
Pro Rege

Volume 28 | Number 3

Article 5

March 2000

Regimes of Truth and the Rhetoric of Deceit -- From a Pastor's Perspective

Robert Drenten

Follow this and additional works at: https://digitalcollections.dordt.edu/pro_rege



Part of the [Christianity Commons](#)

Recommended Citation

Drenten, Robert (2000) "Regimes of Truth and the Rhetoric of Deceit -- From a Pastor's Perspective," *Pro Rege*: Vol. 28: No. 3, 22 - 23.

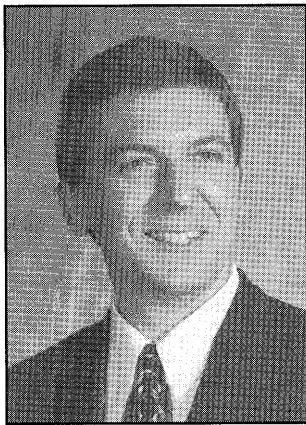
Available at: https://digitalcollections.dordt.edu/pro_rege/vol28/iss3/5

This Response or Comment is brought to you for free and open access by the University Publications at Digital Collections @ Dordt. It has been accepted for inclusion in Pro Rege by an authorized administrator of Digital Collections @ Dordt. For more information, please contact ingrid.mulder@dordt.edu.

RESPONSE TO BRIAN WALSH'S

Regimes of Truth and the Rhetoric of Deceit

—FROM A PASTOR'S PERSPECTIVE



by Rev. Robert Drenten

Dr. Walsh's paper revealed a paradox I had never before seen. The term "worldview" is really a paradox. The word claims something all embracing and universal; yet it is a strongly subjective term. A worldview is a view of all reality from my vantage point. It's the way I see it.

Some time ago I happened across an installment of Bill Maher's *Politically Incorrect*. I did not linger long enough to remember the topic, but I was struck by a comment he made in response to a Christian on his panel: "You're not going to be

Rev. Robert Drenten is pastor at Bethel Christian Reformed Church in Sioux Center, IA.

happy until we are all like you" (applause, applause). The implication, of course, was that we each are entitled to our own point of view – our "WORLDVIEW" – and that to challenge this right shows great disrespect for another human being.

In my own ministry I have met this same resistance from competing worldviews. In doing the work of evangelism, "That's nice for you to believe that – but I believe this, and I see no problem that we each should simply respect each other's beliefs." In the work of Christian (!) discipline, in catechizing, even in leading worship, the assumption is, I am my own boss, my opinions are off limits, and my tastes must be catered to. Worldviews as constructs of faith build considerable fortresses against the claims of Christ—in my own life, too.

If, as Dr. Walsh contends, the gospel expounded in Colossians is not just another so-called "regime of truth," but tells the truth and calls all to truthful life according to the Lord who is Truth, the language of "worldviews" must be altered. How can anyone understand reality or find peace apart from Christ? For Christ has exposed the lie and the impotence of all who deny the truth of God.

Dr. Walsh's paper raises in my mind the following observations and questions:

1. Lies will do violence to people—misunderstood Christian doctrine included.
2. There is no appropriation of truth apart from conversion and organic union with Christ. How does Dr. Walsh's thesis account for this?
3. Truth takes work, prayer, and confession to appropriate, beyond logical assent. Paul's

paracnesis is needed for converts to understand what it means to live in union with Christ, and in the hope of his coming.

1. Postmodernism cannot escape the totalitarianism of the “regimes of truth” by deconstructing one system to recover another. You cannot get beyond the violence “from below.” There has to be a transcendent frame of reference for any hope of reconciliation and peace. Bill Maher may object, but we will not be happy until and unless we find peace with God in Christ.