Will the Gospel Survive? Proclamation and Faith in the Technical Milieu

By Gregory Wagenfuhr

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Abstract

Ellul’s concept of technique grows throughout his writing, to the point that he begins to see technique as the milieu in which modern people live. Because experience is mediated through technique, technique gives content to symbol and it alters language in all its aspects: its form, its content, and its purpose. If God’s revelation is in his Word and language itself is fundamentally altered, can the gospel survive translation into the technical milieu? Is the gospel subverted by the very means used to communicate it? This paper briefly examines the alteration of language in the technical milieu and the social milieu in which the Word of God was revealed in Scripture. It is then argued that the technical milieu subverts communication of the gospel, but... no more than the social milieu in which it was delivered.

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Introduction: The Progression of Technique

Jacques Ellul is perhaps best known for his critique of technology. Barring the problem with the translation of "technology" for *la technique*, that Ellul himself addressed,¹ there is the further issue that his conception of the role and character of *la technique* grows throughout his career. Unfortunately, many of his readers tread not beyond the confines of a select few books and thus fail to understand this progression of thought. Nor has this progression been well documented in summaries of Ellul. The phenomenon of *la technique* is, at times, understood by Ellul to be the dominant force in society in the 20th century. Thus, around the time of *La technique ou l'enjeu de siècle* (1954) / *The Technological Society* (1964), Ellul considers his understanding of technique to be analogous with Karl Marx's conception of capital as the dominant social force or factor in the 19th century.² Later in Ellul's thought, however, technique becomes something larger than a social phenomenon akin to capital. Ellul introduces his sequel to *The Technological Society*, *Le system technicien* (1977) / *The Technological System* (1980) in this way:

> Technology is not content with being, or in our world with being the principal or determining factor. Technology has become a system . . . Twenty-five years ago, I arrived at the notion of the “technological society”; but now, that stage is passed.³

Thus, Ellul begins to see that technique is a whole system, something larger than a dominant factor within a social system. Chapter two of *The Technological System* explains how technique is the milieu in which people now live. It is a decade later near the end of his writing career when Ellul finally pieces it all together. In *Ce que je crois* (1987) / *What I Believe* (1989), Ellul devotes four chapters to an all-encompassing metanarrative of human history in which technique features as one of three milieux in which humanity has lived. Technique, then, is not just one phenomenon amongst many, a system governing social life, but is the world in which humanity lives.

Whereas the generally accepted metanarrative of philosophy in the West proceeds through the premodern, modern, and postmodern, I have argued elsewhere that Ellul's metanarrative of three milieux provides a better account of history than a rational-centric narrative.⁴ This account of "the human adventure" is the most important interpretative lens through which one must read Ellul's works; most important because it integrates the totality of his idea of *la technique* in its material and spiritual realities and explains its development on a grand scale.

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2. Three Milieux

For Ellul, a milieu is characterised by three things: it is the primary source of life, the primary source of death, and therefore also, the primary experience through which all other experience is mediated.\textsuperscript{5} The milieu is all-encompassing, but it is this third point, that of mediation, that is most essential. For, in mediating experience, the milieu provides symbol and thus the possibility of language and creativity. These three milieux of Ellul correspond to the three epochs of prehistory, history, and post-history.\textsuperscript{6} In the natural milieu, human beings were most benefited and threatened by natural causes. Nature mediated experience and thus gave rise to natural society and natural techniques. To oversimplify, human relations existed in highly naturalistic ways—for the purpose of survival and biological thriving. With the dawn of history and the development of the city, society itself begins to be the totality of experience. Nature and technique are mediated through society and are thus social. Nature exists for the purpose of the social groups. Technique is social and is utilised for social ends. Finally, with the end of history comes the technical milieu. Ellul's most famous book *The Technological Society* was an expression of the transition between the social and technical milieux. In the technical milieu, nature and society exist for the purpose of technical development and all experience will increasingly be mediated through technique. Thus, *la technique* is not an isolated set of phenomena that can be identified as 'alien' and eradicated. *La technique* is the interpretative framework of human life.

This is increasingly evident in the details of life. The separation of the food consumer from the production of food is increasingly broad. Even basic food preparation is highly mediated through technology. Food consumption was not so long ago a highly social affair, in the technical milieu, food consumption is technical—fast, efficient, oriented more around data on how much of what to eat in a day to be healthy than on a display of personal wealth and taste to garner social status. Nature is utilised for technical progress. To even experience untouched nature requires the use of technological transportation and in many countries is completely impossible. We have to experience a 'transport' in the spiritual sense; we have to exit the world in order to experience nature. Indeed, our very conception of the world as 'ecosystem' demonstrates that we conceive of the natural world in technical terms.

Society is also mediated through technique and technology. It is increasingly impossible to participate in society without Internet access. Communication with other human beings is increasingly mediated through techniques that alter the form and content of conversation. This helps form a technical people, a people who have no time for small talk, no time for pleasantries and politeness, but who have time only for the almighty *Fact*.\textsuperscript{7} Pragmatism is the philosophy of technique. The technical person, the human resource, uses language to communicate information and data.
The mediation of nature and society through technique raises a plethora of important questions. What implications does the technical milieu hold for the revelation of God in Scripture and the proclamation of the gospel? Will the gospel survive translation into the technical world? What is theology without knowledge of God and how can that knowledge of God be knowable except through revelation? Thus, the problem of revelation in the technical milieu must be raised prior to any moral or practical questions. If the gospel is modified by the transition of milieus, if it cannot survive this translation, nothing remains but the remnants of an outdated religion that no longer serves a vital social function.

3. Revelation as Social

The revelation of God, in Ellul's account of history, falls clearly within the social milieu. That this is the case is evident from a number of points. First of all, both the Old Testament and the New Testament lie within the social milieu. Their respective and evolving situations are almost entirely social. That is, their primary institutions are social institutions, e.g. marriage, tribe, family, nation. Their concerns for justice are social, relating to the widow, the orphan, the outcast, the poor. In the technical milieu justice and morality are mediated through technical concerns, such as efficiency, utilitarian ideas, maximisation of productivity with minimum of effort.\(^8\)

The Bible, taken as a grand narrative, is a concern of God and his reconciliation with an ever expanding group of people. It is relational and therefore it seems that the application of 'social' to this message is fitting. Ellul prefers the term la rupture instead of the Fall precisely because he sees the gospel as concerned with rupture and reconciliation of relationship.\(^9\)

Ellul argues, for example, that Jesus is the rider on the white horse of the book of John's Apocalypse. Jesus, on his reading, exists within history as that which gives history meaning. Only Jesus has the power to open the book of history and make it meaningful.\(^10\) Because Jesus is the meaning of history, for Ellul, and the social milieu is the period of history, it seems that Jesus was incarnate within the social milieu. If Jesus is the meaning of history, and the technical milieu abandons history,\(^11\) it follows that Jesus has no real meaning in the technical milieu. Jesus, and God for that matter, is at best irrelevant to the technical mindset.

Ellul argues such a point in Humiliation of the Word. The Word of God is humiliated by the \textit{de facto} triumph of the image, especially in the contemporary technical world. And, to devalue the word is to devalue the incarnation, as Ellul explains:
Since all Christianity depends on the incarnate Word, the Word made flesh, we must say that there is no Christian faith outside the Word; our description of the God who speaks points to what is specific and particular in Christian revelation . . . If we devalue the Word even a little, we are rejecting all of Christianity and the Incarnation.\(^12\)

Clearly, Jesus belongs in the social milieu and has little possibility of communicating to us in the technical milieu. After all, as we continually separate ourselves from our physical bodies by the creation of ‘avatars’ on the Internet, why should we want an incarnate God?

One final point to make to demonstrate the seemingly social nature of the gospel is to simply point out that key concepts of Scripture seem to be social. God is love.\(^13\) How can we understand the love of God, its patience, kindness, selflessness, when 'love' to us is a technical action that we make happen by the gratification of the flesh? Sex, as Ellul notes in *New Demons* is treated as a sacred of transgression of technique, but in the process is itself transformed into technique.\(^14\) Ellul also explains the seeming liberation of sex and the love relationship by technique as slavery to technique in *Ethics of Freedom*.\(^15\) In this situation, the love of God must be understood from a functional perspective, i.e., what can it do for me, for humanity? What purpose does the love of God play for the furthering of the technical milieu?

Community is an evergreen term used in Christian circles. The church is seen as God's community to be active in the human community. What most contemporary writers have failed to see is that neither community nor individualism are fitting descriptions of any alternatives in the technical milieu. What does the church mean to a massified humanity?\(^16\) The meaning of ‘church’ is evident by its *de facto* division along socioeconomic or professional lines. The church may be viewed as a functional entity rather than a social identity, as such it risks becoming a social resource rather than the living body of Christ.

Prayer is a further concept that Ellul noted was modified in the technical milieu. *L'impossible prière* or *Prayer and Modern Man* is a look into the possibility of prayer in this world. Ellul observes that the foundations of prayer are fragile, that the reasons for it seem lacking in a secular world of "man come of age."\(^17\) Prayer is empirically inefficient and ineffective. It may provide some psychological benefit, some psychosomatic healing, but technology and advanced technique is mainly responsible for the provision of daily bread, for healing, for the means of life and the source of death. Technique is the benefactor and malefactor, that which may bless or curse. Prayer to a God outside this milieu seems irrelevant and is demonstrably ineffective. Prayer, thus, becomes seen as a technique. Prayer is a function, a means to some further end.\(^18\) Ellul combats this by celebrating the death of the former naturalistic and religious reasons for prayer because he believes prayer can be recovered for the Christian for what it truly is--an expression of freedom.\(^19\)
Thus it is seen that certain concepts intrinsic to Christian revelation have been modified such that, though words remain, the symbolic world through which they are mediated has changed. But if specific words have changed, how has language changed from the social milieu to the technical? For, if symbol and language themselves have been modified, how might a message delivered in social terms to a social milieu be translated into the technical milieu? And can this be done successfully without a subversion of its message?

4. Symbol—Language in the Technical Milieu

As a milieu, technique is immediate. This means that experience of the natural and social worlds are mediated through technique. The linguistic consequences of this mediation are profound. Language is essentially a social entity. It exists for social ends. If truth is always and everywhere only expressible by language, and language is social, truth is social. The mediation of truth through technique leads to the submission of truth to the purposes of ‘fact.’ For Ellul, there is a categorical difference between truth and fact that corresponds to the difference in word and image, or language and reality. Truth, we might say, is existentially relevant, it is interpretation and application. Fact is objective and meaningless. In the technical milieu truth becomes quantitative and subjected to fact.

Linguistic studies (and not just structuralism) tend more and more to reduce human language to a certain number of structures, functions, and mechanisms giving us the impression that we now understand this strange and mysterious phenomenon better than before. But what modern linguistics really does is to reduce language in such a way as to make it fit neatly into this technological universe, trimmed down as an indispensable communication for the creation of the system. Language is losing its mystery, its magic, its incomprehensibility.

Language, if it loses its incomprehensibility and mystery, leads to non-symbolic communication, communication that is efficient but dull. In Orwell's famous 1984, he introduced a similar concept that he called 'newspeak.' Though Orwell's vision remains unfulfilled in a great number of ways, he did understand the importance of language on the pattern of thought of people. 'Thoughtcrime' could become impossible by the elimination of difference and distinction in the definition of words. What Orwell missed, which is the reason Ellul preferred Huxley's Brave New World, is that this reduction process is not conscious, violent, anti-sexual, or eliminating of the semblance of freedom. Rather, as with Huxley's account, people are trained in a language that corresponds to and integrates one into a particular milieu from birth. The technical milieu alters the formal, material, instrumental and final 'causes' (to use Aristotle's terms) of language, as I will now explain.
4.1. Transition from Social Language to Technical Language

*Formal Cause of Language*

Language is social. The form of language, as it has been known throughout human history, is social. The form language has taken, its grammatical structure, its symbols, have corresponded to the needs of society. As Ellul noted, milieu is that which gives language its symbolic content and thus makes language possible. Symbol can be classified into Ellul's three milieux: the natural, social and technical. The non-human world gives innumerable symbols. But these symbols acquire meaning, not by the natural features themselves, but by the meaning superimposed by a social group. Claude Lèvi-Strauss, for example, points out how colour symbolism is ambiguous. The ancient Jews associated the sea and deep waters with chaos and fear, whereas seafaring people tend to use its symbols positively, as life-giving and fertile. The point is, even though symbol exists within the milieu, its meaning is fixed by usage within a group, rather than within the milieu itself.

In the technical milieu, however, the form of language is no longer social. Instead of usage providing meaning, meaning becomes more and more objective, resting more in a lexicon and set syntax than in usage. Language in the technical world becomes increasingly standardised, objective and technical, with meaning increasingly lying within the word itself, rather than in the intention of the subject or in the relationship of speaker and audience. Rather than a form of social interaction between subjects, language becomes a form of information transfer. Language is taken to be equivalent to reality, insofar as it is a transmission of data, rather than a communication of truth and value. That is, the qualitative and evaluative component of language so prevalent in social discourse is supplanted by quantitative fact. Indeed, it may be fitting to suggest that the postmodern call to remember subjectivity inherent in language and communication comes at precisely the time when it is in most danger of disappearance.

*Material Cause of Language*

The material cause of language is social. The matter, substance or essence of language is social. Communication between subjects is, in itself, a representation of the subject itself. One's word is one's bond. Communication is about the coming together of individuals in a type of community. The very act of communication requires the loss of difference, requires common ground to be formed, common experience to be shared.
In the technical milieu, however, the matter, or substance of language is technique itself. Ellul says of communication, “Technology is the support of inter-human communion. But this communion, no longer symbolic, has turned into sheer technological communication.”

The mediation of the technical milieu sterilises language, demonstrating that the essence of language becomes technical itself. Technology, in contrast to older forms of mediation, is univocal, superficial, but stable. It involves clear and orderly mediation, but without playing or evoking, without remembering or projecting. It is a truly efficient medium, and it has imposed itself in lieu of poetic mediations. It sterilizes all around itself anything that could disturb that rigor.

Thus, the material cause of language is itself no longer social. The form and content of language is increasingly technique itself in a universal self-augmenting way. Again, this does not mean that language loses its social aspects, but that the social aspects are heavily modified by mediation through technique.

**Instrumental Cause of Language**

The instrumental cause of language is society. That is to say, society itself is the instrument by which language exists. Language comes by means of society. It develops through common usage in distinct social and geographical groups. Language is delivered via society. Society provides the means by which speaking, listening and comprehensibility is possible. Through a process of socialisation a child or foreigner is integrated into the group by means of learning the language.

In the technical milieu, however, language becomes an instrument of technique. Technique is the means by which language acts are constructed. Communication is increasingly only possible mediated through communication technologies. To be integrated into the world, one need learn fewer social rules, fewer shibboleths, and more universal forms of expression via information technology. Learning basic computer and Internet skills is more socially important than learning the subtleties of formal conversation. Language, therefore, becomes an expression of technique rather than an expression of society.

**Final Cause of Language**

The final cause, or purpose, of language is social. Language exists so that people might communicate with each other, might move interaction beyond the purely physical to the emotional and intellectual. Without language, human civilisation is impossible. It is not without accident that tower of Babel narrative expresses the disempowerment of humanity by
confusion of language. 28 This narrative is not to be understood as an aetiological myth for the presence of different languages, but is a statement on the confusion of language. It is less about the speaking, more about the power that mutual comprehensibility and human unity brings. 29 Language exists for the purpose of building human community and society. In order for communication to be a possibility there must be common ground. In order for there to be common ground, there must be a willingness on the part of individuals to assume positions and identities otherwise alien. Agreement, community, communion, are made possible by language.

In the technical milieu, however, with a biological-functional definition of human ontology, the growing uniform and global human identity makes the social functions of language increasingly superfluous. Language increasingly exists for the purpose of function-performance. Jargon and computer programming language are only two obvious examples of this. A more subtle example is the moralisation of language often called ‘political correctness’. Just as blasphemy was formerly a serious crime, so now the use of socially divisive terminology is sometimes criminal. This is not for the purpose of social cohesion, but because language exists for the purpose of technique. By the use of technical language former controlling social identities such as race or nationality are systematically eliminated. Tolerance is always and everywhere a devaluation of formerly held values by submission to a higher value. Thus, instead of creating a social identity through language, language works to minimise social identity by the prioritisation of technical function. Technique necessarily devalues identities deemed irrelevant to function. 30

Language—that means by which people may come together as one—has, in many ways, reached its zenith in our own time. Global human unity has never been more a reality than it is today. As the number of distinct social groups and cultures die away in the face of monolithic technical anti-culture, 31 traditional forms of language have been and will become irrelevant. Language is thus fundamentally altered in its form, its essence, its instrumentality, and its purpose.

4.2. Spiritual Dimensions

This transition from social to technical language is not simply a material fact without spiritual value. Language is bound to spirituality and the fundamental change in milieu is also spiritual. As, Ellul says in The Humiliation of the Word:

Human sovereignty is due more to our language than to our techniques or instruments of war . . . Naming something means asserting oneself as subject and designating the other as object. It is the greatest spiritual and personal venture. 32
Language is humanity's greatest spiritual venture, and when this venture is turned toward technique, technique becomes endowed with sacral qualities that make technique all-pervasive. This is the dialectic of milieu that is so essential to understand. The milieu is dialectically dependent upon humanity as well as being external to and above people. That technique is a human creation is obvious. That it has become a milieu is perhaps less obvious. But, if it is truly an all-pervasive milieu then it must be our responsibility, is indisputable. Of vital importance is what Ellul says in *New Demons*, “It is not technique itself which enslaves us, but the transfer of the sacred into technique.” Technique is not the enemy, our spirituality conditioned by *la rupture* is. And, if language represents this spiritual power, as Ellul has said, the fact of the technical milieu seems to be deadly to the Word of God. The adoption of this milieu means that the significance of the incarnation has been undone by humanity. The Word of God that came to dwell among us in a relationship for the purpose of reconciliation has been robbed of its symbolic relationship to ourselves. By removing from ourselves that last possibility of communication with God, we systematically deny his Word a presence in our world.

It is not as though the technical milieu removes speech or relationships. Rather, the technical milieu mediates all aspects of life through technique. This means that the gospel is conceived in technical terms. Evangelism occurs for results. Jesus becomes a means to an end, whether that be social justice, psychological well being, divine moral approbation, a prayer-answerer, the giver of the Holy Spirit who works miracles of healing and wealth-creation, etc. Ellul well speaks of faith as meaningless in *Living Faith.* Following Dietrich Bonhoeffer, he thinks that faith in Jesus Christ must always be ultimate, which means that it can never exist for any reason other than itself.

But, if faith is truly meaningless, purposeless, and therefore always only an end in itself, such a thing is inconceivable in the technical milieu wherein ends do not exist, but only means and means become their own ends. *The Word of God turned into means ceases to be the Word of God.* The Word of God as means makes the 'God' of this phrase to be ourselves deified. For if the revelation of God truly is self-revelation in Jesus Christ, our possession of it, our ownership, our *use* of it makes us to be masters of it. This leads us to the main question--can the gospel survive translation into technical language in the technical milieu? To attempt an answer, it is expedient to observe what the technical gospel looks like.

### 4.3. The Technical Gospel

The gospel is viewed through the lens of technique, which is little more than means and an ensemble of means. A technical gospel delivers quantitative and measurable results. The gospel or the Word of God becomes a resource for life, for social justice, for ideological
justification, for spiritual revitalisation. Religion becomes another means to maintaining the efficiency of the human resource by the semblance of freedom. The gospel via technique, then, is very different from the gospel via society insofar as the Word of God is used to encourage and justify human technique. The technical gospel is one in which the content of Christian proclamation becomes about technique itself. Not just religious technique, though the recent revival of "spiritual disciplines" is telling, but in technical religion as well. This is a gospel of human progress, of humanity working with God for the redemption of the world. This notion of stewardship is resource-oriented and it asks questions of efficiency and progress. It is a gospel oriented to answering the questions of the day, e.g. ecological concerns and economic distributive justice, questions the gospel itself is not primarily addressing.

One brief example of the technical gospel is useful. Stewardship, though once the domain of economics in theology, has spread to ecology and personal ability. In this way the natural world and the individual human are seen as resources that must be utilised in a managed and efficient fashion. The focus on vocation or calling further views the individual as a functional unit that must be utilised in the one best way for the kingdom of God. Stewardship often fails to ask the question that must come prior to its standard question of how to act responsibly with the resources at hand, that is the question, "How did we get the resources we have?" Furthermore, stewardship tends to economise or resource the non-economic and thus devalue the human individual or the natural world itself. The question must be asked, "Is this properly a resource?" before it is asked what might be done with it. True management of ‘capital’ must always question what rightly qualifies as ‘capital.’

5. Conclusion—Will the Gospel Survive?

Will the gospel survive the technical milieu? Does it need radical new translations? In actuality, such translations have long been underway. Faith in Jesus Christ has always been subverted in human reality. In the natural milieu, the revelation of God said that nothing had spiritual value unless given to it by God, that the sun, moon and stars were not gods and had only natural impact on human affairs. In the social milieu Jesus was the one who came declaring that he came not to bring peace, which is what religion so earnestly desires, but a sword of division. He came to cast a fire on the earth, to divide social groups down to even the family unit. In the technical milieu, Jesus is the one who claims that he is the way himself, not that he is the way to somewhere, but that he is himself a unity of means and ends. Jesus is the way to the Father, but is also one with the Father. As such, the gospel to the technical world must be a dual proclamation. On the one hand, we proclaim that Christ does not provide the means to any further end, e.g. justice, peace, material prosperity, etc. On the other hand, we proclaim that Christ is the one and only means to liberation from the sacralisation of technique that has so modified human relationships.
Thus, the Ellulian conclusion: the gospel has been de-incarnated and militated against for as long as it has been revealed. The social form of Christianity was not a golden age, rather, the social milieu had its own very pernicious forms of subversion, many of which Ellul well documents. The attempt at the subversion of Christian faith is a fact rooted in the notion of incarnation itself. God is revealed in weakness, in the Word. The Word is terribly alterable, its meaning difficult to solidify. The world to which symbols refer changes dramatically.

Thus, though the incarnation was an historical event, the world to which Jesus came is different from our own in ways more radical than many are prepared to consider.

The gospel will survive by God's grace and power alone. It is the responsibility of Christians to recognise the fundamentally different milieu in which we live and the problems it poses for the understanding and transmission of the gospel. Can the gospel be translated into the technical world? It already has been and yes, it is a radical subversion of the gospel. But this is not necessarily a new situation insofar as the gospel has been subverted throughout its history by the social milieu in which it was revealed. The solution, therefore, can in no way be a re-socialisation of the gospel. To attempt such is not only quixotic, but creates a utopian golden-age vision of the past that is radically naïve.

The gospel is not the milieu; it is not the transmission of the milieu. The gospel is not fundamentally social, natural, or technical. The good news of God in Christ is reconciliation, but this is not social insofar as reconciliation to God cannot be mediated through human societies. This reconciliation has at its root the relationship between the individual and God. It is by means of this individual and unique relationship that the church is formed. That is, only through the mediation of the love of God can one love one’s neighbour. Thus, the gospel is, in actuality, radically destructive to a human society whose unity lies outside God, to natural religions and to the technical milieu. The gospel must, therefore, always be Wholly Other, even as it is translated into each new world. The good news is reconciliation to God mediated only by the person of Christ. Thus, we cannot approach the technical world with a technical gospel, the social world with a social gospel, the natural world with a natural gospel. Neither can we approach the technical world with a social gospel, as is being done currently. Rather, we approach the world with the person of Christ as the one who interrupts the technical world by his incarnation.


8 Ellul notes that there is a kind of technical anti-morality present in the technical milieu. Technique tolerates no morality, but has an order of its own that creates a ‘morality’ of its own. See Jacques Ellul, *The Technological Society*, trans. John Wilkinson (New York: Knopf, 1964), 134.


13 1 John 4:8, 16.


18 Popular Christian teaching and campaigns bear this out, e.g. "PUSH: Pray Until Something Happens." Prayer is thus seen as a means to any end, but that it is effective in bringing something about.


20 Ellul, *The Humiliation of the Word*.

21 Ellul, *A Critique of the New Commonplaces*, 202-206. In *Commonplaces*, Ellul criticises an attitude of submission to fact by noting that bowing to fact is a justification of fate and a
denial of the unique human capacity to reject the sovereignty of fact.

22 Ellul, *A Critique of the New Commonplaces*, 240-49. Ellul critiques the proposal that all science is quantitative or mathematical by observing that taking only one side of the division between numerical and non-numerical, or quantitative and qualitative, will necessarily exclude the possibility of the qualitative in order to use the method. Thus, the method simply reproduces its presuppositions.


28 Genesis 11:1-9


30 Whether one is black or white, male or female, homosexual or heterosexual, Christian or Muslim, is completely irrelevant for the vast majority of technical functions. What becomes essential now is a functional human ontology that views people as ‘human resources.’

31 "Culture exists only if it raises the question of meaning and values. In the last analysis one might say that this is the central object of all culture. But here we are at the opposite pole from all technique. Technique is not at all concerned about the meaning of life, and it rejects any relation to values." Ellul, *The Technological Bluff*, 148.


40 Matthew 10:34.

