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10-2004

## I Was Hungry and You Gave Me Food

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# **I Was Hungry and You Gave Me Food**

## **Abstract**

The author begins by defining the concepts of worldview and describes the impact of three common worldviews on the issue of agriculture and holistic development. He then explains a view of reality consistent with God's revelation in Scripture but too often ignored by Christians. Lastly, he gives practical examples and identifies some implications of the worldview for agriculture, hunger, and water.

## **Keywords**

hunger, agriculture, water, holistic development, worldview

## **Disciplines**

Agriculture | Christianity

## **Comments**

Paper presented at the 2004 Forum for World Evangelization: Holistic Mission Issue Group held in Pattaya, Thailand, September 29-October 5, 2004.

## ***I Was Hungry and You Gave Me Food***

Ronald J. Vos

Approximately 40,000 people die each day from starvation or hunger-related causes.<sup>1</sup> Yet in developed countries there is a surplus of food in the form of cereal grains. In some regions even potable drinking water is often lacking. Yet around the world, excessive use of irrigation causes environmental degradation due to salinization and siltation. In many countries irresponsible land use results in soil loss due to wind and water erosion and in other cases abundant local reserves of food and fiber are not being utilized because of cultural and religious reasons.

What is a Christian response to these paradoxes? Does God's dual revelation of Scripture and Creation have any guidelines for how humans are to deal with issues like hunger, agriculture, and water as it relates to holistic mission? I believe so. And I will attempt to explain Scriptural and Creational guidelines and implications for those seeking to follow God's will in the areas of hunger, agriculture, and water. I recognize that some Christians may differ with my presuppositions and conclusions and I welcome dialogue with brothers and sisters in Christ on these issues as we seek to spread the gospel to every tribe and nation. I pray that through this dialogue God's name will be glorified and His kingdom advanced here on earth. So that "...your kingdom come, your will be done on earth as it is in heaven" (Matthew 6:10).

In this paper, I will first attempt to define the concept of worldview and describe the impact of three common worldviews on the issue of agriculture and holistic development. Then I will try to explain a view of reality consistent with God's revelation in Scripture but too often ignored by Christians. Lastly I will give practical examples and identify some implications of this worldview for agriculture, hunger, and water.

For a long time, many Christians have separated missions into a deed ministry and word ministry. This dichotomy occurred because of a prevalent underlying and superficial understanding in Western Christianity tradition. Some have referred to this as "upper story" Christianity, a focus on saving souls at the cost of shedding light on how Christ's disciples should live out their lives *coram Deo*. This "upper story" view emphasizes personal piety and downplays the idea that God's Will can be discerned for how Christians must interact with their culture and the world. The result has been that followers of this tradition have concentrated on Sunday worship and personal piety but have ignored how Christians do our work throughout the rest of the week.

This dualism is not found in scripture but goes back to ancient Greek thought. Both the Old and New Testaments have examples that counter this dichotomy. In the New Testament, Matthew 4:23 states "Jesus went throughout Galilee, teaching in the synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people." In the Old Testament, the prophet Isaiah states, "Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow" (Isaiah 1:17). The words of Micah 6:8 state "What does the Lord require of you? To act justly to love mercy and to walk humbly with your God."

The prophet Jeremiah addressed harsh words to the people of Judah who practiced this type of dualism. Jeremiah 7:9-11 states "Will you steal, murder, commit adultery and perjury,

burn incense to Baal and follow other gods you have not known, and then come and stand before me in this house, which bears my Name, and say, 'We are safe'- safe to do all these detestable things? Has this house, which bears my Name, become a den of robbers to you? But I have been watching! Declares the Lord" (see also Jeremiah 7: 1-8 & 12-15, Isaiah 56:7, Matthew 21:13, Mark 11:17 Luke 19:46).

Thankfully, many evangelicals are rediscovering their spiritual roots in the Reformation, and this ancient Greek view is beginning to lose its grip on Christianity. Holistic or integral mission is being embraced more and more by evangelical Christians around the world as a description of our Christian calling. This view inspires an enriching and refreshing approach to the adventure of faith and life. The rhetoric of holistic/integral mission is spreading in evangelical academic circles and those on the front lines around the world are wrestling with the impact of this life-altering way of thinking.

### **Worldview Issues**

How we regard Creation, how we practice agriculture, how we address issues relating to hunger and water all depends upon how we view the world. In other words, our worldview has a great impact on how we live our lives. A worldview can be described as the basic assumptions that one holds either consciously or unconsciously about the make up of the world and how the world works. A worldview has been described as the pair of spectacles through which we view the world. Ideas and assumptions have consequences. If you believe that the earth is a square, you would probably hesitate to take a long ride in a ship for fear of falling off the edge of the earth.

Worldview has an enormous impact on how issues of agriculture are discerned. If you believe that the earth is given to humans to be used for what humans ultimately deem is appropriate, then a logical conclusion is that you will use it for human profit and ignore consequences to the rest of Creation. A proper worldview is necessary to understand appropriate responses to hunger and appropriate practices for agriculture.

People's view of the nonhuman Creation will ultimately affect their relationship to it, how they practice agriculture, and how they deal with issues related to hunger and water usage. As we live consciously or unconsciously according to our worldview, either God (theocentric), the rest of creation (biocentric), or humans (anthropocentric) are exalted.<sup>2</sup> We are not passive observers of the ecosystem. Humans are directly involved in the ecosystem and like the rest of creation are created by God. We derive our food and the air we breathe from the ecosystem; we add wastes to it and ultimately our present bodies return as dust to it. Interaction with creation is not merely a physical activity to be avoided; it is a holistic activity that must be brought with the rest of life under the Lordship of Christ! We must ask ourselves if our own individual philosophy when extended to its logical conclusion brings glory to God.

The focus of our obedience determines our actions. The three categories of worldviews, mentioned in the previous paragraph, have traditionally been followed as options. A biocentric worldview elevates the ecosystem over humans. In this view humans are subservient to the earth and are often seen as a pathogen that threatens the health of the planet. While exalting the rest of the creation may appear unselfish, people who hold a biocentric worldview would tend to either worship creation or remove themselves from it in

order to conserve resources for the good of the ecosystem. This view is typical of the New Age and of some traditional religions.

Animism is an example of a practice that is consistent with the biocentric worldview. Animism is the belief that a natural body or part of Creation is a god or equal to God. Animists believe that certain natural objects should be worshiped and not used for food or fiber by humans. Animists will often starve while certain edible plants and animals may surround them in large numbers because eating or appropriately using these plants or animals would be considered sacrilegious. Animists believe that their fate is tied to appeasing the gods. They believe that there is no rational order or natural laws in place. The gods bring calamity to people out of pure maliciousness or because of human transgression against the gods. The life of an Animist is one of fear and trepidation of offending the gods instead of trying to understand how Creation works in order to make wise use of the resources that are available.

It is pointless to discuss how the biocentric worldview affects agriculture, food, and irrigation if people are relegated to being a plague on the earth. Some have cynically suggested that the true development of this worldview would effectively eliminate humans. Most Christians realize that God created humans as stewards and that God has given humans the responsibility to care for Creation (Genesis 2:15). Yet Christians have tended to over react to these ideas with an anthropocentric view.

An anthropocentric worldview exalts humans over the rest of Creation. A major problem of this worldview is that humans tend to use this view as an excuse to avoid God's commands about stewardship. Instead humans are considered dominators of Creation. Anthropocentrism assumes that people are accountable to no higher authority for their treatment of the rest of Creation. Everything created is made for humans and nothing has intrinsic or God-given value. One direct result of this worldview is the tendency to apply an economic understanding to biological and environmental spheres of Creation. This results in a focus on short-term actions and often near-sighted approaches to land and natural resources. Economically, things only gain value if humans decide they are valuable. Land is worth only the amount of the income it will produce for its owner. Therefore the best use of land is what brings in the most income. If land can be sold for a purpose that brings more money than it would bring if it were being used for agricultural purposes, then it should be converted to the most profitable use. Urban sprawl is a simple example of wealthy people being able to pay more for land than people involved in agriculture. Other examples are factory farming and genetically-modified crops. Most of the present day agriculture in Western countries is a result of the anthropocentric view.

An anthropocentric worldview assumes that forests or prairies only have value when humans can utilize them. As a result, forests and prairies should be preserved because they can provide us with a plentiful supply of oxygen or because there may be some plant species that could serve as future sources of medicine or food for humans. The anthropocentric view puts the forests' and prairies' economic value above any intrinsic or God-given value. Some anthropocentrists may speak against short-term greed and selfishness but unintentionally advocate long-term greed and selfishness. Another result of this philosophy is that all technology is initially embraced as good technology because it hastens the exploitation of Creation for human good. Only if there is overwhelming evidence that humans can be affected negatively is such technology called in to question. There is little regard for non-human effects.

The interpretation of Genesis 1:28, God's commission of humans, is central to the question of the anthropocentric worldview's reality. Christians who recognize that humans are created in God's image often misinterpret this passage and think this gives them the right to use their power to do as they please, rather than practicing the servant leader model as exemplified in Jesus Christ. Our selfish human nature is far too often promoted in this worldview.

The selfishness of humans is illustrated by Garrett Hardin, professor of biology, in an animal-grazing example. Hardin's concept has become known as the Tragedy of the Commons. In a grazing area that is open to all herders, everyone will work together for their mutual benefit until the carrying capacity of the land is reached. At that point each herder may consider the cost and benefit of adding one more animal to his herd. One person may soon discover that his benefit is the addition of one more animal but that the cost of adding another animal is divided among all herders. As each individual herder seeks to add more animals, the commons becomes ruined and tragedy ultimately results. "Ruin is the destination toward which all men rush, each pursuing his own interest in a society that believes in the freedom of the commons. Freedom in a commons brings ruin to all (Hardin, 1968, p. 1244)<sup>3</sup>. As mentioned previously, God delights in the Creation that he has made. To diminish a part of God's Creation is to diminish what God delights in and to prevent that part from praising God.

As Hardin's analogy demonstrates, an anthropocentric view does not promote an agriculture that is sustainable for the long term. Under this view, some people, but not all, will have food; some people, but not all, will have a reasonable quality of life; and some, but not all, agricultural producers will be economically viable. This is considered a normal economic process because there is a survival-of-the-fittest mentality driving this worldview. Standards of justice in this worldview are the result of what a majority of humans decide is just. The first herders to take advantage of Creation had the most economic gain before the commons area collapsed. This is a worldview that if unchecked and carried to its logical end, breeds cutthroat competition as well as the destruction of Creation because it is driven by human greed and selfishness. Some critics like Berkeley historian Lynn White often blame Christians for the environmental crisis and the exploitation of creation.<sup>4</sup> This accusation is the result of a misinterpretation of the Biblical message. Severe environmental problems in the Former Soviet Union demonstrate that tremendous problems exist in non-Christian societies.

However some Christians have added to environmental degradation by practicing a dualistic worldview and placing emphasis on saving the soul and getting to heaven. They see no value for the rest of Creation beyond exploiting it for human gain by practicing some types of agriculture or using it to prove the existence of God. They share the belief that God's Word is focused on a spiritual kingdom and may have something to say about how many wives one has but has little to say about agricultural practices. These views however should not be used to blame Christians because of their fellow Christians' disobedience of God's norms. A common Christian misinterpretation of Scripture has justified actions that are anti-creational. Failure to understand what Scripture says about agriculture, failure to understand the delight that God takes in His Creation (see Genesis 1 and Job 38-42 for example), and failure to realize that because He is sovereign He upholds His creation, inevitably results in humans misusing God's Creation

The notion that Christianity is merely a personal experience applying only to one's private life and therefore has no application to issues of agriculture, water and hunger is incomplete and has had disastrous consequences.<sup>5</sup> Instead I suggest that we need to look at the themes of sustainability in agriculture and stewardship in the use of natural resources as we discern God's will in this area.

Theocentrism is an alternative to the selfishness of anthropocentrism and the Creation worship of biocentrism. Theocentrism believes God is in control of His creation, that people were created in part to be faithful stewards of the Creation, and that every part of Creation belongs to Him. Theocentrists acknowledge that there is a separation between God the Creator and His Creation and thus the Creation is not equal to God. Humans still will be recognized as a special part of God's Creation and environmental degradation will be minimized as part of the theocentric worldview.

### **The Themes of Creation-Fall-Redemption**

Even though God created everything good, human disobedience and sin has destroyed the perfect relationship that existed between humans, between God and humans, and between humans and the rest of Creation. However, because He loved the world (John 3:16) that He had made, God in the person of Jesus Christ came into this world to pay the penalty for all sin. Through his suffering, death, resurrection, and ascension, Christ has redeemed his people and all of Creation. In gratitude, with the help of the Holy Spirit and by the use of Scripture we are called to spread this good news and seek to reform human activities to be in accord with the original mandate. As Chuck Colson writes in his book *How Now Shall We Live*:

Salvation does not consist simply of freedom from sin; salvation also means being restored to the task that we were given in the beginning: the job of creating culture.... Christians are saved not only from something [sin] but to something [Christ's lordship over all life].<sup>6</sup>

God has not discarded His Creation. As a result of the fall, every part of creation was subjected into enmity toward God. And yet God graciously established a covenant with humans and the rest of creation that He would never destroy the world again with a flood (Genesis 9:8-11,22). This covenant demonstrated God's continued delight and concern for all of his Creation. This covenant shows that God delights in the other parts of his Creation as well as humans. This covenantal understanding is in stark contrast to the utilitarian economic view that the value of Creation is determined solely by how humans benefit. This places great responsibility on Christians in how we interact with Creation. For while the natural world obeys God's laws without any choice in the matter, in culture and society God rules indirectly, entrusting to humans the tasks that need to be done. Thus, all of creation is subject to God's law of gravity and will suffer immediate consequences by ignoring it (e.g., stepping off of a high cliff). However humans can and often do rebel against God's created order and moral law assuming that they can escape the consequences.

The covenant which was fulfilled in Christ's death and resurrection has personal consequences for believing Christians as well as cosmic consequences for Creation. As Dr. Fred Van Dyke states in the book *Redeeming Creation*:

God's saving grace through Christ not only pays the price for people, but redeems an oppressed cosmos. This does not demean the work of Christ, but rather amplifies it.

Just as the sin of Adam affected all creation, so the sacrifice of Christ begins the redemption of it.<sup>7</sup>

The fact that redemption is not just for humans but for all God's creation is shown in Romans 8:19-21: "the creation itself will be liberated for the bondage of decay". Colossians 1:15-20 strongly describes Christ holding everything together in Creation. Paul writes that everything was made for and by Christ; everything holds together in Christ; and everything will be reconciled by Christ. Redemption at the end of time is not an end to the Creation, but the beginning of a *purified* new heaven and a new earth. God will make all things new (Rev. 21:5)!

God upholds and delights in the great diversity that He has made (Genesis 1, Ps.104, Job 38-41, Luke 12:22-31). This fact has great implications for how we practice agriculture. Allow me to give two illustrations. First, weeds are not some evil plants that have been planted by the devil, but plants that are growing in places in which humans wish they were not growing. A weed is simply a plant that is out of place from a human viewpoint. This plant still functions as God intended. It prevents soil erosion by anchoring itself to the soil with its roots. It reduces the impact of raindrops on soil by intercepting the rain with its leaves. It produces carbohydrates as a result of photosynthesis, and can serve as a source of food and protection for non-human creatures. Second, domestic animals are not just objects that produce something to be utilized by humans. Animals are part of God's creation and their diversity apparently gives Him great pleasure. An animal gives praise to God when it is allowed to be the animal that God intended it to be. Humans must remember this fact as we raise our animals for food and fiber. Christians especially need to remember that they are dealing with something that is not theirs. Creation is a gift given them by the Creator Himself. This fact should instill a sense of awe and respect in Christians.

In summary, theocentrism exalts God over Creation, including humans. Following the example of Christ as servant leader, they have the ability to put others above self and see humans as caretakers of Creation accountable to God. This view results in the blessing of sustainable agriculture and promotes both good environmental stewardship and sufficient food production for a long period of time. It insures a sufficient quality of life, resulting in the long-term sustainability of Creation.

A concept appropriate to these issues is that of *usufruct*. This concept should be a guiding principle in how we should practice agriculture and how we approach issues related to hunger and water. Usufruct is a word that is rarely used today because the concept it represents is no longer considered relevant in our modern economic climate. Usufruct literally means "to use the fruits of." Usufruct is the right to utilize and enjoy the profits and advantages of something belonging to another so long as the property is not damaged or altered in any way. As author, professor, and farmer Wendell Berry, in a letter read at a *Theology of the Land Conference* in 1986 stated:

To receive the gift of Creation and then to hasten directly to practical ways of exploiting that gift for maximum production without regard to long term impacts is at best ingratitude and at worse blasphemy (the act of claiming for oneself the attributes and rights of God).<sup>8</sup>

### **Implications Related to Hunger, Agriculture and Water**

When it comes to holistic mission in matters of hunger, agriculture, and water, we need to follow a model that promotes the themes of stewardship and sustainability. The industrial



model of agriculture is very prominent today in Western culture and many Christians are involved in its practice. This model is being exported around the world. In some ways it can be considered a success because it relies on few people and large amounts of purchased inputs to produce a lot of food. Yet it has limited application outside of highly developed countries. The social and environmental costs that accompany this type of agriculture are often ignored. Some of the well known but often ignored negative results of this type of agriculture are environmental degradation, depleted aquifers, polluted ground and surface water, diminished genetic diversity, and heavy reliance on limited fossil fuels.

Sustainable agriculture is economically viable, resource efficient, environmentally sound, promotes justice to both the human and non human creation, and builds community while providing food and fiber for humans for long periods of time. Sustainable agriculture may involve many different practices. There is no one method that can be applied as a panacea. Agricultural practice has to be tailored to the local soils, topography, growing season, livestock, rainfall, etc. Diversity and adaptation to local conditions is the key for successful sustainable agriculture. Land and soil cannot be managed well by mass-produced mono-technologies but by wisdom and local insight.

The sustainable model of agriculture must mimic the Creational model of the ecosystem it replaces because in reality agricultural systems are highly modified ecosystems. Ecosystems are made up of biotic communities that have the following features:

1. They use solar energy (income), which flows through to
2. reproduce and regenerate the living components, and
3. recycle the raw materials (mineral elements) locally.
4. Raw materials are accumulated and/or held in place by the biotic parts of the system (roots, soils, biomass).
5. They depend on high species diversity to accomplish total function.
6. They do not displace resources over long distances.
7. If changes and displacements occur they occur at a rate and scale that is compatible with maintaining internal integrity.

A sustainable agriculture will be characterized by the following:

1. Agroecosystems which are less dependent on external energy, material, and nutrient inputs and more dependent on local renewable resources. Efficiency is measured in terms of energy, best run on solar energy (income) rather than fossil fuel (savings).
2. Agroecosystems that have little or no adverse impact on ground water, downstream watersheds, and local wetlands.
3. Agroecosystems that depend on local cultural wisdom and decision making.
4. Agroecosystems that move towards polycultural and biogenetic diversity.
5. Agroecosystems that have green space and room for creatures other than humans and their domestic plants and animals.
6. Agroecosystems that encourage biological and ecological methods of pest control.
7. Agroecosystems that are site or region specific with respect to plants and animals grown. Matching biological adaptations to local climate and soils.
8. Agroecosystems that are less centralized in terms of markets and processing centers which will reduce inputs of fossil fuel for transportation and refrigeration.

Sustainable agriculture is a concept to strive for. To implement the characteristics listed previously will require more local knowledge, wisdom, and care by people and will thus support greater community.<sup>9</sup> These characteristics outline a sustainable holistic approach

to land, creatures, water, and people. But implementing these characteristics cannot be done without the support of those who sponsor the missionaries that are doing holistic ministry in the field.

### **Example and Application Relating to Water Issues**

Fresh water is a very precious commodity. It has been stated that “Man(kind) – despite his artistic pretensions, his sophistication, and his many accomplishments – owes his existence to a six-inch layer of topsoil and the fact that it rains”(anonymous). Approximately 97% of all the earth’s water is saline. Most of the remainder of the 3% of fresh water is tied up in glaciers or ice caps of mountains, too deep in the earth to extract, or is tied up in soil. In fact, only 0.003% of all the earth’s water is available for consumption and agricultural production. Annually renewable freshwater supplies on land account for only 0.000008% of all water on earth. While this may seem to be a small amount, estimates show that with proper care there is adequate water for all people and other creatures living on earth. The problem comes with the distribution frequency of rainfall and location of population centers that are demanding water.<sup>10</sup>

A solution to intermittent rainfall is to use supplemental water for irrigation. While this may seem an obvious solution, we must consider the consequences of this action. In light of the concept of stewardship and sustainability and as a theocentrist living our lives *coram Deo*, what should our response be in terms of holistic mission to the use of water for irrigation to grow crops? Christians must carefully examine the implications of this action and commit to prayer before we can make an informed decision regarding this issue. What I do not think we can do is to ignore the long-term implications of our actions while immersing ourselves in our personal piety by dwelling on favorite Bible passages and singing spiritual songs that ignore the full impact of the gospel on how we live out our faith before the face of God. These actions will reinforce a non-Biblical but often practiced dichotomy of the sacred and secular. Instead Christians should follow what theologian, educator, and diplomat Abraham Kuyper wrote:

Wherever man may stand, whatever he may do, to whatever he may apply his hand, in agriculture, in commerce, and in industry, or his mind, in the world of art, and science, he is, in whatsoever it may be, constantly standing before the face of God, he is employed in the service of his God, he has strictly to obey his God, and above all, he is to aim at the glory of his God.<sup>11</sup>

Several issues relating to use of irrigation water for growing crops must be addressed. Reliable data show that use of irrigation over long periods of time leads to salinization. Salinization is the accumulation of salts from irrigation water that gradually reduces yields and ultimately ruins the land for agriculture. There is also evidence by Lowdermilk in his 1940 publication *The Conquest of Land for Seven Thousand Years* that many past civilizations fell because of siltation due to irrigation via canals and channels.<sup>12</sup> If Lowdermilk is correct, then at best irrigation may be viewed as a short-term solution. Irrigation is something that may help on an interim basis while a more sustainable solution is sought. What we cannot do is to assume that once irrigation is provided, which may save many lives on an emergency basis, that we can move on to other projects and ignore the long-term effects of irrigation. Holistic ministry demands more both for people and the non-human creation before God.

Asking the right questions about irrigation can limit its detrimental effects. Will it be drip irrigation, sprinkle irrigation, or flood irrigation? Drip irrigation is much more efficient than the other types mentioned. Therefore in light of the stewardship principle it would be the preferred choice. Drip irrigation also provides water to the plants that are desired and not to unwanted plants. Some other items to be considered are the life expectancy of the irrigation system, technical knowledge needed to maintain the system, and whether the parts of the system are such that they can be recycled or become another 'plastic-bag' problem that can be observed in many countries.

Still more questions need to be raised. What is the source of the water for an irrigation system? Is it rainfall that is collected in cisterns or dams? Is it river water that is flowing from snowmelt in the mountains or rainfall that may be occurring at higher elevations or locations? Or is it ground water that is being pumped to the surface? This last option would be a poor choice if we use the principle of stewardship and sustainability. If irrigation involves pumping ground water at a rate that is faster than it is being recharged, this is a very poor solution. Well irrigation will eventually result in the people and the locality being worse off than they were prior to the introduction of irrigation. I have first-hand knowledge of the effect of wells dug to provide water for the cut flower market in Kenya with the result that neighboring wells in the regions dried up. In the United States, wells have been dug in the Ogallala aquifer and many center pivot irrigation systems have been used to supply irrigation for growing crops. As a result, the aquifer continues to drop and the long-term sustainability of this system is suspect. What appears to be a solution to a problem may be an anthropocentric idea that will cause more problems in the future. Trying to turn deserts into green fields is not a long-term solution and is reminiscent of the arrogance of building the tower of Babel. The development and breeding of crops that can thrive in a water-limited area would offer a much more sustainable solution to the situations that I just described.

I hope that the principles that I have used and the questions that I have raised in the irrigation examples will serve as a model to follow as similar situations arise. Holistic mission is more complicated and often demands more insight and energy than following the sacred-secular dichotomy. But through holistic ministry, the people that we serve are better equipped, God's kingdom is advanced, and His name is praised. *Soli Deo Gloria!*

### Endnotes

1. *Estimates range.* Justpeace News Volume 2, No:1, January 2004 used the figure of 34,000 under the age of five. Others including FAO have used numbers as high as 54,000. Regardless of the estimate, it is unacceptably too large.
2. See "Our Relationship with the Ecosystem and Its Impact on Sustainable Agriculture" by Roger W. Elmore, in the Journal of Production Agriculture, Volume 9, Number 1, 1996.
3. Garret Hardin, "The Tragedy of the Commons," Science 162:1243-1248, 1968.
4. Lynn White Jr., "The Historical Roots of Our Ecological Crisis," Science, 155: 1203-1207, 1967.
5. Wendell Berry, "Christianity and the Survival of Creation" in The Art of the Commonplace, 2002.
6. How Now Shall We Live? by Charles Colson and Nancy Pearcey, p.296, Tyndale House

*Pub 1999.*

7. Van Dyke and others, *Redeeming Creation*, p. 86, Inter Varsity Press, 1996.
8. Quoted by Wes Jackson in a presentation at a Theology of Land Conference given at St Johns University, Collegeville, MN, 1986.
9. See *"Sustainable Agriculture"* by Ron Vos and Del Vander Zee in *Signposts of God's Liberating Kingdom*, Potchefstroom University Press 1998.
10. See "Water Conservation and the Politics of Irrigation" by Laura E. Powers and Robert McSorly in *Ecological Principles of Agriculture*, Delmar Thomson Learning, 2000.
11. Abraham Kuyper, *Lectures on Calvinism*, p.7, Eerdmans press, 1983.
12. An online version at:  
<http://www.soilandhealth.org/01aglibrary/010119lowdermilk.usda/cls.html>