

## **Digital Technology and the Christian Life**

Elias Brasil de Souza

This essay offers some thoughts on digital technology and argues that we should bring our digital life under the lordship of Jesus Christ. Digital technology makes life more comfortable and enjoyable in many ways. Thanks to the Internet, our digital devices such as desktops, laptops, tablets, smartphones, etc. easily connects us to one another and gives us access to information everywhere. Facebook alone has 1.4 billion users.<sup>1</sup> If it were a country,<sup>2</sup> it would be the largest in the world. Indeed, the digital age has brought us many privileges; it makes vast amounts of information easily accessible, it interconnects people in ways undreamed of in times past, and makes the realization of many tasks much easier than ever before. In many ways it is a privilege to live in this digital age and enjoy the benefits it brings to all areas of our life. Such benefits, however, come with a price tag because the combination of sophisticated devices with the ever-expanding tentacles of the World Wide Web is reshaping us, our world, and our relationships. So we may want to reflect on ways to enjoy the blessings of the digital age without being harmed by it. This short essay offers some thoughts on some theological, philosophical, and ethical aspects of technology. It concludes with some practical suggestions on how to handle our hyperlinked lives in ways that honor God.

### **Theological Thoughts on Digital Technology**

The term technology designates “the instrumentalities we create in order to actualize the made world”<sup>3</sup> and thus facilitate our lives under the sun. As such, technology arises from God-given creativity and should not be regarded as an evil in itself. Created in the image of God, we are capable of shaping the world in ways that are not possible by other creatures. Thus since the Garden of Eden, humans have been in the business of inventing devices to make life more comfortable, enjoyable, and effective. It all began when God put Adam “in the Garden of Eden to tend and keep it” (Gen 2:15). But prior to the creation of Adam, Scripture recognizes that “there was no man to till the ground” (Gen 2:23). The act of tilling the ground—which assumes the use of tools and hence technology—appears as a necessary and positive activity. Therefore, “Adam was to take the ‘natural’ world (what God made) and fashion it into something else—something not entirely ‘natural’—but sanctioned by God.”<sup>4</sup> Technology then appears to help humans better accomplish the mission of tending the earth and caring for creation.

Subsequently, the entrance of sin distorted not only creation but contaminated the artistic and technological products of human creativity. Consequently, technology has become ambivalent and can be used in a way that “not only amplifies the potential for greater good but also for greater harm.”<sup>5</sup> Technology may serve either to plow the land to sustain life or it can be turned into a weapon to destroy life. It can bless humans with devices that save lives, as modern medicine can testify, but it can also produce nuclear bombs to bring destruction and death. However, despite its risks and dangers, technology is a product of human creativity, which is an aspect of the image of God. And the fact that the first sustained technological development depicted in the Bible takes place among the descendants of Cain (Gen 4:17–22) does not invalidate the legitimacy of technology. As the Bible shows, technology—in the form of altars, dishes, pans, pitchers, bowls, lampstands, etc.—was as much a part of the sanctuary/temple activities as were the ritual services (Exod 25:29; 1 Chron 28:11–21). In their secular activities the Israelites did not refrain from the use of technology; they went to the Philistines to hone their tools since the latter had the technological expertise to work with iron (1 Sam 13:20). In building the temple, Solomon used the

technical expertise of Hiram from Tyre, who was “a skilled craftsman in bronze” (1 Kgs 7:14). The apostles and other early Christians availed themselves of the latest technological developments to spread the gospel message faster. They used the best transportation means available and did not hesitate to adopt the codex, the latest writing technology available, to record, preserve, and communicate God’s Word.<sup>6</sup> It is not far off the mark to say that the apostolic church was always ready to use the most effective technology to carry forward God’s work.

Remarkably, some eschatological prophecies of the Old Testament conceive of the Messianic time as one in which technology plays a role. Instruments devised to destroy life are turned into life-affirming agricultural tools (Isa 2:4; 60:17, 18; Mic 4:3). And in the closing prophecy of the Scriptures, a city, a paramount symbol of human technological achievements, becomes the very place of dwelling for God and the Lamb. The streets of gold and the precious stones are also symbols of technological creativity (Rev 21:1–22:5).

Thus, technology should not be ignored, avoided, or rejected on biblical grounds; rather, it must be cautiously embraced, just as God’s people have done throughout history.

### **Philosophical Thoughts on Digital Technology**

According to some theorists, technology can be divided, roughly, into four categories: (1) those that supplement or amplify our innate capacities: the plow, the needle, and the car; (2) those that extend the range or sensitivity of our senses: the microscope, the amplifier; (3) those that reshape nature to better serve our needs or desires: the reservoir, the hydropower plant; and (4) those that extend or support our mental powers.—that is, technical instruments used to gather information, articulate ideas, share knowledge, perform calculations, and expand the capacity of our memory—such as books, newspapers, and computers.<sup>7</sup>

In regards to its relationship with and effects on humans, technology may be approached from two main philosophical perspectives: instrumentalism and determinism. Instrumentalism holds that a technical artifact is just a neutral tool under the control of its user. In this view, our technological devices are merely instruments in our hands and thus subject to the use we make of them.<sup>8</sup> On the other hand, determinism contends that technology is by no means neutral. It shapes users and induces them to accomplish some predetermined goals. As is often the case, the truth may be somewhere in between. Although an instrumental view of technology may seem more intuitive and self-evident, we should not be oblivious to the fact that technology, and digital technology for that matter, brings some inherent values with it. As several communication theorists have warned, technology retains some values intended by its designers.<sup>9</sup> Marshall McLuhan warned, “the medium is the message,”<sup>10</sup> a warning echoed by other media theorists.<sup>11</sup> It has been amply noted that the technological resources that came into being during the past few decades are now rewiring our brains.<sup>12</sup>

Now it seems clear that a technological device comes with some predetermined values embedded into it. As one theorist put it: “Embedded in every tool is an ideological bias, a predisposition to construct the world as one thing rather than another, to value one thing over another, to amplify one sense or skill or attitude more loudly than another.”<sup>13</sup> And the same author continues: “New technologies alter the structure of our interests: the things we think about. They alter the character of our symbols: the things we think with.”<sup>14</sup> For example, cell phones were devised to connect managers with their employees. As cell phones were popularized, they transformed most users into “managers” even during a family dinner or worship service. Also, it seems self-evident that every technology brings

not only benefits but also problems, the solving of which requires newer technologies. As Freud quipped long ago: “If there had been no railway to conquer distances, my child would never have left his native town and I should need no telephone to hear his voice; if traveling across the ocean by ship had not been introduced, my friend would not have embarked on his sea-voyage and I should not need a cable to relieve my anxiety about him.”<sup>15</sup>

As we ponder the benefits and burdens of technological devices, it is difficult to disagree with Freud. Every new technology seems to bring some benefits that are nevertheless accompanied by some problem that in turn requires a newer technology to counter its undesirable effects. For instance, technologies that have increasingly liberated humans from physical work eventually made necessary another technology, the treadmill, to mitigate the effects of a sedentary lifestyle. But the good news is that the downside of our digital devices can be mitigated, and they can thus be used in ways that honor God. In the reflections that follow I attempt to suggest some ethical guidelines to help us handle our hyperlinked life.

### **Ethical Thoughts on Digital Technology**

According to one author, a society’s overall perception of technology falls into three categories: First, “everything that’s already in the world when you’re born is just normal.” Second, “anything that gets invented between then and before you turn thirty is incredibly exciting and creative and with any luck you can make a career out of it.” Third, “anything that gets invented after you’re thirty is against the natural order of things and the beginning of the end of civilization as we know it until it’s been around for about ten years when it gradually turns out to be alright really.”<sup>16</sup>

Whatever age group one belongs to, it is increasingly difficult to live without an Internet connection or mobile devices. To be deprived of a mobile phone may generate anxiety. Nine out of every ten people under thirty years of age admit to suffering from “nomophobia,” the fear of having no mobile phone.<sup>17</sup> Given the pervasive role digital devices and the Internet play in our culture, we cannot separate our spiritual life from our hyperlinked life. How we live our digital life has implications for our embodied life,<sup>18</sup> and hence for our relationship with Jesus. In what follows we note that some benefits of digital life come with ethical challenges that need close attention. To honor Jesus with our digital experience, it may be helpful to reflect on how effectiveness, accessibility, information, connectivity, responsibility, privacy, worship, and wisdom play out in one’s digital experience.

### **Effectiveness**

Digital technology functions as a time-saver as it can quickly and efficiently organize the execution of tasks and provide access to vast amounts of information. However, it may often be a time drain. What starts as a focused digital search may very easily become a distracted, trivial meandering from link to link, checking social media, or replying messages. Thus a major advantage of digital technology may be offset by the temptations inherent in the medium itself. Wasting time on trivialities with no time for Bible study, reflection, and a healthy devotional life is a major challenge in the digital age; it is a stewardship issue that needs serious consideration. So as we use our digital devices, we should be aware that time management may be a serious challenge to overcome. Never before is the inspired advice so pertinent as now: “Walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil” (Eph 5:15, 16).

### **Accessibility**

Many apps, websites, and other software provide access to God’s Word in every conceivable place or

circumstance. So much so that in church, many worshipers prefer to read the Bible from their gadgets rather than from a printed volume. However, our digital devices usually also hold a host of other applications besides the Bible, and in some cases even an Internet connection. Hence the temptation in church to browse the web, check emails, and participate in social media may overcome the worshiper. The ancient Israelites faced the constant temptation to exchange worship of the true God with pagan rituals performed in high places and under sacred trees. Similar temptations assault many worshipers today as “iGods”<sup>19</sup> lure them from true worship. However, the first commandment reminds us: “You shall have no other gods before Me” (Exod 20:3).

### **Information**

One of the major benefits of digital technology is quick access to data and information. Yet this vast amount of data and information is usually accessed in quick scans—and most likely deserves no more. Such quick scans tend to compromise one’s ability to think deeply and concentrate on a specific idea.<sup>20</sup> As one Christian author explains,

People who spend long hours reading books with complex ideas tend to become good at that activity. Likewise, people who spend their days consuming small pieces of information such as text messages or status updates tend to have minds particularly suited to performing that task. But just as it is difficult to master both running long distances and lifting heavy weights with our legs, these two mental tasks are mutually exclusive to a degree.<sup>21</sup>

Recent research shows that because of digital technology the human attention span has fallen from an average of twelve seconds in the year 2000 to just eight seconds today (less than that of a goldfish, which averages nine seconds).<sup>22</sup> As an additional consequence, Bible memorization tends to be neglected since any passage can be quickly found in a digital device. Aware of such digital risks, we should strive for deeper thinking, reflection, and meditation to handle God’s Word responsibly. Shallow thinking inevitably leads to shallow living.<sup>23</sup> As we navigate our digital devices let us always keep in mind what the Lord said to Joshua: “This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success” (Josh 1:8).

### **Connectivity**

Digital technology allows us to connect with other people, establish relationships, and form friendships and communities that would not otherwise be possible. Church life has also benefitted from digital media, transcending geographical boundaries in spreading the gospel message and providing worship services to many who otherwise would be deprived of such an experience. Unfortunately, some people opt for a disembodied worship experience in front of a computer rather than physically attending the church to enjoy the embodied presence of other believers. These worshipers forfeit the privilege of experiencing the physical presence of other believers and all the responsibilities that flow from a genuine church community. Mediated or virtual worship, although acceptable in extenuating circumstances, can never properly replace the blessings of embodied presence. We were created for face-to-face relationships and non-mediated interaction with God and our fellow human beings. Interestingly, although the apostle John oftentimes used the technology of writing to communicate with the church, he recognized that a face-to-face encounter was much better: “Having many things to write to you, I did not wish to do so with

paper and ink; but I hope to come to you and speak face to face, that our joy may be full” (2 John 12). Emphasizing the ultimate value of a face-to-face encounter, the Bible says that one day we shall see God face to face (Matt 5:8; 1 Cor 13:12; 1 John 3:2). And the book of Revelation concludes by stating that in the New Jerusalem, the redeemed will see the face of God (Rev 22:4).

### **Privacy**

We should also keep in mind that as we navigate the Internet we always leave behind digital footprints showing our purchases, searches, photographs, clicks, interests, and much more. Our search engines may know more about us than our spouse, pastor, or psychologist. If our searches indicate what is inside our hearts, our devices tell where we have been. A Christian author so describes it like this:

I spent a few minutes reading the headlines at a news site. I browsed through the latest blog articles collected by my RSS reader and checked in at Facebook to see what my friends have been up to. Even in these few, innocuous activities, I have left behind a trail of data. My cell phone carrier has tracked me as I’ve walked from home to the café, and even now it can get a read on my location to within a few meters—certainly an accurate enough read to know that I am in this building. A few minutes ago, my iPhone sent Apple twelve hours’ worth of location information based on GPS, WiFi connections, and cell phone towers. Facebook knows the Internet address I have visited from, knows what computer I am using, knows each of the ads they showed to me, and knows that I did not click on any of them. Google knows what blogs I looked at this morning and knows that I did a search or two along the way. MasterCard knows where I am—or at least they knew where I was about fifteen minutes ago, since they now have a record of the purchase I made (quite a good fried egg sandwich, if you must know). A security camera at the bank next door has stored some footage of me as I deposited a check into their instant teller. All of this data has been recorded somewhere—in many somewheres, actually. And this data is likely to remain there forever. It will be the exception rather than the rule if the data is ever deleted.<sup>24</sup>

Thus, although we may have the impression that what we do on online is private, our lives are more exposed to the public today than ever before. With such visibility we may bring either honor or reproach to God’s name. So as we engage such a useful, albeit potentially risky, tool as the Internet, we should keep in mind Paul’s advice: “Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Rom 12:2).

### **Worship**

Another issue that deserves consideration concerns the increasing use of digital Bibles in church, especially by young people, the so-called “digital natives.”<sup>25</sup> Traditional church members may feel uncomfortable with this situation. After all, carrying a personal printed Bible to church conveys the image of a faithful Christian. However, a close look at some historical developments cautions against any dogmatic position. In this regard, one ought to be reminded that from the times of Moses to the Reformation individual believers rarely owned a personal copy of the Bible. They encountered the Word of God as they gathered to worship in the temple, synagogues, and church settings. Handwritten copies were so expensive that only priests, rabbis, and other religious leaders could afford them, and that too mainly for the use of the community. With the advent of the printing press, families could

purchase a copy of the Scriptures. But it was only in the twentieth century that individuals could own a copy of the Bible and hence carry it to church.<sup>26</sup> So there are no historical or theological grounds upon which to reject one medium in favor of the other. It may be argued that a printed copy of the Bible may carry stronger symbolic power because the medium reinforces the message. A digital Bible, on the other hand, usually has to compete with other applications on the same device. Those who opt for a digital Bible are more prone to distractions, as already mentioned. In spite of these considerations, we should not restrict the Bible to a specific medium. Above all, we should focus on encouraging our youth to study the Bible, be it on a screen or in print. After all, whether enshrined in a manuscript, a printed volume, or in a digital application, “the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb 4:12).

## Wisdom

As the most fascinating and revolutionary communication technology, the Internet forms a combination of book, radio, photography, telegraph, television, telephone, etc. Such a powerful technology accessed from our digital devices creates a sense of unfettered power over whatever kind of information we may be interested in or curious about. And unlike most previous technologies, the Internet is a two-way road. The user can also reply, respond, and post content without any need for peer evaluation. Consequently, as one scholar recognized, it “massively destabilizes the knowledge structures established by centuries of print (editorial direction, peer reviews, governmental or ecclesiastical approvals, and so on).”<sup>27</sup> To properly navigate such a sea of information one has to discern truth from error in ways not anticipated by previous technologies.<sup>28</sup>

It is instructive to know that search engines, for instance, measure truth by relevance, and wikis measure truth by consensus. The critical issue, as one Christian author has noted,

is not whether Wikipedia is good or evil or whether search engines are good or evil. The issue is one of truth, of the way our technologies are changing our very conception of truth. This happened with the advent of the photograph as well. In an age of print, we believed what we read. But in an age of photography, an age of images, somewhere along the way we decided that a picture was worth 1,000 words—that images carried more weight and authority in the arena of truth. We began to believe what we saw instead of what we read, often demanding visual evidence before we would believe anything at all. Somewhere along the way the image changed the way we understand truth.<sup>29</sup>

This changes, in fundamental ways, the conception of truth and what constitutes authority. The same author warns that as “Christians, we know that this avenue is nothing more than a dead end. Knowledge and truth cannot be democratized; they flow from the God who is truth. As we create and use digital technologies like wikis and search engines to access information, we must guard against the danger of allowing them to re-create us in their own image.”<sup>30</sup>

Thus in order to better perceive the usefulness and limits of the Internet and its accompanying technological devices, we may apply a model that organizes the content of the human mind into five categories: data (symbols), information (processed data that answers who, what, where, and when questions), knowledge (application of data to answer the “how” questions), understanding (appreciation of “why”), and wisdom (evaluated understanding).<sup>31</sup> Technology may be useful as we attempt to acquire

the first two or three categories. But no technology can replace the human mind when it comes to understanding and wisdom. Nowadays people tend to confuse data, information, and knowledge with understanding and wisdom. To deal with the vast amount of data, information, and knowledge and turn these into understanding and wisdom, we need to make a proper use of our intellectual faculties. No machine can replace our brains as we separate the good from the bad and turn knowledge into understanding and wisdom to navigate real life. But ultimately, with such an overwhelming amount of data and information poured upon us, we should always be reminded of this sapiential axiom: “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding” (Prov 9:10).

## Conclusion

Faithfulness to God does not demand ignoring, fearing, or rejecting digital technology. In fact, we should be grateful to live in a time when digital technology makes knowledge available as never before and allows us to perform tasks and stay connected with our loved ones. It is our responsibility to live our digital lives in ways that honor God, show love and respect for our neighbor, and care for the created world. Thus, a godly use of digital devices is one that honors God with the faithful stewardship of our digital resources. To conclude I offer a few practical suggestions on how to honor God with your technological devices: (1) As you grab your smartphone or any other digital device each morning, first open your Bible app and start your digital day with a Bible reading. (2) During the day, as often as possible, open the Bible app on your smartphone or tablet and meditate on a Scripture passage. Since a cell phone makes you always available to others, why not let God reach you through His Word? (3) Give priority to an embodied presence over the ringing tone of your smartphone. In other words, do not interrupt a face-to-face conversation or interaction to answer your cell phone or check emails (unless under extenuating circumstances). (4) During meal times, family worship, and other face-to-face interactions set aside your gadgets to better enjoy the embodied presence of your loved ones.

You may have better ideas and ways to reach this proposed goal. The bottom line is this: Be the master of your technology, never the servant. Take control of your technological devices and live your online life in ways that bring honor to God. Ultimately, the foundational principle to guide us as we handle our digital technology remains the old but always up-to-date advice: “So, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor 10:31).

*Elias Brasil de Souza is an associate director of the Biblical Research Institute*

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<sup>1</sup>The Statistics Portal, accessed June 1, 2015, <http://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/>

<sup>2</sup> I owe this analogy to Jonathan Morrow, *Think Christianly: Looking at the Intersection of Faith and Culture* (Grand Rapids, MI: Zondervan, 2011), 188.

<sup>3</sup> Ignacio L. Götz, *Technology and the Spirit* (Westport, CT: Praeger, 2001), 22.

<sup>4</sup> John Dyer, *From the Garden to the City: The Redeeming and Corrupting Power of Technology* (Grand Rapids, MI: Kregel Publications, 2011), Kindle location 742-743.

<sup>5</sup> Derek C. Schuurman, *Shaping a Digital World: Faith, Culture and Computer Technology* (Westmont, IL: InterVarsity Press, 2013), Vyrso digital edition.

<sup>6</sup> See Graham N. Stanton, *Jesus and Gospel* (Cambridge: Cambridge University Press, 2004), 165–191.

<sup>7</sup> Nicholas G. Carr, *The Shallows: What the Internet is Doing to Our Brains* (New York: W. W. Norton, 2011), 78–79, iBook.

- <sup>8</sup> James W. Carey, *Communication as Culture: Essays on Media and Society*, rev. ed. (New York: Routledge, 2009), 107.
- <sup>9</sup> Charles Adams, “Automobiles, Computers, and Assault Rifles: The Value-Ladenness of Technology and the Engineering Curriculum,” *Pro Rege* 19, no. 3 (1991): 1–7.
- <sup>10</sup> Marshall McLuhan, *Understanding Media: The Extensions of Man* (Cambridge, MA.: MIT Press, 1994), 7.
- <sup>11</sup> See, e.g., Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993), 133; Juval Portugali, *Complexity, Cognition and the City* (Heidelberg: Springer, 2011), 100.
- <sup>12</sup> See Carr, chapter 6: “The Juggler’s Brain.” Archibald D. Hart and Sylvia Hart Frejd, *The Digital Invasion: How Technology is Shaping You and Your Relationships* (Grand Rapids, MI: Baker, 2013), Vyrso digital edition (see esp. chapter 3, “The Rewiring of Our Brains”).
- <sup>13</sup> Postman, 13.
- <sup>14</sup> *Ibid.*, 20.
- <sup>15</sup> Sigmund Freud, *Civilization and Its Discontents* (New York: W. W. Norton, 1962), 35.
- <sup>16</sup> Douglas Adams, “How to Stop Worrying and Learn to Love the Internet” (this piece first appeared in the News Review section of *The Sunday Times*, August 29 1999), accessed June 2, 2015, <http://www.douglasadams.com/dna/19990901-00-a.html>
- <sup>17</sup> News.com.au, June 2, 2013, accessed May 30, 2015, <http://www.news.com.au/technology/nomophobia-the-fear-of-not-having-a-mobile-phone-hits-record-numbers/story-e6frfo0-1226655033189>.
- <sup>18</sup> The adjective “embodied” throughout this article points to face-to-face relationships and interactions. In contrast, “disembodied” relates to virtual experiences lived through the mediation of digital technology.
- <sup>19</sup> See Craig Detweiler, *iGods: How Technology Shapes Our Spiritual and Social Lives* (Grand Rapids, MI: Brazos Press, 2014).
- <sup>20</sup> See Jun Young and David Kinnaman, *The Hyperlinked Life: Live with Wisdom in an Age of Information Overload* (Grand Rapids, MI: Zondervan, 2014), Vyrso electronic edition.
- <sup>21</sup> Dyer, Kindle location 587–595.
- <sup>22</sup> <http://www.medicaldaily.com/human-attention-span-shortens-8-seconds-due-digital-technology-3-ways-stay-focused-333474>
- <sup>23</sup> This point is well developed by Challies.
- <sup>24</sup> Challies.
- <sup>25</sup> According to Archibald D. Hart, Hart Frejd Sylvia, and Sylvia Hart Frejd, *The Digital Invasion: How Technology Is Shaping You and Your Relationships* (Grand Rapids, MI: Baker, 2013), Vyrso electronic edition, “The term digital native describes those born after the advent of digital technology. Obviously, they are the younger generation. This group is also referred to as the “iGeneration” having been born with digital DNA. In contrast, digital immigrants are those born before the advent of digital technology. They grew up without any digital DNA, and have had to struggle to learn how the digital world functions. In general terms, digital natives intuitively speak and breathe the language of computers, while digital immigrants, although they may be capable of adapting to technology, don’t have any digital DNA to guide them.”
- <sup>26</sup> Dyer, Kindle location 340–347.
- <sup>27</sup> Paul A., Soukup, Francis J. Buckley and David C. Robinson, “The Influence of Information Technologies on Theology,” *Theological Studies* 61 (2001): 373.
- <sup>28</sup> For example: “In March 2007 the jig was up for 24-year-old Kentucky man Ryan Jordan. For more than a year he had worked as an editor for Wikipedia, making changes and corrections on thousands of articles and serving as an arbitrator on disputes between authors. His Wikipedia profile described him as a professor of religion at a private university. There didn’t seem to be anything out of the ordinary about his work; no red flags ever came up. But after one Wikipedia user read a 2006 New Yorker profile of Jordan — who only went by the pseudonym Essay, which the magazine also used — the truth about Jordan’s identity began to unravel. Not only was he not a professor with expertise in theology and canon law, but he also never received a PhD, as he had claimed, and often used a book

called Catholicism for Dummies as his editing resource.” Frances Romero, “Editor Found to be a Fraud,” *TIME* (Thursday, Jan. 13, 2011), accessed June 1, 2015,

[http://content.time.com/time/specials/packages/article/0,28804,2042333\\_2042334\\_2042575,00.html](http://content.time.com/time/specials/packages/article/0,28804,2042333_2042334_2042575,00.html)

<sup>29</sup> Challies.

<sup>30</sup> Ibid.

<sup>31</sup> Gene Bellinger, Durval Castro, Anthony Mills, “Data, Information, Knowledge, and Wisdom,” accessed June 1, 2015, <http://www.systems-thinking.org/dikw/dikw.htm>

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