the children and their parents. Together they process what was learned. The AI has already given him a summary of each child's progress. He can see which concepts they struggled with and where they shone. He is not replaced. He is empowered.

This picture is not fantasy. The core components already exist:

- Large language models can already converse in many languages.
- Adaptive learning systems can already personalise exercises to each student.
- Translation tools can already bridge global content into local contexts.

What is missing is a *Kingdom operating model*. A framework where:

- Content is curated through a biblical worldview.
- Local churches and schools become the primary delivery partners.
- AI is designed to respect parental authority and local leadership.
- Economic models ensure poor communities are not left behind.

If designed well, AI can help deliver world-class tutoring to every child reachable by a smartphone or a community device. This is exactly the kind of multiplication Jesus hinted at when He spoke of greater works, and the kind of global diffusion Habakkuk saw from afar.

6. Truth-centered AI for a Truth-Starved Age

AI systems are only as honest as the data and objectives they are trained with. If we train AI primarily on content that denies God, treats humans as accidents, and celebrates sin as freedom, we should not be shocked when the AI gives immoral answers to spiritual questions.

If we optimize our algorithms only for engagement and profit, we will get AI systems that tell people what they want to hear, not what they need to hear.

For AI to serve the Kingdom, it must be built on an explicit commitment to truth.

This does not mean forcing every answer to become a sermon. It means:

• **Grounding knowledge in reality**
Historical facts should be accurate. Science should be taught with integrity, not ideology. Ethics should be rooted in objective moral truth, not shifting feelings.

• **Honouring the authority of Scripture**
When dealing with theology, Scripture, not the latest trend, must have the final word. AI can help surf verses, highlight connections and summarise commentaries, but the Bible remains the standard.

• **Recognising human dignity**
Every learner is an image bearer of God. AI systems must not manipulate, shame or exploit. They must protect privacy, avoid addictive patterns and respect boundaries that parents and teachers set.

• **Encouraging discernment**
Instead of simply giving answers, AI tutors can train students to ask good questions, compare perspectives and test everything against Scripture.

This is one of the core reasons projects like Truthpedia matter. An AI-enabled encyclopedia and learning platform that intentionally integrates the Bible's storyline with history, science, culture and civic life can become a strategic asset for the Church worldwide. Not to replace traditional study, but to accelerate it. Not to replace the pulpit, but to equip the pew.

7. Kingdom Use Cases Beyond the Classroom

Education is the heart of the Third Education Revolution, but AI can serve humanity and advance the Kingdom in many other domains that feed back into learning.

1. Justice and governance

AI can help analyse legal texts, detect patterns of injustice, surface corruption in procurement data and support more transparent decision-making. When shaped by a biblical view of justice, these tools can protect the poor instead of oppressing them.

2. Healthcare and pastoral care

AI can assist doctors in rural clinics, provide first-level mental health triage and help churches coordinate care for vulnerable members. It must never become a substitute for human compassion, but it can help us see patterns we would otherwise miss.

3. Marketplace discipleship

Christian entrepreneurs, engineers and designers can use AI to build ethical businesses that create jobs, reduce waste and increase productivity. As they do so, they will need robust teaching on calling, stewardship and generosity.

4. Mission and Bible engagement

AI can accelerate Bible translation, suggest contextualised illustrations, generate visualisations for unreached people groups and support follow up for new believers in environments hostile to open evangelism.

In all these areas, education is both the foundation and the outcome. If AI is used to train a generation that knows how to think biblically about design, data, business and policy, the impact will flow far beyond the classroom.

8. A Kingdom AI operating model

To move from inspiration to implementation, the Body of Christ will need a clear operating model for AI in education. At a high level, at least four layers are required.

1. Content layer

- Biblically faithful curricula across theology, history, science, arts, economics and civic life.
- Diverse voices from the global Church, not only Western authors.
- Clear tagging and metadata so AI systems can understand the structure of the content.

2. AI models layer

- Carefully chosen and, where possible, fine-tuned language and vision models that can run securely and cost effectively.
- Training processes that filter out content that is obviously hostile to biblical truth, while still enabling engagement with opposing views for apologetics.

3. Application layer

- Concrete products such as AI tutors, sermon research assistants, curriculum planners, assessment helpers, interactive encyclopedias and discipleship coaches.
- Interfaces designed for low-bandwidth and low-literacy contexts, including voice-first experiences.

4. Governance layer

- Councils of scholars, theologians, educators, technologists and parents to oversee doctrine, ethics and data usage.
- Clear accountability for how AI systems are updated, audited and corrected when they make mistakes.
- Economic models that ensure sustainability without creating paywalls that lock the poor out of the revolution.

This might sound like corporate jargon, but it is simply good stewardship. The early universities of Europe were born out of cathedral schools and monasteries. They had governance structures, charters and long-term funding models. If we are serious about using AI to disciple nations, we must be equally intentional, only now our "campus" is the whole earth.

9. From Fear to Faithful Stewardship

When God placed Adam in the garden, He did not give him a completed city. He gave him raw material and a mandate. Naming animals, cultivating the soil, building families and cities. These were all part of the original project.

In Christ, that mandate is renewed and expanded. We are called to make disciples of all nations, teaching them to obey everything He commanded. Artificial Intelligence is now part of the raw material of our time.

We can respond in at least three ways:

1) Fearful withdrawal
Stay away from AI, denounce it from the pulpit and hope that if we ignore it, it will go away. It will not.

2) Careless adoption
Embrace every AI tool uncritically because it is "cool" or "efficient." Allow our children to be discipled by systems shaped by values that dishonor God.

3) Faithful stewardship
Learn enough to lead. Repent where we have been slow or lazy. Partner across denominations, cultures and professions to build something better. Ask the Holy Spirit for wisdom on architecture, ethics and timing.

Faithful stewardship is not just a technology strategy. It is worship. When we bring our skills in computer science, design, education and policy to the Lord and say, "Use these for Your purposes," we are doing what Bezalel and Oholiab did when they crafted the tabernacle. We are bringing our "future tech" to the feet of the One who is the same yesterday, today and forever.

10. Conclusion: Serving the Servant King

At the centre of the universe is not an algorithm, but a Lamb who was slain.

Every conversation about AI must end at His feet. He is the One in whom are hidden all the treasures of wisdom and knowledge (Col 2:3). He is the One to whom the Father has

given all authority in heaven and on earth (Matt 28:18). He is also the One who took a towel and washed the feet of His disciples (John 13).

If Artificial Intelligence is to serve humanity, it must be built in the shadow of the towel, not the tower of Babel. Our greatest honour will not be to impress investors, but to build AI to support children, teachers, pastors, policymakers, nurses, entrepreneurs and elders as they seek to live out their callings.

We long for the day when the river of digital knowledge is saturated with the knowledge of the glory of the Lord. When AI tutors are everywhere, but they are whispering truth, not lies. When villages and megacities alike are full of people who can testify, "I found Jesus more clearly because someone used technology to teach me the Scriptures, to shape my mind and to show me His love."

Until that day, let us work and watch, code and pray. Let us design algorithms that serve, not dominate. Let us build platforms that lift up the poor instead of exploiting them. Let us equip churches to become centers of wisdom in an age of confusion. And as we do, may Habakkuk's ancient promise come alive in fiber optic cables and village churches alike.

> "For the earth will be filled
> with the knowledge of the glory of the Lord
> as the waters cover the sea."

Chapter 4

From Pansophia to Truthpedia

Ashish Alexander[1]

Bishop John Amos Comenius (1592–1670), the Father of Modern Education, was one of the strongest advocates of an Encyclopedia. He called it Pansophia—the love of all wisdom.

One can find several compendiums or collections of knowledge in the ancient or medieval world. Throughout history, scholars and curious minds have attempted to classify and harmonize facts about the natural world into works that sometimes ran into several volumes. The Christian understanding of the relationship between piety and knowledge gave a decisive shape to what we now call Encyclopedia.

"Faith seeking understanding" is an ancient Christian motto. It drove Christian scholars to discover patterns and divine unity in the created order. They were interested not only in the collection of information but also in the pursuit of truth. Encyclopedias were the means to uncover—and integrate—God's truth in the world around us.

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1 Dr Ashish Alexander is Professor and Head, Department of English, Sam Higginbottom University of Agriculture, Technology and Sciences, Prayagraj (Allahabad), Uttar Pradesh, India. He holds a Ph.D. in English from Panjab University, Chandigarh, India.

The thirteenth-century Spanish mystic and Catholic scholar Ramon Llull (c. 1232–1316) believed it to be so and emphasized the relationship between a universal system of knowledge, that is, encyclopedias and the pursuit of truth. In 1531 another Spanish writer, Juan Luis Vives (1492–1540), a disciple of Erasmus, highlighted the relationship between encyclopedias and truth in his book *On the Disciplines*. He also advocated the use of induction as a method of gathering knowledge. The English philosopher Francis Bacon (1561–1626) further developed the inductive method, and paved the way for creating encyclopedias as we know them today.

Nearly four hundred years ago, in 1620, this essayist, politician, philosopher and scientist, published his masterful work on the scientific method, *Novum Organum* (The New Tool, or Method). Bacon had been fascinated with the idea of true knowledge. How do we arrive at error-free knowledge? How do we know we are not merely repeating the errors of our predecessors? What is the basis of true knowledge? Bacon seemed to have found a clue to the answer to these questions in Matthew 22:29. He included this verse in *Oraganum* to sum up his argument that we can acquire true knowledge because it is God himself who wishes us to be knowledgeable. And for that purpose science (called "Natural Philosophy in Bacon's day) and religion are designed by God to work in unity:

> But truly, if one thinks about it, natural philosophy, after the word of God, is the strongest remedy for superstition and the most proven food of faith. Therefore it has deservedly been granted to religion as its most faithful handmaid; for one manifests the will of God, the other his power. He was not mistaken who said: 'ye do err, not knowing the scriptures and the power of God', mixing and

> uniting the revelation of his will and the thought of his power in an indivisible bond[2].

About a quarter of a century earlier, Bacon had chosen this same verse—"Ye err, not knowing the Scriptures nor the power of God"—as the epigraph for his meditation on heresy, which began as follows:

> "This canon is the mother of all canons against heresy. The cause of error is twofold: ignorance of the will of God, and ignorance or superficial consideration of the power of God. The will of God is more revealed through the Scriptures: *Search the Scriptures*; his power more through his creatures: *Behold and consider the creatures*[3].

For a quarter of a century, it seems, this verse was unpacking its revolutionary potential in Bacon's subconscious mind. This insight from the New Testament convinced him that errors that plagued all spiritual and material knowledge can be rooted out by delving deep into the mysteries of Scripture and nature. The key words are, of course, *search and consider*. Revelation of God in the Bible and in nature had to be freshly studied by clearing the thicket of traditional human opinion.

Bacon read that God himself commanded Adam to observe nature and classify that observation as knowledge. But over

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2 Francis Bacon, *The New Organon*, edited by Lisa Jardine and Michael Silverthorne, Cambridge University Press, p. 75.

3 Francis Bacon, "Of Heresies", *The Works of Francis Bacon*, ed. James Spedding, Robert Leslie Ellis, Douglas Denon Heath, (Cambridge: Riverside Press), Vol. 14, n.d., p. 94.

time an accretion of human opinions killed individual initiative to break newer ground. Knowledge was reduced to merely an agreement with the prevailing opinion. Bacon attacked the syllogism of Aristotle and proposed the inductive method. A new paradigm of knowledge thus emerged that encouraged observation of phenomena, experimentation and tabulation of data as primary means to build knowledge, as opposed to the Aristotelian system of deductive reasoning. And expectedly, a new method makes it necessary to rethink the project of knowledge production. Bacon's ambitious project *The Great Instauration* or The Great Renewal (of all human knowledge), paved the way for reimagining the human knowledge systems. Curiously, Bacon also promoted the idea that the study of creation by means of science (then called "Natural Philosophy") also draws man closer to God. In his meditation on atheism, Bacon says:

> [I]n physics likewise I maintain this—that a little natural philosophy and the first entrance into it inclines men's opinions to Atheism; but on the other hand much natural philosophy and a deeper progress into it brings men's minds about again to religion[4].

Thus Bacon's new scientific method that called for a new project of knowledge creation and his firm conviction that knowledge draws men closer to "religion" formed an intellectual atmosphere in which people like Johann Alsted (1588–1638) breathed.

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4 Francis Bacon, "Of Atheism", *The Works of Francis Bacon*, ed. James Spedding, Robert Leslie Ellis, Douglas Denon Heath, (Cambridge: Riverside Press), Vol. 14, n.d., p. 93.

Alsted was a German theologian who was consumed by the idea of presenting all learning in philosophy in the form of an encyclopedia. His aim to gather and integrate all knowledge was similar to that of Bacon, namely, to provide complete knowledge to humankind and undo the effect of the Fall on human learning. Pursuit of knowledge was thus a divine discipline. Alsted was also influenced by the French logician and philosopher, Petrus Ramus (1515–1572), another scholar who was opposed to Aristotle and called for undoing his power over Western systems of knowledge. Alsted carried forward the same schema as Ramus and Bacon that God's truth is consistent, and the special revelation in the Bible and general revelation in nature hold together for the benefit of humankind. An encyclopedia was meant to be a testament to that conviction. Classical, Medieval and Renaissance thinkers had also conceived of a "circle of subjects" to aid learning, but the patently Christian vision of Francis Bacon and Johann Alsted marks a watershed in the history of the development of encyclopedias. While Bacon's scientific method made the need for an encyclopedia urgent and inevitable, Alsted's showed how this need might be materialized[5]. Alsted's encyclopedia, published in 1630, was a thoroughly Christian enterprise: "The Puritan students of England and New England read it, and the Catholic

5 "Johann Alsted's *Encyclopaedia of 1630* was one of the first to use this word in a title; but it is telling that while respecting the legacy of the Greek concept, Alsted enlarged its compass, explaining that his weighty (and wordy) four-folio-volume work offered the 'methodical systematization of all things which ought to be learned by men in this life. In short, it is the totality of knowledge.' Especially after Francis Bacon's call for a quest for 'new' knowledge, the problem of an expanding and exploding encyclopedia was apparent." Richard Yeo, "Lost Encyclopedias: Before and After Enlightenment." *Book History*, vol. 10, 2007, pp. 47–68.

students of France found it valuable[6].” He, unfortunately, was killed in the St. Bartholomew’s Day massacre in 1572.

His Czech student John Amos Comenius (1592–1670), a most remarkable education reformer, was consumed by the same passion, that is, the integration of all knowledge. Comenius, guided by the spirit of Alsted, wanted to revolutionize the way students were educated. He developed a whole new pattern of education and, as mentioned above, gave us the vision of pansophia.

Christians such as Bacon, who initiated a new method; Alsted, who created the synthesis of all knowledge in an encyclopedia; and Comenius, who imagined a new pedagogical architecture, gave birth to the modern world of fierce commitment to seek truth, integrate all truth and disseminate that truth to the common man[7].

Their vision, however, could not be fully realized because of Europe’s Thirty Years’ War (1618–48). Nevertheless, these men with an all-encompassing vision of knowledge laid the foundations of an intellectual rebirth of the West. The idea of integration of knowledge had taken a deep root in the minds of most Christian scholars of that time.

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6 Robert G. Glouse, “Johann Heinrich Alsted and English Millennialism” *Harvard Theological Review*, vol 62, no. 2, (April 1969) p. 194

7 Samuel Hartlib and William Ames in England were another significant links in this chain of great integrationalists. In the USA, Jonathan Edwards carried on this integration of knowledge.

Isaac Barrow (1630–1677), an English theologian and mathematician who taught Isaac Newton, once said: "He will be a lame Scholar, who hath not an insight into many kinds of knowledge, that he can hardly be a good Scholar, who is not a general one[8]."

Alsted's encyclopedia inspired a variety of European thinkers to create such a storehouse of knowledge and information. But encyclopedias were not merely stockrooms for facts and information; they were written with the objective of clarifying concepts, exterminating errors and to pursue truth. The French Catholic priest and theologian Louis Moreri, born in 1643, became a sort of modern pioneer when he published his *Great Historical Dictionary* in 1674 in the vernacular language. French Huguenot scholar, a Protestant, Pierre Bayle born in 1647 began his "dictionary" or encyclopedia to build upon Moreri's dictionary. It was published in 1697 and was a masterpiece in its own right. Bayle has been particularly influential as he sought earnestly to critically examine every entry he was writing about, and challenged every idea and notion through the footnotes he provided. He was fully aware that errors have to be eliminated as much as possible. Something that Francis Bacon had been particularly concerned about.

French Enlightenment thinkers who followed these Christians wrested the initiative to create the next encyclopedia. The biblical worldview had inspired scholars to integrate natural and supernatural knowledge. Enlightenment encyclopedists used natural reason to attack the supernatural authority of God.

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8 Cited in Yeo, p. 49.

The next great encyclopedia to appear was the *Encyclopedia Britannica*. It germinated in the Puritan-soaked haven of learning, Scotland.

What has happened to Christian thinking and scholarship since then?

Mark Knoll observes that "serious academic research guided by the explicit Christian norms has been thin on the ground for at least two hundred years[9]." The breadth and scope of Christian intellectual vision has been shrinking for over two centuries; it has ceded much ground to secular philosophies and allowed the old thicket of human opinion to again dominate the intellectual landscape. Political correctness now ensures that only "acceptable" views are considered as knowledge. Theory, with a capital T, now dominates academia. Facts are no longer important; "story" is. Time is ripe for another encyclopedic moment.

A global network of professors, scholars, professionals and writers must come together to undo the grip of "Critical Theory" on our knowledge systems and stitch together an alternative compendium of knowledge. Every topic under and over the sun must be discussed fairly, with a focus on the search for truth. Teaching truth, that is education, is part of the holy mandate of the Church. Experienced and knowledgeable members of every denomination and every Christian congregation must contribute not just change into the offering basket, but vital knowledge to brothers, sisters, and unbelievers around the world. Church—in a broader sense of the word—is the ecosystem in which comprehensive learning will take place;

9 Mark A. Noll, *Jesus Christ and the Life of Mind*, Eerdmans, 2011, p. 43

in which new methodologies will be developed and perfected, new encyclopedic works will appear, and a new pedagogical framework will be established.

The desire to integrate, classify and preserve knowledge was long a Judeo-Christian concern. God has revealed Himself in nature. Therefore, from the days of Adam, who named each animal species (a job which biologists have yet to complete!), humankind rightly feels obliged to gather, tabulate and disseminate knowledge. A renaissance of Christian scholarship must express itself in an encyclopedia that is committed to Truth, Goodness, Beauty and Wisdom—and not necessarily to a slippery notion called neutrality.

"Neutrality" as we will see in the next chapter, is itself a bias that hides biases: it cannot help seekers of truth. A Christian encyclopedia must present all sides of a controversy fairly—but should do more than declare which is right; it must establish the truth.

Wikipedia provides wonderful proof that creating an online encyclopedia need not be hugely expensive or involve rocket science. Other encyclopedias are adding Artificial Intelligence into the mix. The global body of Christ has an additional advantage. It is blessed with an intellectual community united in Truth. That gives the Church the capacity to use human intelligence to oversee AI. A knowledge bank wedded to truth will do more than present both—or many—sides of the story." It will operate with a passionate urgency to "fill the earth with the knowledge of truth." In a pursuit of truth it will correct errors in the light of God's revelation.

Chapter 5

From Neutrality to Truth

Ashish Alexander

A revolution in education will need a radical rethinking about the sources of information for the next generation. There must be a reliable bank of knowledge infused not with ideology, academic fads, or political correctness, but committed to seeking and establishing truth. Such a resource would not only make high-quality information freely available, but prepare a new ecosystem of learning, where all knowledge—sacred or secular—is integrated.

"But we already have Wikipedia and Grokipedia," someone may say. "Wikipedia is the world's biggest encyclopedia with almost limitless information, and it is absolutely free. Grokipedia is using AI."

Yes, but does that mean that those who seek truth should not come together to create a knowledge bank committed to truth?

"What's wrong with the old Wikipedia?"

One can ask in return: "What's wrong with the intellectual climate around the world right now?" Something is broken and loose in the world. Biases and ideologies are damaging society as a whole. The intellectual elite are twisting truths in

our "library to the world." Power has divorced Truth. Although Wikipedia is a remarkable success in many ways. This chapter explores what Truthseekers should learn from Wikipedia in order to create a trustworthy knowledge bank. Why do we need Truthpedia? Why is Wikipedia not good enough?

This chapter, divided into three sections, answers such concerns.

The first section looks at the state of knowledge in our times. It unpacks what knowledge production and pursuit of knowledge have become. It charts the intellectual mood of the global academic world.

Section II briefly presents Wikipedia's success and the lessons that we can learn.

The last section summarises encyclopedia as a necessary Christian enterprise. Why the global body of Christ must create it and use AI to connect all knowledge to school, college and informal education.

I. KNOWLEDGE, POWER AND TRUTH

"History is written by the victors."
This axiom now guides most knowledge production around the globe. Research theses in our universities are undergirded by it; comic books, popular cinema and Web series are driven by it; a man about town can wax eloquent about it. For many people, this ubiquitous phrase strikingly reveals the otherwise hidden relationship between knowledge and power. Those who have power, create knowledge, and vice versa. To put it another way: "He who tells the story of the battle is the ultimate victor."

Knowledge is power. The emotional appeal of this saying is particularly compelling for those who have been kept out of knowledge production. In India, for example, where sharp and inviolable distinctions[10] between manual and intellectual labor have been maintained for millennia, uttering this adage seemed a first step towards empowering marginalized people—who knew facts outside the official narrative. They offer alternative interpretations of reality[11].

The elite, however, find ways to make the revolution in grassroots knowledge production work in their favor. Through an intellectual sleight of hand, they rebrand themselves as victims, and ensure that their dominance continues. Hardcore Hindu nationalists in India, for example, claim to be victims of Islamic and British colonial aggression. That helps them drown out the voice of their own victims—"lower" castes, tribals and religious minorities[12].

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10 India's Hindu caste system divides people on the basis of birth. Those born in higher castes are considered intellectually superior and hence must devote themselves to learning and knowledge production. The manual labor must be carried out by the lower castes.

11 *Debrahmanising History* is the title of an important book that came out earlier in this century. Its author Braj Ranjan Mani argues that Indian history has been interpreted from the perspective of the upper-caste Brahmin intellectuals, and calls for a fresh interpretation of the history of the Indian subcontinent. See *Debrahmanaising History: Dominance and Resistance in Indian Society*. New Delhi: Manohar, 2005.

12 Immigrant Indians to the USA are largely from the upper castes, those who had means and connections to fly to greener pastures in the "First World". For a long time, they have been the sole representatives of India in the US. Often the elite in

In the West, intellectual nihilism[13] remains seductive for successive generations of college freshmen. They uncritically accept their professors' claim to be speaking for racial and sexual minorities, as they advocate dismantling oppressive structures. Academic aristocrats perpetuate their dominance by asserting that in challenging the ideological foundations of Western civilization, they serve the interests of the marginalized[14]. Even students from disadvantaged backgrounds are swept off their feet by the fine rhetoric and crusading zeal of their professors. Universities repeat *ad absurdum* that knowledge is not pursued for truth or enlightenment. Its objective is to pull down the so-called oppressive structures.

Thus Knowledge is increasingly seen as a function of power relationships. Taking this view to its logical end means that knowledge exists only to increase the power of your group, and to diminish that of the opponents. Knowledge has become whatever is the opinion of the powerful.

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their native country, they claim victim status in the West.

13 Gertrude Himmelfarb (1922–2019) highlights the celebration of this nihilism on university campuses in her book *On Looking into the Abyss: Untimely Thoughts on Culture and Society*. Vintage Books, 1994. Building on Lionel Trilling's observations in his essay "*On the Teaching of Modern Literature*", she notes: "…generations of intelligent students under the guidance of their enlightened professors have looked into the abyss [of moral nihilism], have contemplated those beasts [the amoral, subversive texts], and have said, 'How interesting, how exciting.'"

14 Similarly, in India, for a good part of the seventy years after Independence, the left-liberal perspective in academia had perpetuated its dominance by positioning itself as the savior of India's working classes.

This confusion may be the most fundamental crisis plaguing our academic establishment. No one denies that knowledge and power are related, but to posit an inviolable link between the two is to turn it into the philosophic doctrine of determinism. And it fails. It fails to explain the liberating pleasure of finding facts, of discovering a solution to a tricky problem, or of observing a novel phenomenon.

Power often seems irrelevant to the lover of knowledge. A monk, for example, gives up power and possessions in search of knowledge. Now, one may argue that he gives up worldly possessions to gain spiritual power. That gives him greater control over other people and *their* possessions, than what he had when he was not a monk. This cynical view, first of all, cannot be generalized because many monks sacrificed their lives for truth. Hindu scriptures do celebrate monks who meditated and did penance for 144 years to acquire occult powers. Many do make humility, service, understanding and wisdom their life goal, thus earning moral legitimacy and respect. Just as a counterfeit bill proves that real money exists, so the corruption of noble ideals proves that there was some nobility there to be corrupted. Knowledge is power, and therefore is often corrupted into power-lust. But lust does not disprove genuine romance. So the cynics are as blind as the gullibly naïve: a nobler love of knowledge is possible, even if difficult to attain.

"The truth will set you free," said Jesus. The love of truth is thus most safely grounded in the love of God, where knowledge and power both become instruments of grace, not exploitation and trickery. A Christian philosophy of knowledge recognizes both our sin and the proper nobility of the search for truth.

Truth: A Mortal Risk

Twice in the Gospel of John, truth is discussed in the context of political hostility to the message and person of Jesus. Truth is presented as a stumbling block to both Jews and Gentiles. In John 8, Jewish leaders vehemently reject the notion that they have somehow been enslaved, while in John 18 Pilate, the Roman governor, dismisses the possibility that the "King of the Jews," a subject people, can teach him about truth. Truth is not merely a matter of logically consistent statements that correspond to some factual reality. These two instances from John show that truth is a matter of our correct standing vis-à-vis God. That standing allows us to make accurate assessments about ourselves, our environment and our fellow beings. That's the function of truth. That's the function of knowledge.

Like the Jewish contemporaries of Jesus, our academics offer us emancipation—not truth. The high priests of academia, the custodians of knowledge in our universities, see themselves as champions of freedom, but since they oppose the notion of slavery to sin, their emancipatory projects often end up perpetuating worse forms of slavery. Universities are becoming hotbeds of intolerance where certain ideas cannot be discussed and speakers of a different viewpoint are often banned from speaking or are shouted down by opponents.

In their book, *Cynical Theories*, authors Helen Pluckrose and James Lindsay point out that those who swear by "Social Justice" are often the perpetrators of academic tyranny. Almost daily, they point out, new stories emerge of people being "canceled" or publicly shamed for comments interpreted as "sexist, racist, or homophobic." The reasoning behind the charges seems to grow increasingly tortuous:

> "It sometimes feels as though any well-intended person, even one who values universal liberty and equality, could inadvertently say something that falls foul of the new speech codes, with devastating consequences for her career and reputation. This is confusing and counterintuitive to a culture accustomed to placing human dignity first and thus valuing charitable interpretations and tolerance of a wide range of views. At best, this has a chilling effect on the culture of free expression … At worst, it is a malicious form of bullying and—when institutionalized—a kind of authoritarianism in our midst[15].

Damaging the careers and reputations of university faculty is bad enough. But incarceration and even murder of the intelligentsia is now not uncommon in the non-totalitarian, liberal democratic states[16]. The abandoning of truth as a cultural ideal is proving to have a devastating effect on whole nations. Individual freedoms are shrinking, inter-group conflicts are increasing, and governments across the world seem to grow more autocratic daily. If truth doesn't drive our lives, then force must.

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15 Helen Pluckrose and James Lindsay, *Cynical Theories: How Activist Scholarship Made Everything about Race, Gender, and Identity and Why This Harms Everybody,* Pitchstone Publishing, 2020, pp. 14–15.

16 In India, the world's largest democracy, Dalit, Marxist, Muslim and Christian scholars and intellectuals are increasingly being persecuted by the Hindu nationalist regime. Vigilante groups have a free hand to physically assault the opponents of the majoritarian views. Federal investigative agencies are often the handmaidens of their political bosses.

This world has surrendered to fatalism by embracing the notion that the pursuit of knowledge is only a hankering after power. Knowledge severed from truth has paved the way for all-pervasive nihilism. If universities do not pursue truth—and its corollaries such as wisdom, beauty, goodness and fairness—the two options available to them are either to shut down or to serve as the handmaidens of the elite.

One way to circumvent the power of academic elites is to create alternate channels in which knowledge freely flows—to democratize access to and the production of knowledge. One resource that has done that magnificently well has been an online encyclopedia.

II. THE WIKIPEDIA STORY

Since its launch on January 15, 2001, Wikipedia has become the largest and most popular encyclopedia across the globe. As of November 2025, Wikipedia ranked itself ninth on the list of the world's most popular websites; in some other estimations it is as high as sixth and fourth. Commentators have called it the "last best thing on the Internet"[17] because it manages to remain popular despite being a nonprofit entity.

Jimmy Wales, an Alabama-born entrepreneur, co-founded Wikipedia along with a philosophy graduate, Larry Sanger, who served as its editor-in-chief. Their brainchild now has 7 million articles in its English version and over 66 million across all languages.

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17 "Wikipedia Is the Last Best Place on the Internet", Richard Cooke, *Wired.com*, February 17, 2020. Accessed October 14, 2020. https://www.wired.com/story/wikipedia-online-encyclopedia-best-place-internet/

It claims to attract 1.5 billion unique device visits every month. The mission of the site "to put the sum of all human knowledge in the form of an encyclopedia in the hands of every single person on the planet for free"[18] is widely lauded and appreciated. In her 2006 article on Wikipedia in *The New Yorker*, journalist Stacy Schiff gave another glimpse into the ethos of Wikipedia:

> In his view, misinformation, propaganda, and ignorance are responsible for many of the world's ills. 'I'm very much an Enlightenment kind of guy,' Wales told me. The promise of the Internet is free knowledge for everyone, he recalls thinking[19].

Wales obtained a degree in finance and was pursuing his Ph.D. in the subject when he decided to develop an online encyclopedia. During the dot-com boom of the 1990s, Wales had already co-founded a for-profit company called BOMIS. That company tasted some success hosting content which primarily catered to "men's interests."

Wales and Sanger had first teamed up to found another internet encyclopedia, Nupedia. It was conceptualized on the model of traditional encyclopedias, where experts would write in a peer-reviewed fashion. However, progress was slow and tedious over its first year.

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18 "The Encyclopedia in Cyberspace: Wikipedia Makes Every Man an Editor." *The New Atlantis*, no. 7 (2004): 146–48. Accessed October 14, 2020. http://www.jstor.org/stable/43152159.

19 "Know It All: Can Wikipedia conquer expertise?" Stacy Schiff, *The New Yorker,* July 24, 2006. Accessed October 14, 2020. https://www.newyorker.com/magazine/2006/07/31/know-it-all

It was then that they decided on using wiki as technology and common Internet users as the content providers.

The wiki software[20] was developed by Ward Cunningham that allowed people to make changes in real time to the content they saw online. It turned passive consumers of information into active editors and creators of knowledge. Readers could engage more actively with topics of their choice, start their own entries, and edit and revise them in a collaborative manner. Wikipedia, the new online encyclopedia, became an instant hit, and within a year, it had almost a thousand times more articles than Nupedia had during a similar time span[21].

Wales reportedly put $100,000 he had earned from BOMIS to develop this enterprise[22]. In 2003, he registered it as a non-profit, which it remains to this day. Administrative costs—for example, monthly payment for bandwidth—are met by donations and fund drives[23].

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20 Wiki is the Hawaiian word for quick.

21 "Wikipedia Is the Last Best Place", Cooke.

22 "Bomis," Wikipedia.org. Accessed on October 15, 2020; https://en.wikipedia.org/wiki/Bomis; "Wikipedia under the microscope over accuracy," Martin Hickman and Geneviève Roberts. The Independent, February 13, 2006. https://www.independent.co.uk/news/media/wikipedia-under-the-microscope-over-accuracy-466444.html. Accessed on 15 October 2020.

23 "In 2011, Google cofounder Sergey Brin and his wife Anne Wojcicki (23andMe cofounder) used their Brin Wojcicki Foundation to grant US$500,000 to the Wikimedia Foundation. The Wikimedia Foundation kicked off its 8th annual fundraiser on November 16, 2011, and raised $1.2 million the first day." "The Mysterious

Since contributors are not paid, how and why do they contribute?

An article marking the first anniversary of Wikipedia had noted: "Many participants are attracted to the notion that they are contributing to a completely free resource that can be used worldwide[24]." This faithful community has grown over the years, and for some people, it is the most spectacular achievement of the founder of Wikipedia. It demonstrates that there are enough people in the world who care about producing reliable knowledge that must be made readily available. While currently (December 2025) the English Wikipedia enjoys over 125 million users, the count of "active editors," those who contribute and edit, stands at over three hundred thousand[25]. This faithful community of anonymous volunteers is the force behind Wikipedia. They take knowledge creation seriously and enjoy it. In his 2005 TED Talk, Jimmy Wales said: "The type of people who were drawn to writing an encyclopedia for fun tend

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Workings of Wikis: Who Owns What?" Peter S. Vogel, E-Commerce Times, October 10, 2012. Accessed on October 14, 2020. https://www.ecommercetimes.com/story/76351.html

24 "Free Encylopedia Project Celebrates Year One," Michael Singer, Siliconvalley.internet.com, January 16, 2002, https://web.archive.org/web/20030316082912/http://siliconvalley.internet.com/news/article.php/3531_956641 Accessed on October 14, 2020.

25 Across its 303 languages, Wikipedia has over 92,045,028 registered users and more than 308,167 active users. "Wikepedia," Wikipedia.org, https://en.wikipedia.org/wiki/Wikipedia. Accessed on October 17, 2020.

to be pretty smart people[26]," and Wikipedia and its founders deserve credit for making that possible.

Neutrality: An Antidote to Nihilism?

It is natural, however, that "pretty smart people" from diverse backgrounds and unknown to one another would sooner than later find themselves in a situation of conflict. One would expect them to be opinionated and belligerent regarding their views. They would wish to add their own slant to the entries they created. So how does Wikipedia handle the problem of bias? The editorial policy that drives these volunteers is the ideal called NPOV, or neutral point of view. In the talk mentioned above, Wales clarified that *Wikipedia has chosen to do away with the notions of truth* and objectivity and has opted for neutrality:

> [T]he biggest and the most important thing is our neutral point of view policy. This is something that I set down, from the very beginning, as a core principle of the community that's completely not debatable. It's a social concept of cooperation, so we don't talk a lot about truth and objectivity. The reason for this is if we say we're only going to write the "truth" about some topic, that doesn't do us a damn bit of good of figuring out what to write, because I don't agree with you about what's the truth. But we have this jargon term of neutrality, which has its own long history within the community, which basically says, any time there's a controversial issue, Wikipedia itself

26 "The Birth of Wikipedia," Jimmy Wales, TEd.com, TEDGlobal 2005, July 17, 2005, https://www.ted.com/talks/jimmy_wales_on_the_birth_of_wikipedia/transcript, Accessed on October 15, 2020.

> should not take a stand on the issue. We should merely report on what reputable parties have said about it. So this neutrality policy is really important for us because it empowers a community that is very diverse to come together and actually get some work done.

An encyclopedia by definition must resist bias. But no encyclopedia can claim to have achieved absolute neutrality, nor is it desirable in all cases. Neutrality, that is, the balancing of two contradictory positions, can even be an escape from the responsibility of making a fair judgment. British journalist Martin Bell, for instance, compares fairness and neutrality:

> There is a distinction to be drawn between fairness and neutrality. Fairness is the bedrock of good journalism … But neutrality? Neutrality is a snare and a delusion. It makes no judgments. It stands aside as an equal distance between good and evil[27].

An online twenty-first-century encyclopedia is not merely a storehouse of information. It functions as a media outlet as well and hence can function as a form of journalism.

Neutrality can be an eyewash. If someone were to argue that he or she presents both sides of the story and gives relevant facts to support both sides, one may still ask, "How do you select facts and prioritize their presentation?"

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27 Cited in "From Prophetic Press to Fake News," Jenny Taylor in This Book Changed Everything, vol. 1 The Bible's Amazing Impact on Our World. Vishal Mangalwadi, Sought After Media, 2019, p. 265.

In a highly charged intellectual environment where knowledge is reduced to being a cudgel with which to beat your opponent with, what role does an encyclopedic entry play?

In any encyclopedic entry, the first fact that we encounter forms our perspective and guides our further reading. It subconsciously colors expectations, providing a lens through which to view what follows. If an encyclopedia entry states a controversial claim at the beginning, that sticks in the mind. Even if a contrary claim is offered later, it doesn't completely wash away the bias already sustained.

Take for example, the Wikipedia entry on Colorado preacher Rev. Kevin Swanson. It begins with identifying him as a homophobe: "Kevin Swanson is a preacher and broadcaster from Colorado, known for his condemnation of homosexuality as well as his advocacy of Christian education[28]." The phrase "known for" works as a label. It defines a person: it alerts us to pay special attention to what follows—the person's outstanding trait, why he is worth reading about. Once so described, a counter definition will not easily strike root in our consciousness. Additionally, one may ask, how do Wikipedia contributors know what he is known for? Which "reputable party" did they consult? Further, how would it sound if the entry followed a different sequence? "Kevin Swanson is a preacher and broadcaster from Colorado, known for his advocacy of Christian education as well as his condemnation of homosexuality." Does that slight change in sequencing not change our perception?

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28 "Kevin Swanson (pastor)", Wikipedia.org, https://en.wikipedia.org/wiki/Kevin_Swanson_(pastor) Accessed on October 17, 2020.

Is it possible that by including Rev. Swanson's opinion on homosexuality in the very opening line, the Wikipedians are, perhaps unconsciously, pandering to the biases they have picked up from the LGBT lobby? Moreover, there is nothing in that particular entry that tries to achieve any kind of neutrality or provide any counterview, or even his own clarification. "Neutrality[29]" thus appears to be a subjective judgement: how something is known, not what it truly is. This subjective judgement, held in common by a large number of contributors and editors, gives the impression of neutrality—which it certainly isn't[30]. More recently, Larry Sanger, the Wikipedia co-founder, has questioned the platform's neutrality with regard to its "Gaza genocide" article.

In most cases, Wikipedia admits an entry if its subject is spoken of in the established mass media. The statements made in the entry must be verifiable, which means that there should be hyperlinks connecting a particular statement with the original

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29 The sketchy and rather disorganized Wikipedia entry on "Neutrality" seems ironical. https://en.wikipedia.org/wiki/Neutrality_(philosophy). Wikepedia.org. Accessed on October 15, 2020.

30 T.S. Eliot had observed something similar among the modern writers who claimed they were all distinct individuals but as products of their age, they all were hopelessly alike: "It is that the contemporary authors are not individuals enough … It is not that the world of separate individuals of the liberal democrat is undesirable; it is simply that this world does not exist. For the reader of contemporary literature is not, like the reader of the established great literature of all time, exposing himself to the influence of divers and contradictory personalities; he is exposing himself to mass movement of writers who, each of them, think that they have something individually to offer, but are really all working together in the same direction." T. S. Eliot, "Religion and Literature", *Selected Essays*, 1932, Faber and Faber, 1999.

source. This often means that newspaper articles become the "reputable parties" that determine how an entry will be referenced, how it will be presented, and whether it will remain on the site at all. So if four or five newspapers that promote LGBT interests report on a Christian preacher's public speech on homosexuality, a Wikipedia article would have enough references to paint that preacher as homophobic. The policy of "neutrality" and appeals to "reputable parties," in reality, paint a very biased picture.

Far from solving the problems that beset our knowledge systems, NPOV accentuates that problem. It is no antidote to the nihilistic despair that attends the knowledge-is-power equation. The outdated Enlightenment ideal of neutrality is ill-equipped to meet the various challenges of postmodernism, relativism and nihilism.

III. TRUTHPEDIA: A CHRISTIAN IDEA

The preceding section should not be read as a tirade against Wikipedia. It does not impute any deliberate conspiracy to the great online encyclopedia of our time. The crisis of Wikipedia is in-built. Its creators wished to adhere to the principle of neutral point of view (NPOV) but Wikipedia is not able to uphold its own principle of neutrality because it has to operate under the spirit of the age, the zeitgeist. "Neutrality" is ultimately determined by the current academic fad. Wikipedia, then, is inescapably caught up within its own deterministic universe, incapable of carrying the weight of either truth or neutrality.

A call to build a new online encyclopedia doesn't arise from a sense of disappointment from Wikipedia. As already explained, Wikipedia is a success story. It shows us that it is

possible to build a huge online library with limited resources, optimum use of technology, and a volunteering community that comes together for the sheer joy of knowledge creation and dissemination.

Truthpedia, thus, is not merely another encyclopedia. It is a vision to reimagine the educational landscape across the globe. It seeks to be fully aligned with God's mission to fill the earth with the glory of His knowledge. From the prophetic cry heard in the Old Testament, through the Lord's great commission in the gospel, from pansophia of Comenius and contributions of Christian pioneers to the founding of great universities of the world, Truthpedia aims to create a knowledge ecosystem that facilitates a truly universal, inclusive, holistic education, and allows the will of God to be done on earth as in heaven. Truthpedia seeks to usher in the Third Education Revolution.

Chapter 6

A Third Education Revolution

Light for Our New Dark Age

In 1976 Ruth and I left city life to serve the rural poor. Most people lived in mud huts. The walls had to be thick to withstand the monsoon rains. It was not practical to install windows in those walls. Electricity was not available for domestic use. So, the only way to get some light into the house was to open the door. That is the imagery that the Psalmist uses in Psalm 119. God's word is a lamp to our feet and a light to our path (v. 105). But that light cannot come into our home unless we open the door (v. 130).

Darkness is encircling our world because the education system has closed the door for the light of the world. A new dark age is descending upon the world. Separating teaching from God's word has robbed teachers of the respect that the Church had bestowed upon them. Teaching is no longer a sacred calling. It has been reduced to a profession. Teachers are seen as vendors in an educational shopping mall (the university). They sell their department's wares.

Rejection of divine revelation has made universities ignorant of what logic and language are. Most of them no longer know the difference between right and wrong, male and female, information and indoctrination. Some of the best-educated minds do not know what sex and love, marriage and family, nation and justice, self and God mean. A revolution in education has become necessary to restore the soul of education.

Learning has to re-earn public respect as a pursuit of wisdom, truth and virtue. Why should a student go to college? Many go mainly to pursue pleasure, power, and prestige, or to receive a license to qualify for a job? How then can a college expect greater respect than a club or a workshop? This corruption has made universities the matrix of our new dark age.

Thoughtful people are complaining that amoral universities are swamps breeding corrupt politicians, civil servants, businessmen, journalists and judges. They can teach students how to make a great robot, but not how to be a good spouse, parent, neighbor, citizen or ruler.

The Third Education Revolution exists to transform learning into training in servant-leadership. It will do more than prepare students for job markets. This local church-based education will guide them to find the meaning and purpose of life, to discern their personal calling, and to prepare to fulfill their vocation.

Truthpedia will reform university education to become a civilizing process. Students must pursue the wisdom which nurtures the "habits of the heart." Spirits have to be molded so that graduates can love God, serve neighbors and steward creation.

The Second Education Revolution

To understand this vision of a 'third' education revolution, we need to look back on Europe's history. Her second education revolution began five hundred years ago. In 1520, reformer Martin Luther published *An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate*.

Three years earlier, Luther had sounded the trumpet for reforming the church. On October 31, 1517, he nailed the 95 Theses to the door of the University Church in Wittenberg. It did not take him long to realize that Europe could not be delivered from her institutional corruption without training a new generation of leaders. That required reforming the university. As a university professor, Luther could see that wisdom required intellectual humility to learn from divine revelation and live in God's light.

Luther was not alone. Two centuries of an elitist Renaissance had driven a number of learned and devout contemporaries to similar convictions. These included Desiderius Erasmus and reformers such as Ulrich Zwingli, William Tyndale, Philip Melanchthon, John Calvin, Theodore Beza, John Knox and Andrew Melville. Their educational efforts provoked the Council of Trent (1545–63) to transform a section of the Roman Catholic Church into a global force for education.

Understanding the 'obedience that comes from faith' (Romans 1:5; 16:26) turned these scholars into educational reformers. They risked their careers and their lives to champion truths that eventually became the faith-foundations of the modern world.

The "truth" of human equality is a good example. Few know that it was God's revelation that transformed the hierarchical West into the modern age that affirms human equality. Equality was never a self-evident observable fact. Inequality of slaves and slave owners, serfs and lords, male and female was self-evident. Inequality precluded socio-economic-political freedom. It stifled individual initiative and corporate flourishing. The Reformers challenged their societies to make human dignity and rights into widely accepted truths—at least in theory.

Luther's *Open Letter* taught the truth of human equality as a divinely revealed foundation of an education-for-all. It is necessary to repeat that contrary to the Humanist assertion, the idea that all men are "created equal" was never "self-evident" in any culture. Europe divided nobility, clergy and serfs in distinct classes. No university taught any social scientist that all human beings were equal.

Martin Luther saw human equality in the Bible's doctrine of the priesthood and kingship of *all* believers. His "Letter" challenged Europe—the Church as well as the University. For it articulated the Bible's radical idea that all men and women were created in God's image and all are sinners. The Bible taught the reformers that the Lamb of God was sacrificed because God loved the whole world.

Universities do not teach the historical truth that the modern idea of human equality came from the Bible and rests exclusively upon God's word. Only the Bible taught that all men had been created in God's image; everyone descended from one mother – Eve. All were equal as sinners/ Yet, every sinner could become a child of God through repentance and faith. Every sinner reconciled to God ought to serve his Father as a

priest and govern the earth to ensure that God's will is done in His kingdom. The discovery of this truth inspired reformers to launch universal education. Everyone, including the lowliest in society, must be educated to know God. Only then can they do their Father's will on earth.

This truth of human equality was the seed that sprouted and blossomed into the modern principled—not pragmatic—policy of universal education. Hinduism never educated the lower castes and women. The USA prospered because George Whitefield (1714-1770) taught this truth of human equality in each of the thirteen colonies. Whitfield's exposition of the Bible during the First Great Awakening made this peculiar idea of equality appear "self-evident" to America's founders.

Roman Catholicism invented the university. Christian monasteries, nunneries, cathedral schools and universities had been educating priests for a thousand years before the reformers began educating everyone.

Luther argued against class discrimination because the Bible taught him that every child of God must serve the Father as His holy royal priest. No child can do His Father's will unless he knows the Father. That reality launched the Second Education Revolution. If your Father is the King then sonship means kingship. A repentant sinner is adopted as God's child in order to do God's will on earth. After a rebellious prodigal child returns to his/her Father, he/she serves God. That makes one a priest.

It took a while for the Bible's idea of the kingship of *all believers* to transform feudal Europe. Wars had to be fought to settle controversies such as whether every child of God could sing

praises to God during a church service and drink the wine of the Holy Communion or if these rights were reserved only for the priests. It took serious conflicts to develop a consensus in Europe that educating everyone was necessary to ensure that God's just, righteous and compassionate will is known and done on earth.

Why did Luther address his 1520 letter to Christian nobility? At that time, Martin Luther was still a Roman Catholic priest. He knew that most of his fellow priests would not give away their privilege and power of education to everyone.

Human equality was not self-evident to anyone. It was God's word, a divine "seed." Luther's letter planted that seed in Europe's soul. The Lord Jesus had taught that the 'kingdom of heaven' begins as a seed—i.e., a word. When that idea is sown, it grows as God's kingdom (Matthew 13:1-32). This seed-word is the sword of the Spirit (Ephesians 6:17; Revelation 19:13-15) that defeats diabolical inequality.

Luther's letter on education asked Christian nobility to obey God's word and support education for every child of God. The reformers' obedience made the revealed "truth" of human equality a pillar and foundation of modern liberties—social, political and economic (1 Timothy 3:15). For five centuries now this sword of the Spirit has been conquering oppressive cultures built on hierarchical philosophies and customs. If God is "Our Father" (Matthew 6:9), then we are all equally brothers and sisters.

Luther was the prototype "Protestant." The doctrine of "the royal priesthood of all believers" that he articulated was a

protest against his own church and the culture of serfdom. But protests do not liberate; truth does.

Truth, Language and Liberty

Obedience to the truth of human equality in God's kingdom motivated Luther to the monumental task of transforming German dialects into a literary language. He did this by translating the Bible. This was revolutionary. The move from Latin to German made it possible to educate everyone in their heart-language.

If every child is to know the truth, then a child's mother tongue should be the language of primary education. Classical languages such as Latin, Sanskrit, Literati Chinese and Arabic had always become barriers to widespread intellectual development. Classical languages were a means of discrimination. They kept the masses away from the centers of power.

Making the language of the people the language of learning wasthe matrix of modern democracy. You cannot have a "government of the people, by the people, for the people" unless it functions in the language of the people.

That phrase was popularized by Abraham Lincoln's Gettysburg Address on November 19, 1863. That radical idea was borrowed by Sun Yat-Sen (1866-1925) in China. Yet not everyone knows that the phrase came from the prologue of the 1384 edition of Wycliffe's translation of the Bible into medieval English. Even fewer in the English-speaking democratic West appreciate that they are able to learn because their mother tongue is also the language of their teachers and curriculum.

This innovative linguistic-education reform was Europe's Second Education Revolution.

Why did the revealed (non-self-evident) truth of the gospel become the source of modern ideas of human equality and economic-political liberties?

In 1520, Martin Luther published three books. The first, *Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate*, applied the truth of human equality to education. The second, *On the Babylonian Captivity of the Church*, examined how religion had become Europe's source of slavery. His third book was *A Treatise on Christian Liberty*. This book, dedicated to the Pope, was published twelve years prior to Machiavelli's political treatise, *The Prince*.

Machiavelli, an Italian diplomat, saw politics as a pursuit of power. Luther, a student of divine revelation, considered truth as a pursuit of liberty. He wrote at a time when most Christians were bonded serfs in Germany.

Luther's Bible study on Liberty began the West's long quest for freedom from slavery. This happened because Moses began to write the Bible so that ordinary Hebrews could learn, read and understand how God liberated them from Egypt's slavery.

Luther's Bible study on Liberty climaxed in the American Declaration of Independence (1776). It acknowledged the theological truth that the Creator—not the state, and not evolution—had granted an "inalienable right" to liberty for every human being.

As a young professor, the very first course that Luther taught was on the philosophy of Aristotle. Then he was ordered to teach the Bible. He submitted a written request to be excused because, he said, he was not qualified to teach the Bible!

Luther was overruled and told to study the Bible in order to teach it. The first book of the Bible that he taught was Psalms, followed by the apostle Paul's epistle to the Romans. That started Europe's Reformation. By 1520 Luther was teaching Paul's epistle to the Galatians. In that epistle Paul wrote, "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Gal 5:1). Luther's exposition of Galatians began Europe's quest for socio-political liberty.

Education and Democracy

The Second Education Revolution produced modern liberties. Modern democracy began in Scotland as "Popular Sovereignty." That idea is captured in the phrase that begins the constitutions of the United States and India: "We the people." It required citizens to participate in democratic discussions and decisions. Meaningful participation requires shared education or worldview.

The modern myth that Greece exported democracy was invented by John Herman Randall of New York's Columbia College. Mortimer Adler carried that myth to the University of Chicago. Will Durant then popularized it through his lectures and books such as *The Story of Civilization*.

Deceived by their myth, universities have not taught the truth that the greatest of Greek writers, Plato and Aristotle,

condemned democracy as the worst of all political systems. Honest professors know that the only political idea that Greece ever exported was imperialism. They know of the failures of the Enlightenment democracies in France, Latin America, Eastern Europe and Africa. They are familiar with the failures of the recent efforts to create democracies in Arab nations and Asia … yet, even such reality does not shake their faith in secular myths.

The university has forgotten that the Bible brought political freedom to Europe. An education revolution is needed to teach that freedom is a fruit of Truth. Sin is the root of slavery. The good news is that the Lamb of God, Jesus Christ, shed his blood to purchase Satan's slaves in order to make them sons of God. Slaves serve their master, Satan; sons govern their Father's kingdom.

The reformers' growing understanding of the kingship of all believers (Rev 1:5-6; 2:26-27; 3:20-21) crossed the North Sea and transformed the hierarchical governance of the Scottish church in the 16th century. The Gospel so reformed the Scottish Kirk that it replaced the Roman Catholic hierarchy with a bottom-up governing structure. Churches began to govern themselves by electing their own elders. The Bible taught them that human beings had been created to rule (Genesis 1:26-30). Sin had turned rulers into Satan's slaves (John 8:34), and the Saviour came to restore sonship-kingship to all God's children. The Church, freed by the Gospel, began to apply the biblical idea of liberty to *political* governance.

The Bible's "Republican" ideas of freedom developed in Geneva and France before they were applied in Scotland. Gradually, those ideas spread to other nations with the Bible. In 1648 they

created the Netherlands and Switzerland as sovereign nations. England began to be transformed after 1688. British colonies in North America experimented with these republican ideas. And the Bible's ideas of liberty shaped the Constitution of the USA, signed in 1787.

Some of the founders of the USA did pretend that liberty was a human, not divine, idea. But even they knew that Scottish Reformers such as John Knox and Andrew Melville had fought to apply the theological truth of human equality and dignity to reform their church and governance. Scottish reformers did not call their system "democracy." They described their reforms as building the "New Jerusalem"—the "Kingdom of Heaven" on earth! George Buchanan, their scholar, called this biblical reorganization of society "Popular Sovereignty."

Of course, the reformers' efforts failed to create utopia. But they did change history. Eventually, the imperfections of their innovations became apparent to all observers. It was easy to appreciate their success but it became difficult to call their experiment the "New Jerusalem." That difficulty led their followers in the Scottish Enlightenment to propose a compromise. Scottish intellectuals agreed to use a modest Greek term for their Bible-inspired experiments. They decided to name their new bottom-up system of governing "Democracy."

However, no European scholar suggested that their system of "popular sovereignty" had come from Greece. Everyone knew that the reformers had built their freedom upon the Bible. The term *democracy,* which implies that the people rule, was accepted because that made it easier to impute the imperfections of their governance to man rather than to God.

The only political system that Greece ever exported was *brutal imperialism*. The American Enlightenment invented the modern myth that western democracy came from Greek city-states. Sixteenth-century protestors reformed nations because they knew that the only way to make the "voice of the people" (vox populi) the "voice of God" (vox Dei) was to educate citizens. The citizen's mind had to be renewed by truths revealed by God.

At first, these truths may appear to be counterintuitive. Take for example, the Bible's revolutionary dictum, "The meek shall inherit the earth" (Ps 37:11; Matt 5:5). It poses an ethical challenge to the humanistically founded postmodern dogma that "pursuit of power" is Education's main purpose. Plato saw Athenian Democracy as the voice of a murderous mob (i.e., the Devil). Democracy worked in the modern West only because the Church educated generations and wrote God's word upon citizens' hearts.

Plato hated Athenian democracy because it killed his mentor, Socrates. In place of mob rule, Plato advocated authoritarian governance by "philosopher kings." That, he thought, would be the ideal way to govern city-states. Then Plato's disciple, Aristotle, mentored the Macedonian prince, Alexander, to become a ruthless philosopher-tyrant.

Protestant nations were able to pursue and sustain freedoms because the Church taught God's wisdom to every child. That explains why the U.S. Constitution could begin with the phrase "We, the people…" The medieval West, steeped in a Greek worldview, would have asserted, "We, the victorious military leaders that defeated the British Empire …"

The US Constitution began by affirming popular sovereignty because it was a political vision built upon the theological truth of the 'kingship of all believers.' Where did this idea come from that all God's children, not just victorious militias, or philosopher-kings, should govern their Father's creation? It came from the very first chapter of the Bible, where it tells us that all humans are created in the image of God. The Bible is the seed that has nurtured and sustained the American experiment and Western democracies.

The Constitution of my motherland, India, followed the American Constitution. It also started with the phrase "We, the people" because the founders of modern India were products of Christian education, introduced by British missionaries and slowly corrupted by the Enlightenment's humanism.

The founders of modern India did not study in Hindu ashrams or Muslim madrassas. By the end of the nineteenth century, when many of them went to universities, the "Enlightenment" had already begun to darken "Christian" education. Thankfully, however, India's Constituent Assembly had learned that our hierarchical society, based on caste and gender discriminations, needed to be rebuilt on the biblical revelation that all men and women are created equal. The builders of free India agreed that education had to deliver India from our myth that the god Brahma created castes inherently unequal. "We, the people" can be sovereign only if every child is given equal opportunity to develop her/his potential and become a servant-leader.

Postmodernism makes education a pursuit purely of power, prestige, wealth, and status, This is a bigger problem in India than in the West. Because our society is already divided as a

religious hierarchy. If theology is mythology, not truth, then there is no solid ground for India to choose between the Christian "myth" of human equality or the Hindu myth of created Inequality, a myth important to many supporters of the current government of India. Without the fruit of biblical education the Hindu nation has no foundation for building a democratic India.

Chapter 7

Corrupting the Second Education Revolution

The West Without Its Soul

The Second Education Revolution has now been corrupted. First it was hijacked by the Enlightenment's "Modernism." Now Postmodernism has made it a mockery. Modernism/Rationalism fell apart because it was a house built on sand. Modernists pirated biblical values of equality, liberty and human rights while ridiculing the Bible.

Thomas Paine presented Modernism as an *Age of Reason*. Rationalism had begun before Paine, but he articulated it in three parts, in 1794, 1795, and 1807. Without God's light, it ended as a cynical Postmodern "Age of Nonsense." Rationalists concede that Reason is incapable of proving itself, let alone values such as Equality or Liberty. Rationalism's failure turned Western "Enlightenment" into intellectual and moral "endarkenment."

Human reason becomes barren when it is divorced from divine revelation. Philosophers discover that the human brain cannot know the truth. Their worldview reduces the mind to matter—chemistry. The mind can be nothing more than a monkey brain evolved by accident.

Without revelation it ceases to be "self-evident" that all men are *created,* let alone "created equal." Students find it hard to believe the non-observable Modernist myth that everyone evolved all the way up to "equal" as a result of zillions of accidents. Knowledge as a pursuit of power becomes incapable of motivating citizens to serve one another humbly. Modernist myths undermine the Good News that God loves, forgives and accepts sinners like us. It destroys the basis for our Father's command that we love and serve those who have sinned against us.

Inequality is a self-evident, observable fact. President Obama was honest in admitting in a 2017 documentary, *The Final Year*, that human equality is a story. In his worldview it was a (pragmatically) useful myth that should be believed. For without this Christian myth, a black man could not have become the president of the USA.

Truthpedia is needed because goddess-worshipping feminists prefer the myth that females are more evolved than males. Nazis and Brahmins prefer the story that Aryans are the most evolved race. If everyone has his own story, then a Hindu has every reason to believe that the only "true story" is that he is superior to everyone else.

Should education teach stories, myths and hypotheses, or should it be a pursuit of veritas—the truth? President Obama did not transform America's foundational "self-evident" truth of human equality into a "useful story." This feat was accomplished by occult alchemists who championed an American philosophy called Pragmatism. John Dewey made Pragmatism the basis of postmodern education.

America's pragmatic theory of "truth" was pioneered by philosopher, logician and scientist Charles Sanders Pierce (1839–1914). Psychologist-philosopher William James (1842–1910) popularized this "humanist" theory. John Dewey (1859–1952) replaced Revelation with Pragmatism as the philosophical foundation of secular, state-controlled education.

Dewey wrote volumes on more topics than most people could ever contemplate. However, he omitted discussing the question of truth because it is a matter of the spirit, not the human brain. A mere animal or a bio-machine cannot know what is true or good without the spiritual capacity for relationship with God.

Reviving the Soul

Can I "know" the dream you had last night? Neither my senses nor my logic can figure out what you dreamt. Meditation, mystic experience, parapsychology, astrology, telepathy, hypnosis and spirit-channelling are also powerless. The only way for me to know your dream is for you or God to reveal it to me in words.

You can reveal your private truth because language, by its nature, is revelatory. It reveals what is in your mind and heart. The Apostle Paul turned Europe's pagan, story-based slave culture into a truth-based culture of liberty because he understood the "spiritual" nature of his role as a teacher-revealer.

Paul wrote to the church in Corinth,
"These are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. For who knows a person's thoughts except his or her own spirit? In the

same way, no one knows the thoughts of God except the Spirit of God. What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. This is what we speak, not in words taught to us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words. The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness and cannot understand them because they are discerned only through the Spirit" (1 Cor 2:10-14).

Once, Truth, or *Veritas* in Latin, was the purpose of Western universities. Divorcing Reason from Revelation forced the university to give up the hope of finding truth. Desacralization displaced the supernatural, spiritual dimension of reality. Doubt ceased being the first step in the quest of truth. Cynicism became the end. Language and logic, imagination and intuition, are not just matters of the human brain. They are aspects of the spirit.

Since Immanuel Kant's (1724-1804) critique of reason, philosophers have known that, without revelation, the human mind cannot know true truth—basic foundations of reality.

Cambridge philosopher Ludwig Wittgenstein (1889–1951) spent his university years trying to figure out language. How did language evolve? What was its purpose?

Wittgenstein came to the same pessimistic conclusion as the Buddha, the Indian sage. The Bible's view of Logos (Word) as spiritual helped the West make sense of logic and words as means of communicating truth. Without divine Logos, human logic and language become intrinsically incapable of knowing

and communicating truth. Otherwise your words, at best, express your animal feelings. Language can then have nothing to do with truth.

Truthpedia is needed because educators who see pragmatism as the philosophy of education cannot tolerate anyone who claims to know and teach truth.

What has made universities so intolerant? They can't tolerate truth because universities know that the Enlightenment's confidence in human reason has failed. The best a researcher is allowed to do is to "hope" that his rigorous scientific method allows him to "assert" a proposition confidently. His thorough and meticulous research does not allow him to label his convictions as "true."

In other words, Pragmatism has married universities to agnosticism. They require one to affirm that his or her beliefs are only relatively true; even your morality is adjustable. Therefore, no one should trust you. The media used to be a public educator. Now, just like the university, it spins stories 24/7. It has been turned into "fake news," paid to manipulate the audience, not to communicate truth. This truth-less intellectual culture has made the West's political-bureaucratic elite a manipulative, self-seeking "swamp."

President Obama's belief that human equality is not a self-evident truth but a useful story comes from Dewey's contemporaries, Carl Jung (1875-1961) and Joseph Campbell (1904-1987). When these astute thinkers realized that the Enlightenment's reason cannot know the truth, the foundation of reality and ethics, they turned to dreams and myths in search of meaning.

Without God and his revelation, the materialistic (scientific) view of man became terrible. It was articulated most clearly by Burrhus Frederic Skinner (1904–1990). His pessimistic conclusions implied that the American Declaration of Independence was deluded: freedom and dignity were merely theological illusions, not worth fighting for.

Skinner was a celebrated psychologist, behaviorist, author, inventor and social philosopher. He taught psychology at Harvard University from 1958 to 1974. His 1971 book *Beyond Freedom and Dignity* was on the New York Times' bestseller list for eighteen weeks. For him the self-evident, scientific conclusion (truth) was that spirit, God, soul, or self does not exist. The Buddha, Nietzsche, Freud and William James were right: The term "God is dead" means that man (self) must also be dead. Truth itself is dead.

The belief that God is dead means that "I" does not/cannot exist. No "I AM" has ever existed—whether human, diabolical or divine.

This makes the idea of liberty for an individual an illusion, which was spread by the Bible. Skinner insisted that "I did not direct my life. I didn't design it. I never made decisions. Things always came up and made them for me. That's what life is."

Skinner's conclusion is a postmodern deconstruction of a "self" as discussed in my book, *This Book Changed Everything: The Bible's Amazing Impact On Our World*.

Skinner's "determinism," or non-existence of self with free will, was a logical conclusion of the idea that the spiritual realm does not/cannot exist. Matter alone is real. Skinner revolted

against the fact that the Bible had embedded the myth of "human dignity" into Western culture. The Bible's idea of Freedom had been enshrined in the Declaration of Independence as America's foundational belief. This was a fruit of Jonathan Edwards's (1703–1758) Calvinism.

Edwards was America's first philosopher and revivalist. He taught the revealed nature of truth in his 1754 book *The Freedom of the Will*. Theological notions of *freedom* and *dignity* that formed America could not fit into Skinner's anti-spiritual, materialistic worldview. As an atheistic scientist, he had to dismiss the American idea of freedom as a "myth."

Skinner had pragmatic reasons for attacking the "Christian myth" of an inalienable right to liberty. That notion makes it difficult to control the behavior of a bio-machine called man. Individual liberty prevented scientists from organizing society to make life happy.

The West's education system based on non-spiritual Reason is flawed. Truth and freedom are matters of the "spirit," not brain chemistry. Education based on a materialistic philosophy destroys the biblical foundation of freedom. Graduates, brainwashed and indoctrinated by state education, destroy themselves and the freedoms built upon revealed truths. Postmodern philosopher-kings now control Western universities and the mass media. Their protégés want to control citizens. Citizens brainwashed by their education have no philosophical basis for resisting authoritarian rulers. Under threat, many surrender their liberties.

Postmodern myths enslave because "stories" cannot be questioned. The truth liberates because all its propositions can be

examined and debated. Truth demands evidence and reason. That's why truth-(veritas)-based education opens the mind and spirit. The Bible, which is filled with truths revealed by God, made the West a uniquely thinking civilization. Placing the truth of the Bible at the heart of education will revive the West's soul.

Yet, the greatest danger to the third education revolution may come from pastors and elders who see church-based college education as their opportunity to brainwash students. A wise and secure pastor will be humble. He will allow students to question his opinions. Their questions should motivate him to study and think. Fundamentalism, afraid of questions, promotes indoctrination. Theology means using reason to make sense of revelation. Building a questioning and investigating culture within a church college will make Christianity the West's most robust worldview—an ethos necessary for recovering its soul.

Prosperity and Revelation

Having lost truth, Western education systems are forced to reject the exceptional nature of their unique liberty and economic flourishing. The July 4, 1776, Declaration of Independence said that governments are instituted to protect "inalienable rights" which the Creator (not the state) has bestowed upon every human being. These include one's right to pursue happiness.

As president, George Washington repeatedly reminded the nation that the right to pursue happiness implies the right to private property. In his formal presidential addresses, writings and prayers, at least forty-eight times Washington referred to every citizen's right to "sit under his own vine and fig tree with

no one making him insecure and afraid." That imagery, affirming the right to private property, comes from 1 Kings 4:25, 2 Kings 18:31, Micah 4:4, and Zechariah 3:10.

This seed from God's word produced America's undeniable economic success. The belief that every person has a right to the wealth that he or she creates or inherits comes from the fact that God himself commanded, "Thou shalt not steal" (Exodus 20:15 KJV). God's command gives everyone a right to property.

The God who requires the wealthy to love their poor neighbors sincerely and sacrificially commands both the rich and the poor to refrain from coveting what belongs to someone else (Exodus 20:17).

A nation prospers when the poor do not covet but create wealth for themselves. Education must restore the Creator's lost image in citizens. God did not loot. He *worked* to fill this beautiful earth with abundance. Being made in His image means that we must be creative, not covetous.

An education that teaches that a "struggle for existence" and "survival of the fittest" help us evolve and thereby encourages cheating and looting. Evolution never commanded anyone, "You shall not covet or steal." God created us to be creative and productive like Him.

Postmodern universities have already destroyed the West's founding faith that *the Creator* endowed each person with inalienable rights. Post-truth education gives socialists the right to covet and loot what belongs to others. It indoctrinates students to believe that anyone who inherits wealth is unjustly "privileged." Teachers theorize that "the capitalists" who create

wealth loot others—especially poor workers. This economic ethic of looting has promoted the immoral attitude that the poor have an inalienable right to covet and loot the property that belongs to others. They believe that wealth belongs to the poor; therefore, they should be able to walk into a store and take what they want without paying for it.

In the summer of 2020, in the face of rioting, some "clever" socialists offered the following advice to poor voters:

"Please don't take the trouble to loot shops because that is dangerous for you. The wealthy "fund the police." Therefore, they own the law enforcement system. Vote for socialism; that will give the state the power to loot the capitalists on your behalf. We'll call it "tax." A tax is whatever we, the Government, choose to call a tax. If you give us the power to loot, we'll give you a monthly check. That will free you to sit in front of a TV, enjoy drugs, play games and gamble. The wealth created by the hardworking taxpayers will take care of all your medical and educational expenses, even if you came into America illegally. If you vote for socialism, you will give us the power to punish the capitalists who make America wealthy."

This ideology taught in universities is guaranteed to make everyone equal—equally poor. By rejecting divine revelation, the West has become a beautiful castle which now has at its foundation nothing but sinking sand. The biblical root that nourished the West's magnificent tree has been devoured by humanist ideologies. The trunk of the tree—education—is infected with debilitating intellectual viruses. A new Education Revolution is needed to revive the truths that shaped much of the modern civilized world and its prosperity.

The Church has become intellectually weaker than the University. This happened because the Church abandoned its universities and retreated into Bible seminaries to train only priests. The Church's obligation to train God's children to do their Father's will on earth was handed over to the state—which does not know God.

God's will is not being done because Christian education no longer trains leaders for every sphere of society. The Church has so weakened itself that it does not even believe that it can take education back from deceiving spirits.

And yet, all authority over visible and invisible realms has been given to the Church's head, the Christ. The resurrected "Ruler of the kings of the earth" (Rev 1:5) gives to his body the command to shepherd his little lambs. It is a sin to abandon God's children to the wolves—the ideologies of death. Along with that responsibility to care for God's sheep comes the authority and commission to teach all nations. That is a mandate to bring all nations under his discipline (Matt 28:18-20). That is the Third Education Revolution.

Chapter 8

Europe's First Education Revolution

More than a thousand years after Plato wrote *The Republic*, an English philosopher, Alcuin, planted the seed of Europe's first education revolution. He explained to Emperor Charlemagne that baptizing pagans does not "convert" them. For salvation is by faith, and faith comes from learning the word of God (Romans 10:17). That means, to convert is to educate.

Charlemagne (748–814) was a Frankish king who had been made the Roman emperor in AD 800. He began his rule with an assumption that to convert someone to Christianity meant to baptize that person. Therefore, he ordered pagans to be baptized ("converted") forcefully on "pain of death." That policy of forced conversions was abandoned when the English philosopher Alcuin (735–804) persuaded Charlemagne:

"Faith is a free act of the will, not a forced act. We must appeal to the conscience, not compel it by violence. You can force people to be baptized, but you cannot force them to believe."

What Alcuin explained to Charlemagne was the truth that St. Boniface (675–754) had emphasized a century earlier. Boniface is known as the apostle to German Barbarians. He taught Europe's barbarians that to convert means to educate.

Conversion is the spiritual process of God's Spirit of Truth writing His law in the heart and mind of a repentant sinner. This process makes a rebel a "new creation" (2 Cor 5:17) who lives in "the obedience of faith" (Rom 1:5).

That revival of learning and culture was Europe's First Education Revolution. It climaxed in the founding of Europe's first universities. Those medieval universities functioned in an elitist language—Latin. That means they could not educate the masses or empower them to govern their nations. The voice of ignorant, religiously manipulated masses cannot be trusted to govern nations. The sixteenth-century reformers that educated Western Europe and its colonies were products of Europe's first education revolution but outgrew it.

Twentieth-century missions failed to disciple nations because many "evangelicals" made the mistake of thinking that to convert means to lead people to pray "The sinner's prayer." They failed to see that the obligation to disciple nations means to fill the earth with the knowledge of God as the waters cover the seas (Isaiah 11:1-9; Habakkuk 2:14).

Charlemagne's intellectual transformation resulted in what is called the Carolingian Renaissance. It produced a magisterial flowering of scholarship, literature, art and architecture during the eighth century. Charlemagne himself learned to read. He became such a lover of books that priests had to read to him even while he ate. His favorite author was St. Augustine of Hippo (354–430). That resulted in Augustine's educational curriculum becoming Europe's standard for almost a thousand years!

All the pioneers of the Second Education Revolution studied it. Charlemagne's court produced books that taught elementary Latin. He financed a royal library that contained in-depth works on language and Christian faith.

While scholars wrote in Latin, Charlemagne also supported the translation of Christian creeds and prayers into vernaculars along with teaching grammar and music. He encouraged monasteries to establish Scriptoriums. Fasting, praying and performing religious rituals continued, but monks also dedicated their lives to copying every available manuscript. They wrote books on history, poetry, art, music, architecture, technology and law, along with Bible exegesis, commentaries and theology.

Alcuin was Charlemagne's "minister." As such, he taught the emperor rhetoric, dialectic (logic) and astronomy. Einhard (775–840) tutored the Emperor in arithmetic. He had been educated at Fulda monastery, where St. Boniface was buried.

The education revolution that began with an Emperor-Priest team peaked in the founding of the university of Bologna in Italy (1088). There, priests studied Justinian Law. The Church built other universities to teach medicine and philosophy, along with scriptures and theology.

Reflection on divine revelation (Theology) was understood to be the queen of all sciences. Church-Education justified the use of reason because reasoning was considered an aspect of God's image in man. This gave meaning to every intellectual discipline and to life itself. For the Bible commanded believers to "think about" what it says instead of believing blindly (Philippians 4:8).

Popes and bishops licensed universities because they understood that the Bible exhorts Christians to "think." A deep respect for the life of the mind made the university the educational arm of the Church, for the Church and by the Church. Church-owned universities trained God's ministers to serve the Church *and the king*. That is why Prime Ministers of the United Kingdom still serve the Crown. Harvard University spelled out its motto as "*Veritas Christo et Ecclesiae*." Translated from Latin, it means that the university was created to help students seek "Truth for Christ and the Church."

The University of Bologna, run by monks, taught Law because the Church had already built Europe's best, most trusted and powerful justice delivery system. Church-owned universities trained monks, priests, chancellors and bishops in God's Law, which had been codified in the civil and canon laws of the Justinian Code. Law education trained ministers of God's justice to serve the Church as judges, chancellors and advocates.

Following Charlemagne's example, most kings employed educated "ministers" of the church as their court "ministers" (chaplains and advisors). That's why the officer who advises the British monarch is still called the "Prime Minister." Other "ministers" support his or her sacred responsibility to govern each aspect of the nation with God's justice, righteousness, wisdom and compassion. We still see today the impact of this first education revolution.

Writing things down: The Old Testament roots of European education

Europe's first and second education revolutions have even deeper origins, which merit understanding. Consider this:

Any genius can invent a script which only he can decipher. A written language creates and enriches a culture only if others are taught to read it. The earliest known writing systems were developed in Iraq and Egypt more than 1,000 years before Abraham and 3,000 years before Christ.

Abraham grew up in Iraq and spent a brief time in Egypt. His grandson Jacob took his extended family into Egypt, where they lived for four hundred years, first as honored guests and then as slaves.

These slaves were freed without an armed revolution. They returned to Canaan, to the land God had promised them. God's promise was that He would make them a "great nation." Most slaves would have been illiterate. Moses, their leader, would have learned to read and write, for he grew up in the palace, adopted by an Egyptian princess.

Today's "experts" would have required Moses to tell stories to illiterate oral learners. But his God was politically incorrect by postmodern standards. He gave to illiterate shepherds a text to learn, the Ten Commandments, written on two tablets of stone.

Moses put a copy of that sacred text in a wooden chest and covered it with gold. A copy of God's word was sacred. The oral learners were not allowed to worship idols or invent myths about their deities. Not an imaginary god, but the sacred, written text of the Covenant between God and Israel was put in the heart of the camp, in the holiest of holy places.

What would make Israel a "great nation"? They would need to reject made-up gods and stories about them. They would need to know the true God and His word that is truth.

God made things more difficult: He required them to learn to write and make copies of His law. His word must be written, carved or stitched everywhere so that ultimately it gets written upon their hearts. The Savior God required slaves to become thinkers. They needed to meditate upon God's written word day and night.

Shepherds and slaves would become a great nation by becoming teachers of God's word. God required freed slaves to make sure that every one of their children knew and revered God's written word (Deuteronomy 6:7).

When rescued slaves were wandering in the wilderness, Moses taught them that military conquests will not make them a great nation. Slaves will be transformed by meditating upon God's written word and obeying it. That internalization of God's word will create the socio-cultural capital necessary to transform them into a great and wise nation:

"See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people." What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?*"* (Deut 5:4-8).

The Holy of Holies housed more than God's moral law. Just before writing the Ten Commandments (Exo 20), God asked

Moses to write the history of the Amalekites' attack on vulnerable wanderers. Thus, the very first section of the sacred texts that Moses wrote and put next to the Covenant was the history of this specific battle. "The Lord said to Moses, [you] 'Write this [history] on a scroll as something to be remembered and make sure that Joshua hears it.'" (Exo 17:14).

Why did God ask Moses to write history? Moses, the old man, had climbed up a hill to pray and watch the battle as his young assistant, Joshua, led untrained troops to victory. If one of Joshua's contemporaries were to write the "story" of that battle, the narrator might have described victorious Joshua's leadership, battle strategy, courage and prowess. But Hur and Aaron witnessed the conflict as well as the fact that the battle's outcome was determined by Moses' prayer. The two witnesses grasped the truth.

A flattering story would have hurt Joshua and Israel. It would have made Joshua and his people trust in the sword. But Joshua's sword was completely useless before Jericho's impregnable walls. Joshua needed to be reminded that the living God had brought the Hebrews out of slavery. Reliance upon Him had made them victorious over the Amalekites. Only a humble and exclusive reliance upon the living God would enable them to win the promised land occupied by nations stronger than former slaves who had nothing.

God was active in human history then, and He is active now. Secularizing providential history corrupts truth.

Pagan shrines did not have sacred texts. They installed idols of man-made gods. Why would anyone worship gods of stone, wood or metal? Pagans worshipped imaginary gods who did

not intervene in history. That's why they had to invent stories (myths) to motivate people to worship imaginary gods.

God prohibited Jews and Christians from inventing gods and myths. In place of made-up stories, Moses was commanded to write and put historical truth in the Holy of Holies. This is what made the Jews "the people of the book," which was, in fact, a library of books. They revered sacred scrolls, not idols. God's Spirit commanded, inspired and enabled men to write His truth. Words written by Moses and other prophets were the word of God.

The key lesson? Truth must be written down. Enough people must learn to read and communicate truth to others. For truth, not myth, must be the intellectual foundation of a free people.

The New Testament Temple and the Cathedral

Where would the son of a carpenter or fisherman go to learn to read and write? During the New Testament times they went to the local synagogue. The local priest served as the teacher.

What if the local priest failed to answer a student's penetrating questions?

In that case a 12-year-old carpenter's son took his questions to the Temple in Jerusalem. For the Temple was the intellectual capital of Israel. It was much more than the place for worship and rituals. The Temple was the sun that radiated God's light to the nation. It was Israel's *de facto* university.

Jewish scholars congregated in the Temple. That included experts in public health and scribes who studied, copied and

exegeted the Scriptures in order to shed light on topics of vital interest.

The Rabbis came to the temple to teach wisdom to priests as well as to the people. Priests and Levites then took God's wisdom to the remotest parts of the nation. Law experts applied God's absolute laws and man's relative laws to the complexities of new and specific cases.

Jesus of Nazareth went to the Temple to learn from the best-available experts. At the end of the day, however, he was a self-taught teacher—a Rabbi. Jesus studied, fasted and prayed. He was baptized with God's Spirit of wisdom, knowledge and understanding. (Isa 9:2). God's Holy Spirit made his words "life and Spirit" that came from the Father (John 6:63). His words were the seed that brought Heaven's kingdom into the soil of the human soul.

The Lord Jesus sent his apostles not as a militia but as sowers of the seed of God's word. He did not ask them to subjugate unbelievers with swords. He sent them to spread God's word, which is the sword of the Spirit. Their mandate was to implant God's word in the human heart. God's truth-word was the sword that would conquer Satan's kingdom of deception:

"For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb 4:12).

Paul became Christ's Apostle, who brought God's word to Europe. He didn't attack the Roman Empire with a metal sword. This man who started winning pagan Europe was a man of

"letters." He branded himself as a "preacher and a teacher of the truth to Gentiles." (1 Tim 2:7, Titus 1:1, etc.).

Paul had a vision for Academic Pastors explained earlier. He established local churches that were "the pillar and the foundation of the truth" (1 Tim 3:15).

Paul believed in "truth" because he believed in the spirit. He was the Jewish Rabbi who sowed the seeds of Europe's initial education. Irish monks watered the literary seeds of western civilization. The Carolingian Renaissance nurtured the saplings the monks and nuns had planted.

This understanding of ancient Israel and God's kingdom transformed medieval cathedrals into centers of education. Some of these Cathedral schools grew into the universities that continue to this day. Notre Dame in Paris is a classic example. Other famous European universities grew out of monasteries between the eleventh and thirteenth century. That is why a chapel was always the most important building in every traditional college in Oxford or Cambridge. Both were once Augustinian monasteries, fruit of an education revolution.

From the First to the Second Education Revolution: A Final Word

A Second Education Revolution became necessary in the sixteenth century because pagan weeds suppressed the wheat that Paul had planted and faithful monks and nuns had nurtured. "Christian" professors and priests suppressed the revealed truth by relying upon pagan rationalism and myths. That forced the reformers to confront Scholasticism.

One of the tragic confrontations climaxed in Oxford on October 16, 1555. University professors, students and citizens gathered around Bishop Stephen Gardiner and several priests in the public square on Broad Street to watch reformers Bishop Latimer and Bishop Ridley be burnt at the stake. Bags of gunpowder were hung around their necks to make their murder a spectacle! Their crime? They wanted the Bible to be translated into English for all the people to read and understand.

Before their horrible execution, the two martyrs knelt down and prayed. The older saint, Bishop Hugh Latimer, encouraged his fellow martyr: 'Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as shall never be put out.' (*Foxe's Book of Martyrs*, 1583 edition.)

Sure enough, within years Oxford University began to be reformed. It rejected the intellectual darkness into which Scholasticism had fallen and instead embraced Psalm 27:1, Dominus illuminatio mea ("The Lord is my light"), as its motto.

Oxford was able to burn reformers alive because by the sixteenth century Christian universities had become the source of Europe's darkness. They had allowed Scholasticism to mix God's revealed truth with Aristotelian Rationalism as interpreted by Muslims such as Avicenna and Averroes. Adding Platonic philosophy to that intellectual cocktail had made intellectuals stagger with dizziness. The Psalmist knew, "The unfolding of your words gives light; it gives understanding to the simple." (Psalm 119:130).

A similar story is unfolding today. There are universities in the Western world that love darkness more than the light. The new

revolutionaries who choose to confront darkness will need to deny themselves and take up their cross. They can believe the promise, as Latimer and Ridley did, that the darkness shall not overcome the light. (John 1:5)

What part do you have to play in a Third Education Revolution so that God's light may shine through His word and transform our education and nations? How can you be part of the Third Education Revolution needed by our children and our nations?

Chapter 9

Nurturing Nation-Builders

Truthpedia's vision is to enable a multitude of churches to become an extension center for school, college and non-formal education. Subject Matter Experts will teach online. Academic Pastors will mentor students face to face with support from parents, elders, deacons, and community leaders. The church would become the nursery that nurtures nation-builders.

As a starter, we want to launch Truthpedia by coaching young people to become godly civil servants and police officers. This trial run will help us refine the technology while we add High School, College courses and an encyclopedic knowledge bank.

Training civil servants who do God's will in the domain of governance is a key to reforming a nation. Giving trustworthy governance to India was one of the finest achievements of the 19th-century missionary movement. Sardar Vallabhbhai Patel (1875–1955), India's first Deputy Prime Minister and Home Minister, described the colonial Civil Services as "The Steel Frame of India."

Who or what built that frame? The short answer is: the Bible.

Between 1765 and 1820, British rulers were as corrupt as today's Indian civil servants. Most Indians feel that our criminal politicians use civil servants to loot our tax money and extract bribes from helpless citizens. Now they are also using the police to persecute political opponents and religious minorities. Why then did Patel, India's "Iron Man," describe colonial-era civil services as the "steel frame" of justice and fairness that held India together?

Vallabhbhai Patel, who fought against the British Raj, praised civil servants on April 21, 1947, at Metcalf House in Delhi. He argued that after independence, the Indian Civil Services (ICS), created by colonial rulers, should continue serving the new nation. Its name would change from ICS to IAS (Indian Administrative Services). Patel's phrase "the steel frame" came from a 1922 speech by British Prime Minister David Lloyd George.

Management guru Peter Drucker described colonial civil services as a model of public administration and management. It was the reason, he asserted, that colonialism survived for two centuries. Many of its cadre were sons of British pastors. Their parents and churches prayed that these young men would serve India with diligence and integrity. Their prayers were answered.

Drucker does not defend colonialism. He knew that the British Raj was marked by muddled policies, indecision, misdirection, and failures. It survived for as long as it did because the Bible-based Evangelical movement built the Indian Civil Services. The ICS, says Drucker, was Britain's "supreme administrative accomplishment":

> [The Civil Servants] *were younger sons of poor country parsons*, with no prospects at home and little standing in English society. Their pay was low, and such opportunities for loot or gain as their predecessors had enjoyed in the swashbuckling days of the East India Company a hundred years earlier had, by 1860, been completely eliminated by both law and custom. These untrained, not very bright, and totally inexperienced youngsters ran districts comparable in size and population to small European countries. And they ran them practically all by themselves with a minimum of direction and supervision from the top. Some, of course, became casualties and broke under the strain, falling victim to alcohol, to native women, or—the greatest danger of them all—to sloth. But most of them did what they were expected to do and did it reasonably well. They gave India, for the first time in its long and tragic history, peace, a measure of freedom from famine, and a little security of life, worship, and property. *They administered justice impartially and, at least as far as they themselves were concerned, honestly and without corruption. They collected taxes by and large, impartially and equitably*. They did not make policy, and in the end, they foundered because they had none. But they administered, and administered well. (Peter Drucker. *Management: Tasks, Responsibilities, Practices*, pp. 403-404. Emphasis added.)

Robert Clive, a clerk in the Madras office of the East India Company, laid the foundations of the British Raj in 1757 by defeating Bengal's Nawab, Siraj-ud-Daulah. Clive supported the appointment of the new Nawab, Mir Qasim, who ruled until 1763. In 1762, Mir Qasim described British corruption in a letter to the governor and his council.

> And this is the way your gentlemen behave; they make a disturbance all over my country, plunder the people, and injure and disgrace my servants… They forcibly take away the goods and commodities of the peasants, merchants, etc., for the fourth part of their value, and by way of violence and oppression, they oblige the peasants to give five rupees for goods which are worth but one rupee. (Philip Mason. *The Men Who Ruled India*. pp. 38-39)

Seven decades later, one of Britain's greatest historians, Lord Macaulay, confirmed Mir Qasim's testimony regarding the corruption of British rulers. In his *Essay on Clive*, Macaulay wrote that the British East India Company was a "gang of public robbers" that "had spread terror through[out] the whole plain of Bengal." Its governance was as "oppressive as the most oppressive form of barbarian despotism… strong with all the [military] strength of civilization. It resembled the government of evil Genii rather than the government of human tyrants."

The British Parliament denounced Clive as a corrupt "Nabob." He was followed by Governor-General Warren Hastings, who expanded British rule in India. Hastings, too, was tried for corruption. During his trial, Edmund Burke, the father of modern conservatism, put his finger on the root of a philosophical problem. Accusing the British East India Company, Burke said,

> ". . . these Gentlemen have formed a plan of Geographical morality, by which the duties of men in public and private situations are not to be governed by their relations to the Great Governor of the Universe or by their relations to men, but by climates, degrees of longitude and latitude.… As if, when you have crossed the equinoctial line, all the virtues die… as if there were a kind of baptism, like that

> practiced by seamen, by which they unbaptise themselves of all that they learned in Europe and commence a new order and system of things."

Burke's charge was that in India, a corrupt East India Company was practicing a 'Geographical' or relative morality that was not governed by God's moral (absolute) laws. In his influential work, *The Men Who Ruled India,* Philip Mason points out that this moral relativism was justified to maintain British rule and trade in India. Trade interests overruled God's moral law.

The Company presumed that "to be fair to Indians was to be prejudiced against the English."

Burke's accusation, confirmed by Charles Grant and others, inspired British Evangelicals to reform the Company. Anglican Evangelicals were just beginning to emerge out of the Wesleyan revival of the late eighteenth century. They were called "Evangelicals" because they had individually repented of their sins and asked the Lord Jesus Christ to become their Savior. They were moral rebels, now reconciled to their Heavenly Father, dedicated to ensuring that God's will was done in their lives and in his world.

Historian Ian Bradley explains their worldview and mission in his book *A Call to Seriousness*: *The Evangelical Impact on the Victorians:*

The great obstacle to missionary endeavour in India at the beginning of the nineteenth century arose from the East India Company's conviction that missionaries would only excite the natives and disturb its profitable trading activities. Because of this, it refused them entry to the subcontinent. In this situa-

tion, there was only one thing for the Evangelicals to do if they wanted to secure the triumph of vital religion in India, and that was to infiltrate the higher echelons of the Company themselves so that they could change its policy. Their takeover of the Company's directorate in the early nineteenth century was spectacular: there was no year between 1807 and 1830 when either the Chairman or the Deputy Chairman of the Board of Directors was not an Evangelical. (Ian Bradley, "Mission to the Heathen," in *A Call to Seriousness*, p. 74.)

Charles Simeon, the Anglican priest in Cambridge mentioned earlier, is considered the Father of British Evangelicalism. His response to the East India Company's corruption was to mentor Cambridge students to go to India as missionaries. They had to be smuggled into India as undercover missionaries because, in 1793, the British Parliament had rejected the Evangelical Bill to allow missionary-educators into Bengal.

Rev. Claudius Buchanan, one of Simeon's well-known protégés, shared the evangelical conviction that British rule in India was not an accident of history but God's providential act. Buchanan took up the challenge to reform the Company by training the young men who governed India as the Company's civil, police, and judicial servants. They needed to know Indian languages and be trained spiritually and intellectually to know God's will and put it above their self-interest and the Company's profits.

Edmund Burke had already lamented that the Company was sending to India the riffraff of British society. They had nothing to gain by remaining in Britain and much to gain by looting India, if they could survive the climate and tropical diseases. Buchanan decided to challenge Christians to send their sons to govern India with integrity. He organised essay-writing

competitions in seven Irish, Scottish, and English universities and colleges on the topic of "How can Britain give good governance to India?"

As a Cambridge student, Thomas Babbington Macaulay was one of the winners of these competitions. He is famous for his 1835 *Minute on Education and* as the creator of the India Penal Code. During 1852–56, Macaulay played important roles in laying the foundations of the university movement in India, opening the doors for Indians to become civil servants, and ensuring that civil servants were recruited strictly on merit and not because of nepotism or bribes.

Transforming the moral character of the Company's governance required Rev. Buchanan to make an important intellectual contribution. In 1805, he challenged the idea that separation of Church and State means separating business and governance from God's moral law. His *Memoir on the expediency of an ecclesiastical establishment for British India; both as the means of perpetuating the Christian religion among our own countrymen; and as a foundation for the ultimate civilisation of the natives* provided the intellectual basis for the evangelical engagement with Bengal's governance. The first part of Buchanan's *Memoir* dealt with the degenerating morality of British rule in India and emphasised the need for a formal Anglican presence to minister to the Europeans in India.

Charles Grant had already emphasised the need for reforming the Company's morality in his 1792 book, *Observations on the State of Society Among the Asiatic Subjects of Great Britain*. Buchanan offered practical suggestions on how to do it. His case was strongly supported by Lord Teignmouth through his

Considerations on the Practicability, Policy, and Obligation of Communicating to the Natives of India the Knowledge of Christianity. Their books exposed the hollow prejudice of critics who claimed that missionary-minded evangelicals were religious fanatics who should not intervene in politics. Readers were able to see that the evangelicals had a better conception of the British Empire, in which the ruler and the ruled interacted beyond mere commercialism. Christians viewed the Indo-British relationship in the light of the Bible's teaching on the covenant between government and those being governed. Their relationship was providential, bound by mutual moral obligations. Relativistic 'geographical' morality needed to be replaced by godly governance. God's "Ten Commandments had no purely localised application." They were binding upon the Company, which could not be allowed to remain a gang of public robbers. (See Mayhew, 25.)

Thomas Gisborne, an Anglican priest and a member of the evangelical "Clapham Sect," went further in challenging the entitlement mentality that pervaded the services. He wrote what became a textbook for civil servants, *Enquiries into the Duties of Men,* first published in 1795. It was a handbook for men who aspired to various callings: pastor, politician, civil servant, armed personnel, lawyer, doctor, tradesman, etc. In his chapter "On the Duties of the Executive Officers of Government," he gave a detailed treatment of the moral composition that ought to constitute a civil servant and his behavior in various eventualities that may arise in his career.

Civil servants such as Sir James Stephen lived out these duties. His father, also named James Stephen, was also a member of the Clapham Sect. Ian Bradley writes about his impact upon the British idea of Civil Service:

> "It was he who created the two grades of mechanical and intellectual in the Civil Service and who formulated the modern concept of civil servants as anonymous purveyors of impartial and expert advice to ministers. '*You stand not in need of statesmen in disguise,"* he told the Royal Commission on the Civil Service in 1854, '*but of intelligent, steady, methodical men of business*." (Ian Bradley, "Serious Callings" in *A Call to Seriousness*, p. 163.)

Claudius Buchanan served as the Vice Provost of Calcutta's Fort William College, which had been founded in order to educate the officers of the Secretariat. For three years the young men studied Indian history, law, Oriental languages, ethics, international law, and general history. Its education system was modelled along the lines of Oxford and Cambridge. It was not a commercial school that taught the art of governing. Its statutes were recorded by Andrew Mayhew, who served as the Director of Public Instruction in the Central Provinces of India. The Biblical worldview insisted that the living God governs the cosmos. Human governance in turn was God's "Sacred Trust" given to his children whom he had called for that vocation.

This Bible-inspired idea of trusteeship continued to shape the mindset, even of Mahatma Gandhi's generation a century and a half later. Mayhew writes, "…the civil servants of the Company, no longer 'the agents of a commercial concern' but guardians of 'a sacred trust,' were to study the people and its languages, improve their morals, and fortify their minds (by science and the classics). Here they would be 'guarded against temptation and corruption with which the nature of the climate and the peculiar depravity of the people of India will assail them.' Then and then only will they learn "to diffuse affluence, happiness, willing obedience, and grateful attachment over every district."

The aspiring young civil servants were schooled in these reforming ideas at Haileybury College outside of London.

Historian Ian Bradley explains who these young men were:

> "The civil servants of the latter part of the nineteenth century were predominantly from the middle class and often from Evangelical backgrounds. They had been brought up at home and at school to the discipline of hard work and regularity. They regarded their job as a vocation. For them, public service was not simply a source of personal gratification or gain; it was a matter of absolute moral duty. In fashioning this ethic of public service, which made the British administration the envy of the world, the Evangelicals had played no small part." (Ian Bradley, "Serious Callings" in *A Call to Seriousness*, p. 163.)

Evangelical leadership in education made it much more than training in leadership skills. It refined the character and cultivated personal integrity. These servants became very different from the British rulers in the eighteenth century. They began to be noticed as men of upright conduct and benefactors of the public. They were not feared for brutality but revered for their intolerance for corruption, for upholding the rule of law over the autocratic dispensation of power at the hands of rulers, for being concerned about matters of justice and mercy, and for successfully installing an infrastructure for the benefit of the governed. They did more than create the "steel frame" that sustained India after Independence.

After various Indian attempts failed to write a constitution for India—e.g., "The Commonwealth of India" Bill of 1925 and the Motilal Nehru Committee's draft of 1928—it was British civil

servants who drafted the India Act of 1935. That became the basis for independent India's Constitution adopted in 1950.

What reformed a corrupt Company? The straight answer is the Bible. British civil servants had to govern a vast, illiterate populace who did not speak Sanskrit, Arabic, or Persian. They spoke vernaculars which had no grammar, textbooks or literature. How could civil servants themselves learn the languages of the people they were called to serve?

The college used the vernacular Bible to teach officers Indian languages. For this reason, Fort William College in Calcutta became the initial center for Bible translation. Missionary linguists such as William Carey teamed up with Pundits to translate the Bible into Indian languages. Later, the responsibility for translating Bibles was handed over to the British and Foreign Bible Society. Most of these vernacular Bibles were printed at the Serampore Mission Press. Aspiring civil servants studied those Bibles to learn Indian languages and also how God wanted nations to be governed.

Only Cross-bearers Can Reform Corrupt Nations

In the year 1800, corruption controlled British rule in India. Making integrity the norm in place of corruption required preparing civil servants who would take up their cross to follow Christ in the sphere of governance. The Bible gave those young men models such as Daniel—an Old Testament prophet who was a civil servant. By God's grace, Daniel and his praying friends, Shadrach, Meshach and Abednego, trained themselves to serve God in Babylon steeped in corruption. They succeeded because they were willing to be thrown into a fiery furnace and a lions' den. The Church can reform nations again if it educates

capable young people to take up their cross to serve God and love neighbors.

Truthpedia intends to begin its mission to equip the Church to educate nations in India. It wants to partner with 50-100 churches, Bible seminaries and discipleship training centers to train a thousand or more young people to become civil servants and police officers. These young people will face fierce competition as well as deeply entrenched prejudice. Not everyone will get selected to serve as a civil servant. For that reason, a unique feature of our coaching will be to offer a university degree in Nation-Building to students who master the curriculum.

Training a battalion of cross-bearing nation-builders will enable Christ's body to bless India and other nations[1].

1 This chapter co-authored by Vishal Mangalwadi with Samuel and Ishita Davidson is adapted from "*The Bible and the Making of Modern India*. (Sought After Media, April 2025)

Chapter 10

A Treatise on Truth—An Appetizer

Faith Enslaves: Truth Liberates

"To the Jews who had believed him, Jesus said, 'if you hold to my teaching . . . you will know the truth, and the truth will set you free ... everyone who sins is a slave . . . if the Son sets you free, you will be free indeed.'"
(John 8:31-36)

Truth Transforms

The English language used to have a phrase, "The Gospel truth." It conveyed a conviction that any honest, critical investigation will confirm that a particular statement was unquestionably/absolutely true. These days we do not hear that phrase.

Bible translators such as Wycliffe and Tyndale created literary English. That is why the English-speaking world considered truth to be the precious foundation of freedom. That theological outlook enabled the courts, parliaments, universities, and the press to affirm the liberty of inquiry, sacredness of conscience, freedom to assemble, discuss and express. A Member could not be arrested or sued for what he says in Parliament.

The English-speaking world tolerated dissent because the culture believed that God's word required diligent pursuit of truth.

Deception was widespread. The Bible explained that a supernatural opponent—Satan—was out to deceive the nations. Wickedness drives people to suppress the truth that they know, Yet, what was perceived to be "deception" was to be countered by the truth, not suppressed by force. The Bible proclaimed the truth because human beings had been given the spiritual capacity to recognize what is true. The Lord Jesus promised that those who seek truth will find it.

Truthseekers helped stagnant societies prosper because the Bible championed the idea that one must follow the truth even if it leads to imprisonment or martyrdom. The Lord Jesus warned his followers that the pursuit of truth could lead the righteous to humiliation, ostracism, torture and crucifixion. For truth challenges enslaving traditions, popular superstitions and immoral practices.

Our PostTruth Era

Why did the phrase, "The Gospel Truth" become obsolete? The intellectual culture has given the conviction that "true truth" exists and can be known and communicated in words. It has been replaced by opinions that are private, subjective, and therefore, relative. Many Christians conform to this Post-Christian mindset. They use politically correct phrases such as "the Gospel story," "the Christmas story," or just "my story." Seminaries encourage witnesses to become storytellers.

Storytelling is not the issue. The world needs more storytellers. The postmodern problem is that our age is ashamed of the very concept of truth. The shift from 'Truth' to 'Story' expresses the fact that the PostChristian West has become PostTruth. That happened because it assumed that language and logic did not come from *Logos*—the divine Creator. Non-theistic worldview sees Language as nothing but the babbling of a finite brain with a limited perspective. Words express a person's subjective, relative opinion and ever-changing feelings. This reduces language to manipulation. Words cannot reveal liberating truth.

Our culture's rejection of truth has conditioned politicians, professors, the press and even evangelists to doubt that God wants all men to come to the *knowledge of the truth*.

The Charismatic Movement has revived "apostleship." However, a contemporary apostle is a person who performs "signs and wonders." Unlike Paul, he is not a teacher of the truth to a culture steeped in myths.

Uncertainty about truth does not inspire the church to educate nations. It makes the church skeptical of the idea that it was created to be "the pillar and the foundation of the truth."

Many pastors are pleased that their culture no longer burdens them with the ministry of education. They are glad that the state has taken over the obligation to mentor the next generation. They are okay with professionals, who do not know the truth, being paid to "educate" their children.

Rejection of Logos has freed universities to indoctrinate students with human opinions and myths. These man-made theories used to be called "Ideologies." Now they are camouflaged

as “Research Studies.” Some cultures, such as Hindu are more honest in demanding that their myths be taught and followed as “Traditions.”

The Pharisees who persecuted Jesus were pious “traditionalists.” Lord Jesus described those “believers” as “slaves of sin.” They wanted to kill Jesus in order to defend their indefensible traditions. Some of our contemporaries, also wedded to traditional myths, relish persecuting truth-tellers.

. . . Continued . . .

[This Appetizer is a part of Vishal Mangalwadi’s *Treaties on Truth*. It will be included in the print edition of this book.]

About the Authors

Dr. Vishal Mangalwadi, MA, LLD, described by Christianity Today as "India's foremost Christian intellectual," is an international lecturer, social reformer and author/co-author of twenty-eight books. Born (1949) and raised in India, Dr. Mangalwadi studied philosophy at secular universities, at L'Abri Fellowship in Switzerland, and in Hindu ashrams.

In 1976, turning down several job offers in the West, Vishal and his wife, Ruth, returned to India and founded a community to serve the rural poor. Their efforts to transform rural India resulted in violent opposition, several arrests, and the burning down of their home and community.

Vishal continued to work for the empowerment and liberation of peasants and the lower castes at the national headquarters of two political parties. His firsthand experience of social evils motivated him to study how the West became a relatively just, free, and prosperous civilization. *Truth and Transformation* is one of several results of that study.

In 2003, William Carey International University honoured Vishal's life, service, and books with a Doctor of Laws (LLD) degree. From November 2013 to 2017, Mangalwadi served as the Honorary Professor of Applied Theology in the Gospel and Plough Faculty of Theology at the Sam Higginbottom University of Agriculture, Technology, and Sciences and as the Director of the Centre for Human Resource Development.

Starting in 2009, Vishal has pioneered a global movement called The Third Education Revolution. In August 2024, Man-

galwadi was awarded the 'President's Volunteer Service Medallion' by the Biden White House for his ongoing contributions to education and social reform.

Vishal and Ruth have two daughters and six grandchildren. Vishal and Ruth continue to travel around the world encouraging and challenging the Church and Christians to change the future by returning to the biblical roots that build modern societies.

Dr. Ashish Alexander

Prof. Ashish Alexander is Professor and Head, Department of English, Sam Higginbottom University of Agriculture, Technology and Sciences, Prayagraj (Allahabad), Uttar Pradesh, India. He holds a Ph.D. in English from Panjab University, Chandigarh, India.

He has served as a development editor at Pearson Education India and later as the editor of FORWARD Press magazine. As a freelance journalist he has contributed to various national publications. The intellectual formation of modern India is one of his chief areas of interest. He is married to a journalist and has two children.

Giftson Selladurai

Giftson Selladurai is a results-oriented leader with over 12 years of experience in Information Technology. An alumnus of LaTrobe University, Melbourne, Giftson also holds an international patent for his innovative approach towards social media

engagement. Giftson's heart and passion is to make the utmost use of technology as a tool to transform nations, through online education or through disruptive applications, that deliver women/child safety, bridge the unreached and deliver justice through hack-proof security. He is currently the CEO of Ruah Tech, an IT solutions company based in Australia that works across emerging technologies like AR/VR, blockchain, AI and the like.

Samson Selladurai

Samson Selladurai is a serial entrepreneur who has pioneered many ventures, in both business and missions. An alumnus of the University of South Australia, he participated in the prestigious Lachlan Macquarie Internship in Canberra, Australia, which trains leaders in politics and public policy. His passion is to see godly leaders across business, church and government work together in unity to transform cities and nations. Samson and his twin brother, Giftson, currently lead Ruah Tech Solutions, an innovative technology firm based in Australia that helps develop world-changing ideas into reality.

Other Books by Vishal Mangalwadi

1. *The World of Gurus* - Vikas Publishing House (Delhi, 1977)

2. *Truth and Social Refor*m - Nivedit Good Books (New Delhi, 1985) and Hodder & Stoughton (London, UK, 1989)

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27. *The Bible and the Making of Modern India* - Sought After Media (2025)

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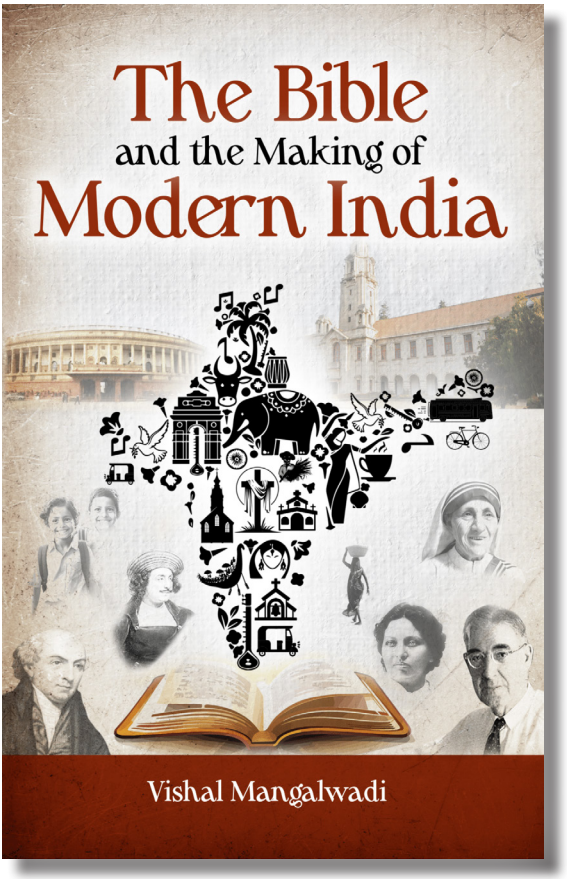

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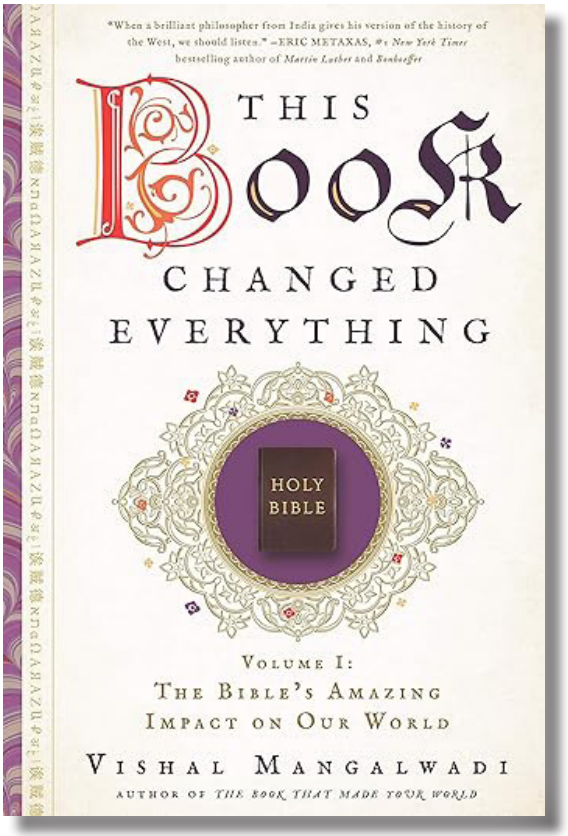
The Bible and the Making of Modern India

Some politicians want to change the name "India." They are embarrassed by the fact that the name and the idea of "India" came from the Bible.

In 1492, Columbus sailed and failed to find the sea route to "India." Vasco da Gama reached Calicut (Kerala) in 1497, to learn that no native called his land, India. The British and the Dutch established their East India Companies in 1600 and 1602 in order to trade with Indonesia [Indian Asia]! Back then, not even the Europeans thought of the Mogul Empire as "India."

This book is first in a series that explains how the Bible created modern India. That fact is as unpalatable to Hindu politicians as to secular historians. They consider the Bible to be discarded childish stories: How could it possibly create, build and sustain great nations?



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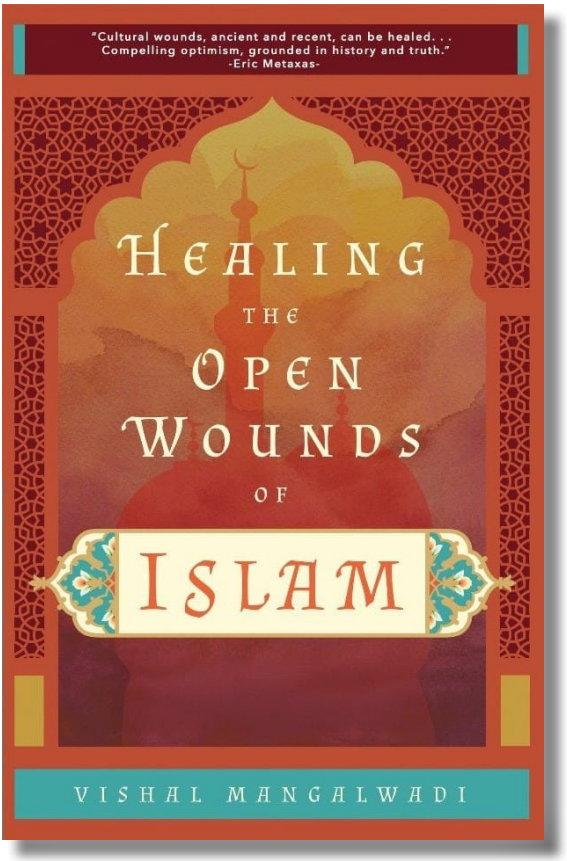
This Book Changed Everything

When George Washington had successfully led the American Revolution, he declined to become King George I of the USA. He chose to become the president, the first among equals. Biblically inspired political, social and economic vision radically changed the course of our history, our institutions and our ideals, besides, of course, bringing deep changes in our individual selves.

This Book Changed Everything, the book by a foremost Christian thinker of our age, Vishal Mangalwadi, is a tour de force that will redefine the way we look at the Bible's transforming influence on everything that our modern world cherishes. The Bible, Mangalwadi argues, empowered little people who challenged the might of great empires and turned tiny nations into economic superpowers. It delivered humankind from superstition and gave them the courage and confidence to reshape the world. At the root of this revolution was the acknowledgment of God's Revelation as the only reliable guide to build our lives as well as our nations on.

In 15 well-argued chapters, Mangalwadi demonstrates the role of Revelation on areas as diverse as epistemology, language, law, economics, political offices, nations and communities, church and tolerance.

This Book, indeed, Changed Everything! "When a brilliant philosopher from India gives his version of the history of the West, we should listen. In the 19th century, Tocqueville showed how the Bible made America different from France; today Vishal Mangalwadi shows why the Bible made Europe different from the rest of the world." — ERIC METAXAS, #1 New York Times bestselling author of Martin Luther and Bonhoeffer; Nationally syndicated host of The Eric Metaxas Radio Show



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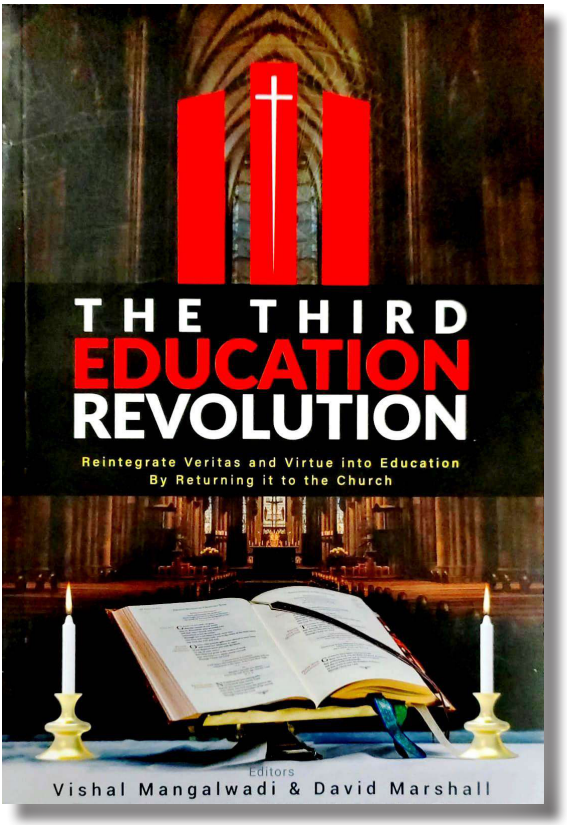
Healing the Open Wounds of Islam

There is no more important task in this period of history than to resolve the festering and unresolved conflict between Islam and the West. Vishal Mangalwadi's Healing the Open Wounds of Islam offers a unique perspective on that problem. While he is sympathetic to the plight of Islam in the modern world and critical of the West's secular modernism and the damage it has done to Muslims, he nevertheless proposes a radical spiritual solution that would transform both Islam and the West.

Healing the Open Wounds of Islam is a challenge to all—Muslims as well as secular modernists and contemporary Christians—to repair a broken world by the transforming grace of God and to bring healing to the Muslim nations, and repentance and reformation to the nations of the West.



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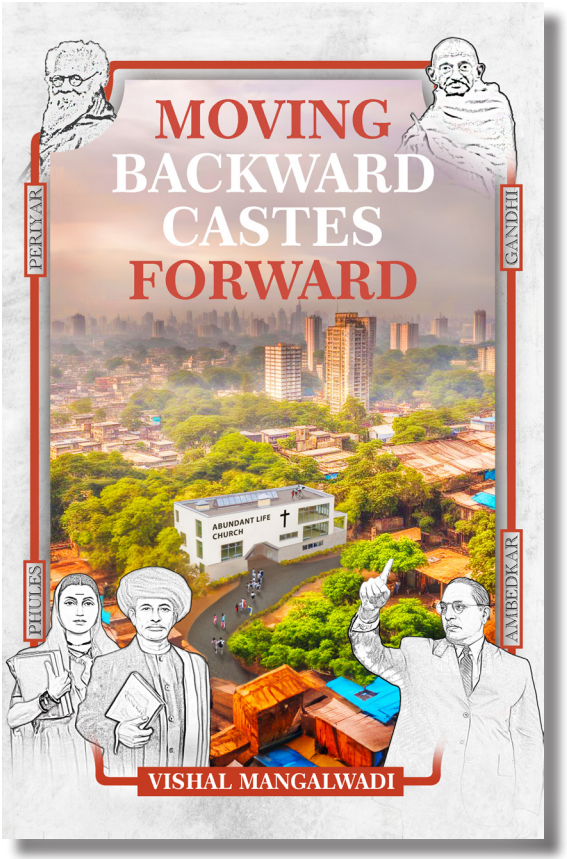
The Third Education Revolution

For one thousand years the Church has sent students to the university, The Third Education Revolution will enable universities and schools to send students to local churches. Digital curriculum, prepared by the world's best experts and videographers, will also go to the Church online. Students will be mentored by Academic Pastors who will re-integrate character formation, problem solving aptitude, critical thinking and leadership skills with academic education. The community will help develop vocational skills through internship programs. The partnership of Church, university and technology will make high quality education affordable to virtually everyone.

"The Third Education Revolution is a series of essays to give you, your family, and your church the blueprint for how to create 'Pillars of Truth' for future generations.

Thought-provoking essays in this book light up the way for the Christian community to engage with the world God loves, explaining solutions that have worked in the past and offering new solutions that leverage advances in technology and modes of delivery.



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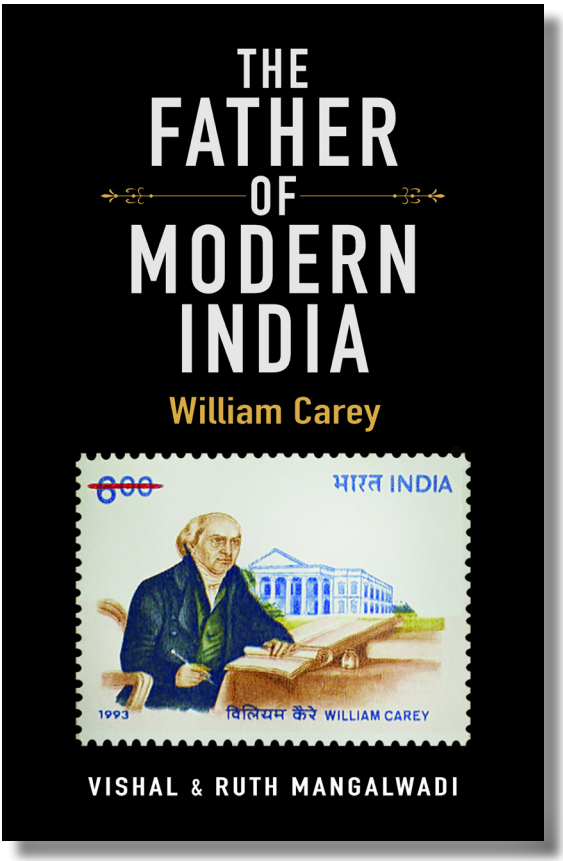
Moving Backward Castes Forward

India is blessed with the world's largest workforce. More than half of its 1.4 billion people are under 30. Why then are we one of the world's poorest countries, ranking 136th in terms of nominal GDP. One crucial cause is Caste.

Over 80% Indians are "Backward" castes: approximately 16% Scheduled Castes (SCs), 7.5% Scheduled Tribes (STs), and estimated 58% "Other Backward Castes" (OBCs).

Nevertheless, questions can't be postponed: What made India's majority "backward"?

How can we move them forward? The answer: The Church brought to India the Bible's revolutionary idea that every human being is precious, created in God's image. Therefore, the Indian Church must become the channel of abundant life for the oppressed. The book answers, WHY & HOW?



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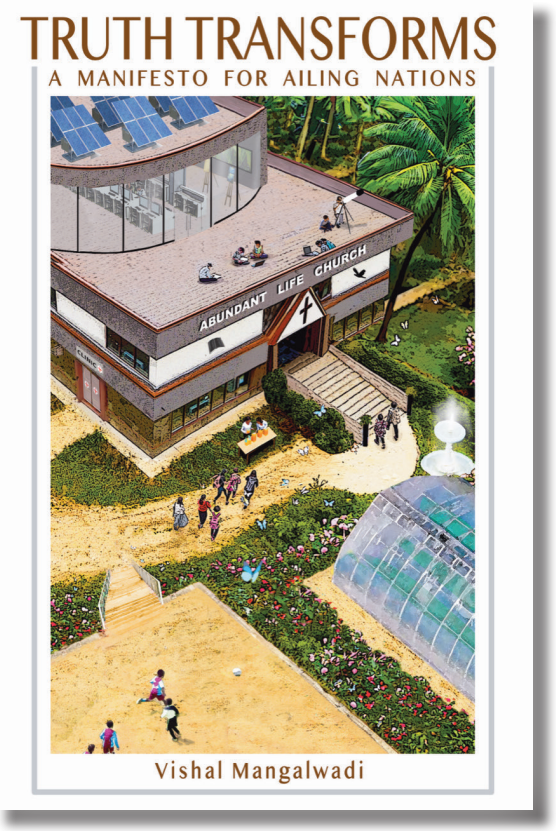
The Father of Modern India: William Carey

Hindutva is right: modern India did not come from Hinduism. That is why orthodox Hindus see it to be incompatible with Sanatan Dharma (Eternal Tradition).

Gandhi, Nehru, Ambedkar sought to uplift the downtrodden. because they were inspired by the book that William Carey injected into India's soul.

The British East India Company fought the Mughals, the Marathas and the Maharajas to protect and grow its income. It had no interest in transforming oral dialects into literary languages to educate "low" caste persons to become scholars like Brahmins, govern as maharajas, or run businesses like merchants.

Self-sacrificing, hardworking, visionary missionaries like William Carey created modern India because they believed the Bible that God loves India and is committed to bless it with His light.



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Truth Transfroms: A Manifesto for Ailing Nations

A judge declared that the accused is innocent but asked his officers to "hang him". Another ruler knew that his highly respected prisoner had committed no crime. Yet, he ordered his head to be chopped off and brought on a platter at his birthday party.

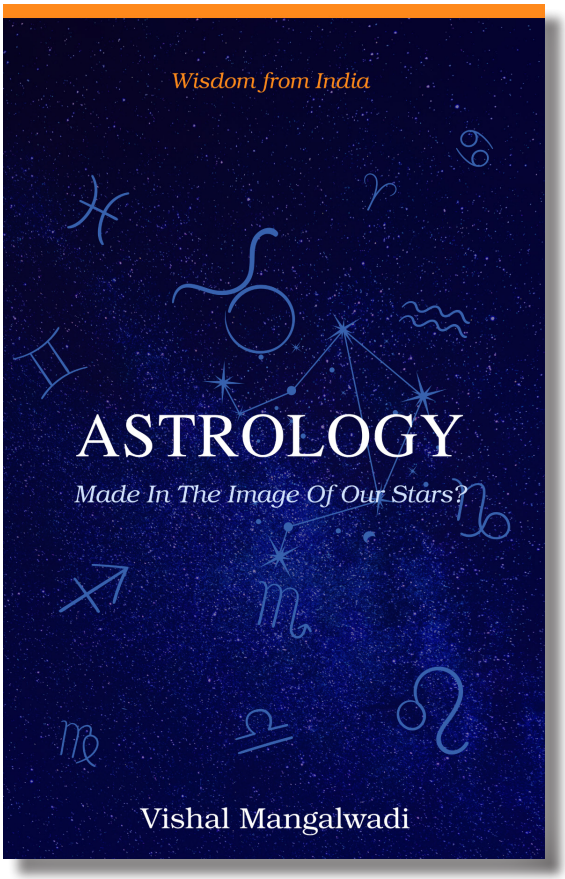
Should the officers obey or arrest such murderer-rulers? Who do officers serve, the rulers or the law?

Do the rulers and officers take innocent lives because they are slaves of sin? How do we create free nations where the innocent are secure because justice rules and not terror? This is not an ivory-tower discussion. Dr Vishal Mangalwadi, began writing this book when he was thrown in jail with nothing but a Bible.

Why?

For organizing a non-sectarian public prayer meeting for relief for victims of a hailstorm. Media exposure prevented those educated "Civil" servants from killing Vishal. The "retreat" in jail gave him him the time to study why compassion got Jesus into trouble; why evangelism made the Apostle Paul a reformer who turned the world upside down.

This new edition of the earlier book, "Truth And Transformation" (YWAM, Seattle) is mainly for Africa and Asia.



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Astrology: Expanded Edition

Everyone needs a road map for life, "a lamp for our feet." At critical crossroads, even the wise need guidance. Some turn to astrologers for guidance. Yet they wonder:

How does astrology work?
Can horoscopes cement relationships?
Can I have a guide wiser than an astrologer?
Does my zodiac sign explain who I am?
Can astrology ruin our nation?
This expanded edition of an older book answers such questions with scholarship, wisdom and sensitivity.