



Relativity

Albert Einstein won a Nobel Prize for General Relativity—a great portion of which was dedicated to physics from the standpoint of an “observer.”

Dispersion Theory™, a PARRC Research Evidentiary Sciences™ department dedicated to the scientific analysis of the most efficient promulgation of the faith as given in the Great Commission by Christ Himself, asks the question: is relativity not relative?

Without the doublespeak, we feel as though all evangelists should consider relativity in their effort toward bringing souls to Christ. It is definitely a part of things—and a part which, in being ignored, has greatly diminished our results against our objective.

PARRC intends to put together a group of men and women from the ranks of other world religions, “escapees” from cults, and from those who have voluntarily left pseudo-religious groups after the determination that these groups are not of Christ.

The Partisans™ will give us the insight—from personal experience—to bring the good news of the Gospel to these and other groups from a standpoint of relativity—from the standpoint of the observer.

Euclid postulated that motion was dependent upon outside objects: he may have been right (ever sit in a car wash and, when the machine moves around you, feel as though YOU are moving?), when you think that—without the telephone poles going past you—it is sometimes hard to tell just how fast you REALLY are going!

Relative to you, it seems—more or less—that you are moving at a certain rate of speed; relative to an observer, you may seem to be moving differently.

Relative velocity, for example: with two cars moving alongside each other, one at 35 MPH and the other one at 40 MPH—relative to the two cars, one car sees the other

inching forward at 5 MPH—but relative to an observer on the side of the road, the car is whizzing along at 40 MPH!

Which is important in evangelism—the perspective of the narrator, or the listener?

Dispersion Theory says both must be considered—but in order to maximize the “glyphic” effect of the evangelist’s effort to render the gospel—the observer (listener) must have their perspective prepared for and dealt with.

Is it different, for a Islamic, to hear the following statements:

- 1) “The Gospel Of Matthew states that Jesus was a great healer and forgave sins....”
- 2) “The Holy Koran states that Jesus was a great healer and forgave sins....”

Even though this is not a direct quote from the Koran, it does recognize Jesus—and you must admit that you would get the attention of the Moslem with statement two faster than statement one.

It is okay to speak the language of the observer—ultimately they will hear the Gospel!

We realize that this is only one example, and it might be over-simplified, but we also believe that we have gotten our point across. It should be considered strongly.

Relativity in Dispersion Theory is logic in motion: it is evangelism from a practical standpoint—and it is the Great Commission being given a much better chance of being finalized.

While there is still time!