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such as the Ten Commandments. Only these can inform us which decisions are right and wrong.

GORDON H. CLARK

UTOPIANISM. See also *Optimism*; *Social Darwinianism*. The word "utopia" was coined by Thomas More in 1516. It is a combination of two Greek words meaning literally, "no-place." Its close similarity to *eutopia*, meaning "good place," has been pointed out. Since the time of More the word has appeared in all major languages with application to both imaginary and real societies.

Although the term was not then used, primitive myths of Golden Age are forerunners of modern utopias. Many ancient civilizations contain stories of original paradises as do the Hebrew Scriptures. This is amply illustrated in Mircea Eliade's analysis of primitive mythology as a retrospective thrust to the perfect point of beginning for human society.

Plato's *Republic* can be viewed as the first great attempt of the Greeks to design a perfect state of their own, as opposed to mere nostalgia for the original one created by the gods. The OT anticipates some kind of utopian kingdom from at least the time of the Hebrew prophets, on distinctive messianic assumptions. In more recent years Communism, presupposing an economic dialectic within history, has held out hope of a political utopia. Still more recently, speculative utopias attempt to go beyond traditional Marxism, as that of Marcuse.

Five main types of utopias are widely

recognized. First, *literary* utopias present highly imaginative descriptions of perfect or nearly perfect societies such as may be found in novels. Second, *political ideals* arising out of works on political theory, such as Plato's *Republic*, are utopias with more than a purely imaginary or literary intent; they are idealized and hoped-for political systems designed for adoption in the real world. Third, *philosophical anthropologies*, although not consciously utopias, nevertheless discuss the potentiality for human perfection. Fourth, *philosophies of history* such as those of Hegel or Marx culminate in a vision of achieved perfection. Fifth, *religious eschatologies* look to a day of divine intervention designed to regain Paradise lost. Different forms of millennialism and chiliasm fit into this category.

There are many motives behind man's persistent aspiration for utopia. Discontent with the present state of affairs, the psychological tendency to illusion, incurable optimism, and religious expectation have all been offered as possible explanations of this phenomenon. From the Christian point of view, however, utopian hope has always been a part of God's redemptive plan for planet earth. A gracious God holds out to sinful and rebellious man the hope of a renovated and restored world in which "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

NORMAN GEISLER