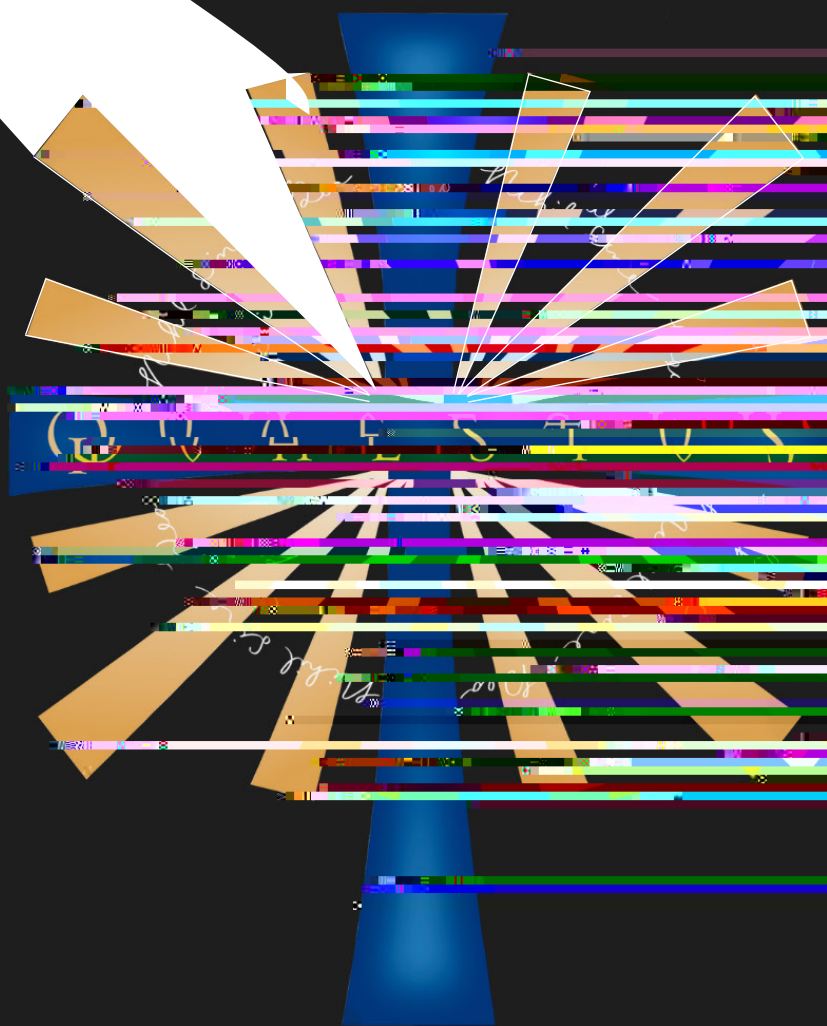


QUESTIONS

JUSTICE | FAITH | ECONOMICS



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Table of Contents

Mission and Vision..... 4

Editorial Board.....5

Who We Are.....6

Student Essays

The Christian Issue with Capitalism by: Augustine Herrmann.....7-11

Consumption and Destruction: Seeking Clarity in Christian Stewardship
by: Temish Christiansen.....12-16

A Biblical Response to Wealth Inequality by: Mikiah Poock.....17-19

Faith in the Free Market by: Gavin Stoub.....20-22

How should we teach about capitalism and socialism in Christian schools? by: Alyssa Giese.....23-25

A Christian Perspective on Technology and Its Limits Written by: Andrew Harrill26-30

Our Mission

Editorial Board

Vjku"qh"eqwtug"ucy"vjcv"vjg"qtfkpct{"ekvk|gp"ycu" overlooked in favor of government and national interests, therefore presenting a problem where the common man was ignored and quickly became impoverished. The solution, it seemed to Smith, ycu"cu"u{uvgo"vjcv"gorjck|gf"rtqfwekqp"cu" means of creating goods and wealth through the demand of the market and the needs of the people. Wealth and surplus lead to an expansion of employment opportunities which in turn should raise the employment rate and the standard of living (Smith 1981). Through production, the cxgtcig"ekvk|gp"cpf"yqtmgt"ickpu"oqtg"uqxgtgkipv{" as the surplus grows, allowing for an increase in economic freedom and sovereignty for the average working man (Bassiry & Jones 1993). In short, wealth and riches trickle down from the suppliers in society to uplift the general community, improving the standard of living and the level of compensation. The philosophy here is gpecruwncvgf"kp"vjg"kfkqo."övjg"tkupi"vkfg"tckugu" cm"ujkrüö

"

tool. It is only the abuse of that tool that leads to sin and the consequences thereof. Professor Jesus Huerta de Soto marks this particular point in a

" ð:Hkm"vjg"gtvj"cpf"uwdfwg"kv."cpf"jcxg" fq o kpkqp"qxgt"vjg"Łuj"qh"vjg"ugc"cpf"vjg"dktfu" of the heavens and over every living thing that o qxgu"qp"vjg"gtvj0ø" í "Vjg"Nqtf" I qf"vqqm"vjg" man and put him in the garden of Eden to work kv"cpf"mggr"kvö"*Gpi nku j "Uvcpfctf"Xgtum

to tend to the Garden and keep it, after all, and that includes preventing waste. While the Bible never makes explicit statements on how earthly societies qwi jv"vq"qti cpk |g"cpf"twp"vjgkt"geqpq o kgu."Ejtku- tians are clearly called to be stewards of the world and the gifts which God has provided through it.

" Uvgyctfujkr."vcmgp"dtkgł{"ku"vcmkpi"ectg"qh" what has been entrusted by another. A steward of c"mkpi fq o "vcmgu"ectg"qh"vjg"etqyp"wpvkn"vjg"mkpiøu" return. A steward of an estate runs the estate until his master returns. They are not the owners of what is entrusted to them, but merely caretakers in the stead and on behalf of the owners. Christians, vjgp."mpqy"vjcv"kv"ku"qpg"qh" o cpmkpføu"rtk o ct{" responsibilities to care for the world man has been given and will eventually return to its creator and owner, as is written in Genesis. This is not simply done by hoarding and maintaining what already exists, but to increase what has been entrusted. This is what it means to have dominion; rather than ruling as a tyrant or a curator of stagnation, man is commanded to develop and increase what has been given to him.

Dorothy Sayers, a renowned Christian ytkvgt"cpf"vjkpmtg."ytkvgu"vjcv" o cpøu"uwd/etgcvkxg" nature comes from the Image of God that man has, which drives him to create in the way a child learns from their father. Man cannot create from nothing, but sub-creation with what has been given is a natural and good action. As Sayers writes,

ðNqqmkpi"cv" o cp."jg"uggu"kp"jk o "uq o gvj kpi" essentially divine, but when we turn back to see what he says about the original upon yjkej"vjg" -k o cigø"qh" I qf"y cu" o qfngf."

ethically work to produce abundance in a free market, because it is both in human nature and a command from God to do so. The problems of the modern market that stewardship faces, then, are not ones of production or cultivation of abundance but rather the faults associated with wealth and waste. Therefore, the distinction relevant for Christians is the nature of human consumption as opposed to destruction.

Capitalistic societies produce much, and thus much is also wasted from neglect or lack of need. Sometimes this is because there is an over-abundance of products to select from. No-dqf {"pggfu"Łhvggp"mkp fu"qh"rgcpwv"dwwvgt"qt"dtgcf" to choose from, but there is still an entire aisle dedicated to the peanut-butter and jelly sandwich in many stores. There is too much to choose from and too much to decide between, putting customers in a state of indecision about something as basic as lunch. Some would cite this as a failure of the capitalist system, but the blessings of abundance are many and often overlooked in America and the West. Of the troubles that a person could face, whether they would like crunchy or smooth peanut butter is far from the worst.

More often, the problem of consumerism is that much of what is produced ends in waste and destruction one way or another. There are things y jke j "ctg"uk o rñ {"pqv"pggfgf"ó"gkv jgt"kvøu"rtq-fwegf"cpf"uqnf"cu"xkvcn"ykvj qwv"cp {"tgcñ"dpggŁv."qt" produced but not distributed properly – in either scenario, waste or destruction are the results. One might consider cheap advertising merchandise for schools which wastes money, material, and space hqt"pq"dpggŁv."qt"c"hqf"ugt xkeg"y jke j"rtqfwegu" sub-optimal food, charges people for it, and then throws the remainder away anyway, as examples of waste in the world today. Gold and silver, the basis of modern wealth, are mediums were agreed upon as valuable and seen to be imperishable, and thus used for trade and storage of wealth. Through this agreement of all parties, these objects are found to be valuable, if not necessarily useful. This is not the case when it comes to the cheap, low-quality goods produced en masse, as they are often presented as useful or needed, a lie which

most know as a lie and yet tacitly agree with (Locke, 1690). What was mentioned earlier about the innumerable varieties of peanut butter applies just as well to cheap branded pens and low-quality food service. While few apart from a seller genuinely want them to exist, it seems a law of the modern marketplace that such useless goods must exist, propagate, and ultimately be wasted.

No one would deny that resources must dg"eqpuw o gf"vq" o gg v"dcuke"j w o cp"pggfu0"ōOcp" f qgu"pqv"nkxg"d {"dtgcf"cnqpg.ō"cu"Uetkrvwtg"uc {u" (English Standard Version Bible, 2001, Matt. 4:4; Deut. 8:3), but he still needs the bread to feed himself and prays for it as the Lord teaches. Alternavkxgn {"vq"uc {"vjcv"ō y cvgt"ku"nkhgō"ku."cukfg"htq o "vjg" trite virtue signaling, true. Not only is water how God saves the souls of his children through Baptism, but also the physical life of the human body, for it and all other life wither away without it. The needs of the body like warmth and nutrients require the use of resources like wood and food in order to stay alive. If a person is lost in the woods, jg"ku"lwuvkŁgf"kp"ejqr rkp i "fqyp" c"vtgg"vq" o cmg" c"ec o rŁtg"cpf"jwpvkpi"i c o g"vq"hggt"jk o ugnh0" At the same time, burning down an entire forest just to stay warm would clearly be unacceptable, as would killing a deer and leaving the carcass behind. Destruction of resources is unacceptable, but is separate from the proper use of them. The difference between these two is often confused in discussions of stewardship and the marketplace, but is apparent upon closer inspection.

John Locke, the thinker who laid the philosophical foundation for the United States of America, shed light on the idea of proper consumption in his Second Treatise on Government:

ōCu" o wej"cu"cp {"qpg"ecp" o cmg"wug"qh"vq" any advantage of life before it spoils, so o wej"jg" o c {"d {"jku"ncdqwt"Łz" c"rtqrgtv {" in: whatever is beyond this, is more than his share, and belongs to others. Nothing was made by God for man to spoil or devvtq {0ö"*38 ; 2."ugev0"53+

His argument a good one: God has provided the world for Man as his source of nourishment, and each person can rightfully consume from that

"Lwuv"cu" I qf"ujgfu"dnqqf"vq"enqvjg"Cfc o øu"
sin and just as Jesus was nailed to a felled tree to
save mankind from the captivity of sin, Christians
can also feed and clothe their neighbor and use
things present in creation to supply for needs of
the body and serve their neighbor. Through this,
Christians can be told that what they have done in
aid to their neighbor they have done to God, and
that in the end they may hear the words of their
o cuvgt<õ Ygm" fppg. " iqqf"cpf"hckvj hwn"ugtxcpv0" [qw"
have been faithful over a little; I will set you over
o wej0"Gpvgt"kpvt"vjg"lq{ "qh" {qwt" o cuvgtö"*Gp i nku j"
Standard Version Bible, 2001, Matthew 25:21).

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Furthermore, some will reference other you who does not renounce all that he has cannot (Matthew 14:33). This addresses the commitment that is required of a Christian. God tells his followers that their lives will not be easy and that they may be required to give up all they have in service of Him. The preceding verses talk about a Christian being called to hate his family in order to follow Christ. This statement does not mean that one must despise and avoid their family but rather A Christian must be willing to do anything God calls him to do. In the same manner, when Jesus says that one must renounce all that they have, he does not mean selling everything one owns to give all the proceeds to the poor. Instead, he is saying that Christians must be willing and ready to use everything they own, including their wealth, for how to be both a Christian and wealthy:

them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of
 Version, 1 Timothy 6:17-19).

Just like any other Christian, someone who is wealthy is called to use their blessings in a manner pleasing to God.

So, is wealth inequality a moral problem for Christians? Yes, Christians are called to take care of those who are poor and ready to help them in the future, as a

Most consumers would much rather purchase worse products from a company that they are unfamiliar with.

In addition to that, we should consider

to buying goods; this responsibility extends to our rentals, subscriptions, investments, and more. Ultimately, we should be ethical in our decisions and ensure that our choices and everything we do

the Lord before our own desires, we can leave a positive impact in our midst. There will be times we have to respond to the market when agents advertise, provide products, or support causes that oppose the Christian worldview. When we do this, we must remember to remain respectful, as God calls us to. In light of this, there are many ways in which we can respond to these agendas. We can act. Also, we can be wise with our consumption. We are responsible for making our own ethical decisions and avoiding purchases that support unjust causes. In addition to these, we can go on the offensive and support charities and companies important to remember these things when we see through us.

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How should we teach about capitalism and socialism in Christian schools?

Written by: Alyssa Giese

From Plato and the other ancient Greek philosophers to the medieval church fathers, the Renaissance and Reformation writers, the Enlightenment intellectuals, and the modern and postmodern theorists, it has always been assumed

out their vocations freely (The Wilson Quarterly, 2010). Students should be equipped to reach this conclusion after a careful examination of the facts, rather than just being taught the conclusion itself. Merely teaching that capitalism is good or evil, instead of teaching the history and reasoning behind the conclusion, would be a failure of the Christian education system to teach historical exegesis and equip students to draw conclusions from facts rather than bias.

Using a Scriptural foundation and historical understanding, a student in a Christian system, whether capitalist or socialist. They

and wise judgements. An education cannot simply provide all of the answers for a student. Instead, it must prepare students to face the questions themselves. We should teach the historical facts about each system, good and bad, in conjunction with Christian values and clear Biblical doctrine. Morals should be applied to teaching, not the other way around. History is not a fable with a neat and tidy ending. History is not used to beat certain ideas into or out of our students. Students should ponder the conjunction of faith and economics, determining how our Christian faith requires us to act when faced with issues. A good Christian education must prepare students to evaluate economic systems, including our American free market, based on the truth of Scripture and equip them to combat the issues that

and toward the glory of man-made technology in
nk i j v"qh"ecrkvcnkuvke"kpłwgpegu."cpf"jqy"vjg"Ejwtej"
should address these issues.

CtvkŁekcn"kpvgmki gpeg

Technological involvement in theological situations may create a false conception of morality because the supposed contribution of technology is not grounded in a connection to the divine. Whereas human reason comes from the revealed truths of Scripture and the unique connection humans have with God in the Person of Christ and his Incarnation, some technologies are only able to regurgitate facts or knowledge with no conception of morality. Its moral compass depends entirely on its software input, which can be manipulated in such a way that disorientates it away from the Word of God.

" Vjku"rcrgt"yknn"hqnnqy"vjg"fgŁpkvkqp"
ctvkŁekcn"kpvgmki gpeg"qhhtgf"d{"Lqjp"OeEctvj{"
former professor of computer science at Stanford
Wpkxgtukv{"ōkV"ku"tgncvgf"vq"vjg"uk o knct"vcum"qh"

Dr. Ximian Xu, a research fellow in
technology at the University of Edinburgh,

Examples of the algorithmic content people are fed on social media include short-form videos on TikTok, a video-sharing platform, that often include demonic and morally perverted principles. Social media formats like this also make it easier to publish and circulate propaganda, which is often hostile to Scriptural values.

An online article from Lifespan also argues to cyberbullying, social anxiety, depression, and found social media usage peaks at the age of 17 for both genders with an average of 5.8 hours each day. Also, 62% of 17-year-olds spend 4+ hours on use of social media often drives children away from their families and replaces communal life

Therefore, social media promotes self-isolation for individuals and exposes them to perverse material. This is unbiblical and draws

Internet access

Internet access, which is now more instant and accessible than ever, poses numerous risks to consumers, notably the unrestricted consumption of pornography and the development of dependence on technology. With regard to pornography, one study claims that one in three American adults seeks out pornography monthly. Among 18–34-year-olds, that number is even higher at 57% (Smith and LaSueur, 2023). Creating and consuming pornography is a deliberate sin against the sixth commandment, Today reports that pornography is one of the biggest drivers of divorce and loneliness, as well as abandonment of faith and Scriptural morals (Frye, 2021). Even worse, pornography is largely

uncontrolled online, which has reportedly led to 73% of teenagers viewing pornography, including 54% by the age of 13 (Mann, 2023).

Dependence on technology also creates a personal idol out of technology, a direct National Center for Biotechnology Information, eat for long periods, and limited physical activity, possibly leading to the user experiencing physical and mental health problems such as depression, and his exhortation in Romans 12:1 to and acceptable to God, which is your spiritual

Immediate internet access of any kind also directly affects personal life and communal life. Though its direct effect on an individual depends on how frequently and for what purposes it is consumed, instant internet access has become culture like America. An article from Purdue University, for example, chronicles how classroom education has been transformed by the vast advancements in technology, which include access to wide swaths of educational material, but also the ability to be distracted from education by means like Facebook (Purdue Online). What is more, Forbes suggests that future success may largely depend on widespread use of technology (Trapp, 2021). This all suggests that it has and will continue to become much harder to escape the dependence it has garnered in everyday life.

The Church's response

Christianity cannot avoid the technological advancements of mankind. Yet according to Dale Sims, a professor of management information the Church has tried to meet the standards of

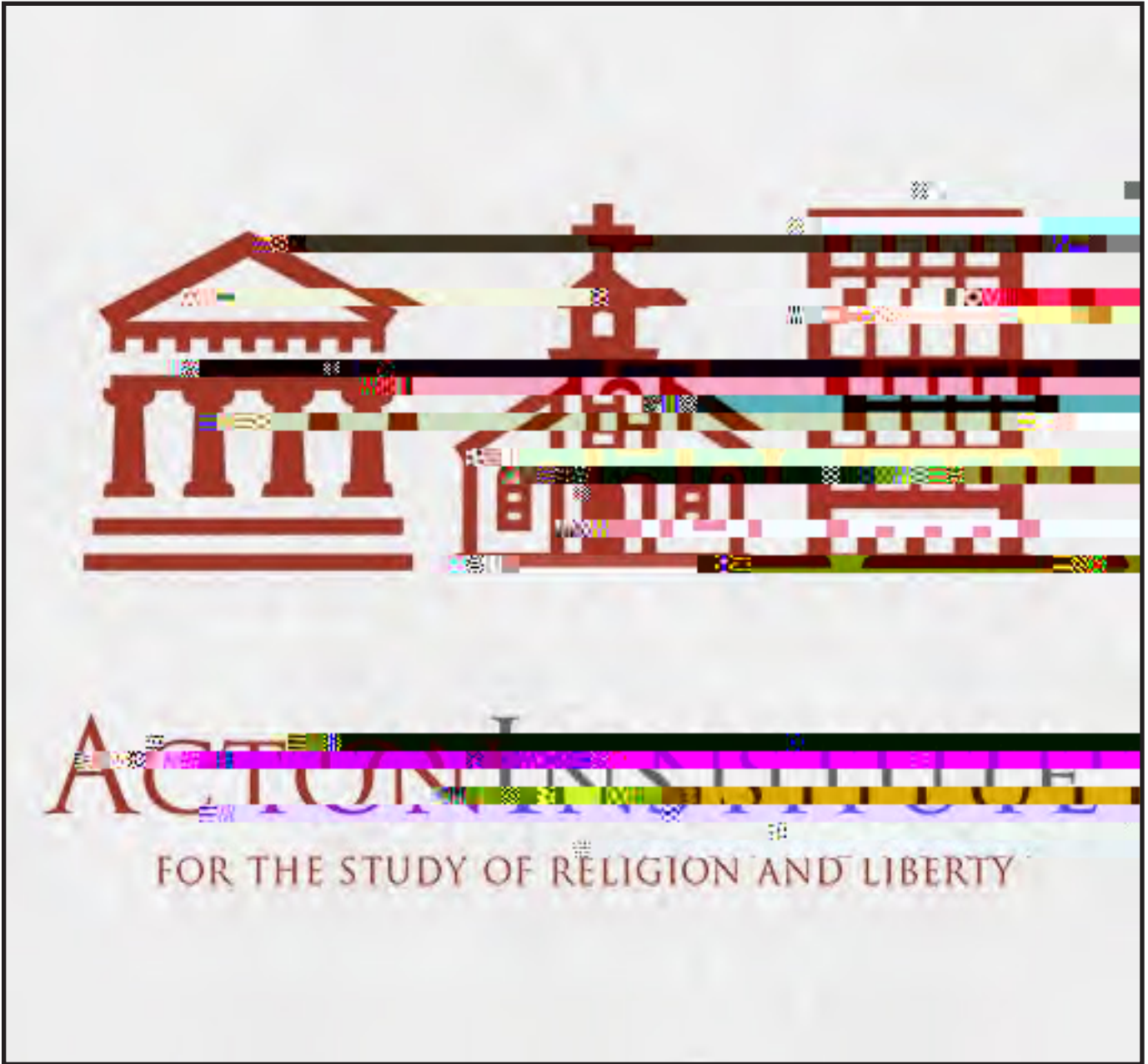
technology in order to remain relevant to society and culture, it has given technology the right to the Church relies heavily on the use of technology, especially social media, which often detracts from the evangelical message of the Church. The desire to incorporate modern technological advances in

complement its evangelical mission. Technology is not in itself an inherent evil, but advancements that challenge the authority of Scripture ought to be avoided and disavowed. Where the astounding technological advancements mankind has achieved, the truth of the Gospel may be suppressed.

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