

On Martyrdom



Over the past decade, we have seen an increase of high-profile political violence. In June of 2017 Steve Scalise and other Republicans were shot at in a baseball park. In 2018 pipe bombs were mailed to a number of Democrat politicians, in 2020 a militia group planned to kidnap Gretchen Whitmer, July of 2020 saw an attempt on Esther Salas, in 2025 Josh Shapiro's home was set on fire, June 2025 Melissa Hortman was shot and killed. President Trump was subjected to no less than five assassination attempts (not including threats or those not confirmed to be directly targeting him): June of 2016, October of 2017, October of 2018, September of 2020, and the two attempts in July and October 2024.

Recently, Charlie Kirk was killed by a shot to the neck at an event at Utah Valley University. With Charlie Kirk's death, we have seen five politically motivated attacks in just two years.

I could go on to say that we are too polarized as a country, but that is old news. I could use this as an illustration of how the political left has become a dangerous element in the United States because they doubled down, encouraging their constituents to become violent extremists where the Republicans are quick to disown terrorists from their side of the aisle. That would be selfish of me, and would add nothing useful to the discussion. Instead, I will talk about how Charlie Kirk is first and foremost a Christian martyr.

While Turning Point's platform has always been about conservatism and free speech, Charlie frequently proclaimed his faith in Christ, and we can see from his conduct that Christ came before politics. For example, during an event at UT, he was approached by a girl who said her parents were divorced. Her mom was conservative, and her dad was liberal.

Her mom wanted her to talk with her dad about politics more. The girl was troubled, and asked Kirk how she should navigate the situation. Kirk had every opportunity to score political points or give an easy answer of how to talk to loved ones about politics, or even get another clip for the highlight reels. Kirk chose to talk about the Bible instead.

He noted that her shirt quoted Isaiah 6:8: "Whom shall I send ... send me." He talked about the Hebrew word for "to call." "You are going through a trial right now," he said. "It will not be easy for you, and you will grow up fast." He then talked about how we have a biblical obligation to honor our father and mother. "If you are incapable in this case of honoring your earthly father, you will never honor your heavenly Father." To honor them is to spend time with them, love them, and to give them the respect they are due. Instead of encouraging her to go along with her mother's desire over that of her father, he told her that since she has yet to form her own political beliefs, he encouraged her to say she'd rather talk about the Bible with them, as this will establish common ground in their relationship.

It speaks to Kirk's character, that when the opportunity presented itself, he chose to give the hard answer that brought glory to God. He frequently proclaimed God's word and ministered to those in the church. You may not agree with everything he said, you may believe he erred at times, but you can see that Kirk's heart was set on Christ.

With this in mind I say Charlie Kirk is a Christian martyr in the truest sense of the word. We routinely see that he sought to keep his heart set on Christ, and his arguments flowed from there out of a place of love. Like Telemachus, who leapt into the Colosseum to preach against the cruelty of the games, and Polycarp who pointed back at the Romans and jeered, "Yes, down with the atheists!," Kirk was killed because he dared to stand up for the Gospel.

“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.”
(Matthew 5:11-12)

What we need to keep in mind is the issue of spiritual warfare. Satan wishes to drag people, who are the image bearers of God, into depravity not only because it separates them from Him, but because it is an insult to God. Wherever you find an abundance of evil, you can be sure demons are there encouraging it.

Any good Christian should believe that Satan and demons are real, and that they are active in trying to keep people away from Christ. This changes our perspective of people. It is harder to hate a victim than a perpetrator, and we are called to fight against the powers of the world rather than flesh and blood (Ephesians 6:12). This is why I pray the young man who took Charlie Kirk's life does not receive the death penalty, as he is the victim of a demonic worldview that caused him to stew in his hatred to the point of murder. Kirk was martyred because he confronted the dark powers behind identity politics, marxism, and LGBT+.

So, with his example fresh on our minds, it is good to see that the church is working harder because of Kirk. People are going to church for the first time in years, being baptized, and talking about Jesus more than they ever have because one man stood firm for the Kingdom of God. Now it is our turn.

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Wes Huff – Billy Carson Debate

A significant corner of the internet recently (October 28, 2024) blew up with a debate between Christian apologist Wes Huff and popular skeptic Billy Carson when their online debate went viral. Kyle Skaggs provides context and understanding.

In recent years, social media platforms that allow monetized live streaming services like Twitch and YouTube have gained significant importance. While live streaming first became popular for gaming content on Twitch, it quickly expanded its scope to more diverse mediums of engagement, the latest of which is the academic world.

The interactive format allows experts and enthusiasts to engage with diverse audiences in real-time, creating a more accessible form of dialogue. Live streaming services are slowly evolving into a hub for philosophical, religious, and ethical debates.

This year started with [a debate](#) over the reliability of the Scriptures, and the uniqueness and goodness of the Christian worldview went viral. So, why did it resonate with so many people, what happened during the debate, and what can it teach us about apologetics?

First, the popularity of streaming services on Twitch and YouTube among Millennials and Gen Z cannot be understated. For people my age and younger, these platforms are the most common way to learn different philosophies and worldviews rather than the classroom.

The Billy Carson–Wes Huff debate was initially to be between Carson, a popular Bible conspiracy theorist, and his friend Mark. Mark, believing he was not knowledgeable enough to do the subject matter justice, asked Director of Apologetics

Canada, Wes Huff, if he would debate Carson while Mark moderated.

Huff thoroughly dismantled each of Carson's arguments with historical and literary evidence. Shortly afterwards, Carson demanded Mark not to post the debate, a request that was ignored. Carson is now trying to sue Huff. The debate was already popular due to Carson and Mark's substantial audiences, and it further went viral after Huff was invited to speak about it on Joe Rogan's podcast.

Much of the debate's three-hour runtime is padded out by the host, who tends to lead the conversation on tangents, and his statements largely add little to the debate. This, paired with his habit of over-explaining and repeating his questions, causes the debate to drag in places. However, this is offset by the quality content produced between Carson and Huff.

The topics covered are the inspiration and reliability of the scriptures, and the Christian worldview. The first point of the debate was the crucifixion of Jesus. Carson explained that the Gospel of Barnabas, which predates the KJV, does not mention the crucifixion. Furthermore, the Gospel of Jesus's Wife, while controversial, is believed to be an accurate record that Jesus may have been married. This places the crucifixion in doubt.

Huff counters that the Gospel of Barnabas is a known forgery. We know it is a forgery because it is clear the author has no knowledge of the region, customs, and time of the first century. The author also paraphrased Dante's *Inferno*. Internal evidence heavily suggests a medieval date, not to mention the only two copies of it are in late medieval Spanish and Italian.

Carson claims parts of the Genesis story are copied verbatim from the Enuma Elish (an ancient Babylonian creation myth), Sumerian cylinder scrolls, and other ancient texts. When Huff

asks him to summarize the Enuma Elish Carson does so, but frames the story in his own interpretation to the point where it is borderline unrecognizable. It would have fit perfectly on a late 2000's history channel at 3:00 am. Wes does not focus on this. Instead, he asks which part of Genesis 1 and 2 is copied.

Huff asks this because having read both the Bible and Enuma Elish, he does not find any parallels beyond the surface level. He points out that most Ancient Near East scholars see the Genesis account as an apologetic against documents like the Enuma Elish.

Carson claims that there are certain words that let him know they were copied. As an example, the idea of separating the earth from the water, and the earth being void and formless tells us that somebody looked at the Enuma Elish and copied them. Carson attempts to change the subject, saying there was so much more he wanted to cover.

Huff explains the purpose of the Enuma Elish was to show that the deities come from the created order, which is a fluke. The common man does not matter. Only the kings were made in the image of the divine. On the other hand, the Bible says there is only one God who creates, what He created was good, and man is made in the image of God. Huff argues that rather than plagiarism, the Genesis account is a polemic against works like the Enuma Elish.

Carson closed his argument by claiming the scriptures are clearly 100% man-made because there are statements in the text that encourage genocide, slavery, and all sorts of horrible things. Wes counters with the ethic found in Judaism and Christianity that is found nowhere else, that we are created in the image of God. People are always going to abuse scripture and religion. The earliest criticism of Christianity is that it's a religion of slaves and women. The Christian worldview gives agency to the marginalized.

Before going into the debate, Huff looked into the content Carson produces to get a feel for what kind of arguments he'd be facing. So he knew that all he needed to do was let Carson ramble. If Carson had not acted the way he did, and just took the loss, this would not have exploded in popularity.

Huff constantly asks Carson what is his methodology for determining what is an accurate source of information. Carson says his methodology was gathering up as many texts as he could, alongside traveling to learn from their various cultures and the stories they tell. This gave Huff an idea of how much research Carson was doing, but did not answer his question.

Why is methodology so important for Wes? He explains in his interview with Joe Rogan, "What I was trying to get Billy to get to the bottom of was partly a question of methodology." Professionals in Wes's field of study make sure they can explain the criteria they use when looking at one source versus another source to develop a conclusion. They must rely on non-deductive reasoning, which deals in probability. This means we look at the data we have, and make inferences to the best possible conclusion. Historians rarely disagree with the data, but the conclusion can be vastly different.

Carson's claims disagree with the data. Everything that Billy cited against the crucifixion was either false in the case of the Sinai Bible, or verified forgeries. The evidence against the crucifixion in terms of documentary evidence presented by Billy is not convincing. When Huff points this out, Carson tries to move on to a new subject, showing his inexperience with this kind of conversation. It would have been better if he clarified his criteria for determining the value of a source, or admitted his methodology was flawed. This way, he could keep his credibility as a scholar. By deflecting and changing the subject in the face of defeat he comes across as amateur.

Throughout the debate, we see Huff exemplify what Jesus told His disciples before sending them out among the people of Israel: "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves." (Matthew 10:16) We can see from the comment section that Huff's kind conduct resonated with people. Subscribers to Carson's channel switched to following Huff! One wrote that their worldview was shattered, and they were picking up the Bible again! Huff later said he did not expect the debate to go viral in the way it did. It is amazing to see the Holy Spirit work through seemingly little things.

"...[I]n your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander." (1 Peter 3:15)

When we answer with gentleness and respect we show the other person we don't want to dominate them. If they don't become less combative, they at least become more willing to listen. From there, it's all the Holy Spirit's work. This is why I say we need more debates like this, because no matter how we argue, the people we speak to directly may never accept the Gospel, but what about those listening in?

Make Your Faith Your Own

Kyle Skaggs encourages believers with practical suggestions for growing one's faith in Christ.

I was inspired to write this article when another believer told me they weren't sure whether they continue to be a believer because they believe for themselves, or because of their parents' faith. It is that uncertainty I want to address.

One of the first questions our students are asked at Mind Games is, "Why are you a Christian?" Most of them can't give a good answer. There can be any number of reasons for this, but the one I am concerned with is a lack of spiritual maturity. Knowing and communicating why you are a Christian is one of the first steps to making your faith yours. Being able to definitively say that your faith in Christ is yours and not something inherited from family, friends, or culture gives you the confidence and the fortitude to be an effective witness to the world, which is critical these days.

The writer of Hebrews wrote, "For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil." (Hebrews 5:12-14)

To make your faith in Christ your own is to mature spiritually. Those who have grown up in the church, yet have not taken responsibility for their walk with Christ, are unable to discern good from evil because they are like children. At some point, you need to stop waiting to be spoon-fed by your parents or your pastor every Sunday and start

being deliberate about your relationship with God. This means adopting a mindset that encourages spiritual growth.

To grow spiritually, we need to first desire to grow closer to God. If you lack that desire, then doing any activity to grow spiritually will become a chore. This requires prayer and introspection guided by the Holy Spirit. If you ask God for it, He will change your heart to give you that desire. Put yourself in God's shoes: don't you think it would please Him to be asked, "Lord, I want to WANT to grow closer to You. Please give me a heart that seeks You more"?

Next, expect Him to work in your life. Trust that God will change you. Furthermore, trust that God will not lead you astray. Trust that He will speak to you through the scriptures, through other Christians, and through prayer. In our culture it is popular to be skeptical, and that is fine so long as that is used to discern God's word from man's; but we still need to be open to the fact that God can and will reveal His will to us. Trust that the Holy Spirit will guide your interpretation. You still need to learn to discern truth from falsehood. If what is said does not contradict scripture, then it may be true and helpful. Engage in activities that will form godly habits.

Spend more time with God. Just as you get to know someone better by spending more time with them, you will get to know God better as you spend more time with Him. Be deliberate about this, planning your day around that time you have set aside for Him. That looks like spending time in His word, meditating on what you have read, talking to Him in prayer by sharing your heart with Him and then listening for a response. It can look like cultivating mindfulness of God's presence with you and His gracious activity in your life through giving thanks for the ways in which He provides, protects, and shows His love for you.

It is frustrating to ask God to change you, only to continue

to stumble over sinful habits. Stop relying on yourself to change your behavior. Don't simply ask God for help, yet change nothing about your life. The New Testament frequently uses the word translated "repent" to describe a U-turn in actions and direction. Repentance is something we need to do—with God's help, but it is still our responsibility. God does not do it for us. Start doing things that will help you grow spiritually. Studies have shown that when people engage with the scriptures at least four times a week, the odds that they will engage with sins like drunkenness, marital infidelity, gambling, and pornography decrease significantly. Meanwhile, those who experience what researchers call "the power of 4" more than double the odds of sharing their faith, memorizing scripture, and discipling others.[\[1\]](#)

In the same way that you need to eat well in the weeks leading up to a race, you need to fill your head with godly things. For example, if all your music is about sex and violence, is it any surprise your thoughts drift to those subjects? Do whatever you can to increase the amount of godly things going into your head through your eyes (your screens) and ears (your playlist).

Trust that God will answer your prayers. If for example you sprain your ankle, and a friend lays their hands on you and prays for healing, trust that it was God who healed you. He is in control of all things, choosing to act directly, or through people, or through the natural processes He created. His actions do not need to be miraculous, so do not hesitate to give Him credit when your prayer is answered.

Remember the prayers God answers. It is in our nature to remember the bad things that happen to us more than the good. So it can be easy to allow every unanswered prayer to overshadow those that are answered. Keep track of what you are praying for, and as time goes on, see what prayers God has answered. Being able to see how God has been at work in your life will increase your faith, which in turn leads to

spiritual maturity. Start praying and looking for opportunities to act in faith. To do this, you need to be listening to the promptings of the Holy Spirit.

Sometimes, these opportunities will seem random. Whether witnessing to somebody, or helping the needy, taking the opportunity to glorify God will increase your faith in Him. Finally, always ask the Holy Spirit to reveal your heart to you. It is so easy to lie to yourself, and God cannot be pleased by the self-righteous.

To summarize, if you want to grow as a man or woman of God, you need to take responsibility for your faith. Decide that you want to grow spiritually. Develop godly habits that encourage your faith to grow. Pray for opportunities to glorify God. Trust God to reveal His will to you. Remember the prayers He answers. As you develop these habits and learn to make Christ the Lord over your life, your faith will grow.

Notes

1. Cole, A., & Ovwigho, P. C. (December 2009). *Understanding the Bible Engagement Challenge: Scientific Evidence for the Power of 4*, Center for Bible Engagement. bttbfiles.com/web/docs/cbe/Scientific_Evidence_for_the_Power_of_4.pdf

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Stop Worrying About the 2024 Election!

It is Election Season, the great American pastime second only in importance to the Super Bowl, where we all gather as one

people to decide how the government will exploit us this time! Get ready to break up friendships, argue with family members, and dehumanize anyone who does not vote for your candidate! All jokes aside, the presidential election is a stressful event, especially in 2024, since our political climate is extremely polarized. How are we as Christians and Americans to approach our own electoral process?

While not all of the founding fathers were Christians, “Jefferson and other secular minded Americans subscribed to certain propositions about law and authority that had the roots in the Protestant reformation,”^{1} so they all held Christian values. The fundamental Christian teaching our government is founded upon is that humans are made in the image of God. The Declaration of Independence asserts, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights. . . .”

The limitation of powers was also influenced by Christian teachings on human nature, that we are a fallen creation. Humans, while made in the image of God, are inherently corrupted by sin. All systems of government can and will be used for the ruler’s benefit at the expense of their subjects. The U.S. government was set up to keep too much power from falling into anybody’s hands, including the masses.

As citizens, Christians have been given a number of responsibilities. We are commanded to obey and render service to our government. “Render to Caesar what is Caesar’s and to God what is God’s.” (Matthew 22:21) Because it is a God-ordained institution, we are to submit to civil authority (1 Peter 2:13-17).^{2} One service you may render as an American citizen is participating in the law-making process and executive processes by voting.

The campaigners seek to present themselves as God’s gift to the United States, while portraying their opponents and any

who vote for them as the devil himself. It is your responsibility to discern truth from lies. We have no right to treat those who vote differently than us as less than human. All are made in the image of God, so all deserve to be respected as such. Do not throw around labels meant to dehumanize the other side like “anti-life” or “Nazi,” as these achieve nothing but further enmity between our countrymen. Instead, do everything you can to debate with respect by attacking their position rather than the person.

Finally, in Luke 12 Jesus tells us that God can and will provide for our needs, so we should not worry about things outside of our control. Too often, I have seen people worrying over how other people in their city vote, or respond with anger when their electoral vote overturned the popular vote. This is unfortunate.

“But this is injustice!” some might say. On the contrary, letting the popular vote decide our elections is unjust, because it gives all of the power to big cities. People living in rural areas will have no say in elections, because the city always out-votes them. We have no control over how other people vote. Our electors are meant to take power away from the popular vote.^{3} Why should you be mad? Once you have voted, it’s out of your hands. God is in control of the rest.

Notes

1. Anderson, Kerby. *Christians and Government: A Biblical Point of View* (Cambridge Ohio: Christian Publishing House, 2016), 20.
2. Ibid., 7.
3. National Archives and Records Administration. (n.d.). Electoral College History. National Archives and Records Administration. www.archives.gov/electoral-college/history

Biblical Worship

Kyle Skaggs provides a look at what constitutes worship that pleases God.

What is worship? Is it attending church service on Sundays? Is it singing hymns or praise songs? What does good worship look like?

It is generally understood that worship is an activity not limited to hymns or offerings on Sunday. Despite this, it is all too common that we find ourselves viewing it in just such a way. Worse, we find ourselves going through the motions of worship, but find ourselves treating it more and more like a chore.

The source of this problem is that we either do not have a biblical understanding of worship, or that we don't know how to apply it. We need to define what constitutes worship in a biblical worldview, what worship is pleasing to the Lord, and what worship is not pleasing to the Lord.

Worship is any honor rendered to God that would be sinful to give to anything else. Worship is more than hymns and prayers. Worship can be rendered in every moment of our waking lives. It is worship when we learn and meditate on the Scriptures. The act of talking to God when we offer prayers of thanksgiving, intercession, or even when we pour our hearts out in grief, is also worship. When we give back our firstfruits. When we clothe and feed the needy in Christ's name. When we proclaim the gospel to those who do not know Christ. All of these activities and more are part of worship.

Worship That Pleases God

With worship defined, we can now jump to what worship is pleasing to God. The passage I am focusing on, to break down the components of what kind of worship God wants, is the burnt offering of Leviticus 1. Why the burnt offering? Because the themes and narrative techniques point towards proper worship.

The first things which stand out in this passage are recurring themes found in the rest of Leviticus. These themes are atonement and purification. God has made a covenant with the Israelites, saying, "Be holy, because I, the Lord your God am holy" (Leviticus 19:2). A theme more specific to chapter 1, yet still present throughout, is goodwill from God and from man.

The first repeated instruction is that the sacrifice must be without blemish. This occurs three times. The second is the sprinkling or pouring of blood, which also -occurs three times. The third is the laying of hands on the offering at the Tabernacle before killing it. The fourth is an instruction to skin and divide the offering on the altar. The last repeated instruction is to wash the offering. Some key words and ideas that are repeated include the need for one's sacrifice to be "without defect," atonement, the head and the fat of the offering, that all of the animal (except any explicitly described parts) is to be burnt, and finally, the idea that the smoke from the offering makes "an aroma pleasing to YHWH."

The sprinkling of blood, as translated in the New International Version, is technically correct, but there may be better choices of translation. The root word is זָרַק[zaraq] meaning to spurt, splatter, or sprinkle. Some translations have the word "cast" or "throw."^[1] There is nothing gentle in this act. Blood is life, and from dietary laws, it is clear that life is highly valued. The implication is that the loss of something as precious as life is required for atonement. Sanctification is conveyed through the shedding

of blood on behalf of the person who gives the offering. {2}

The reasons for laying one's hand on the offering's head are threefold. First, that it may be accepted as an offering on the person's behalf. Second, there must be a cost to this offering, and the act of laying hands declares ownership {3}, so the owner takes responsibility for that cost. Third, the hands are laid so that the animal may atone for one's sin. {4}

The innards and the legs of the offering are to be washed with water. Water and fire are both purifying agents in Jewish rituals. The innards contain excrement, and the legs gather dirt as the animal walks around. For birds, the crop and feathers are to be thrown down the eastern side of the altar with the ashes. Therefore, the act of washing the guts and legs of the bull and ram, as well as dumping the feathers and crop from an offering of turtle doves into the ashes, is a final act of purification before the offering is burnt and the smoke goes up to the Lord.

An "aroma pleasing to the Lord" is a recurring phrase. One translator writes that the Hebrew equivalent to "pleasing" is "placating," "tranquilizing," "quieting," and "soothing." {5} Another translates the word to mean "sweet," "pleasant," "restful," and "delightful." Some translations even use the word "savory." {6} Both translations work well in conveying the meaning of the text: that the sacrifice is pleasing to the Lord, so "a sweet aroma" or "a placating aroma" seems to be the best fit among the other meanings.

As you read through this passage, note how the offering provides atonement for sin. The burnt offering in chapter 1 is different from the sin offering found in chapter 4, which is for the atonement of accidental sins. The Hebrew word used in this passage, קָרְבָּן (qarban), can translate directly to "offering," but when we compare the offering of Leviticus 1 to those in later chapters, we find different words used for

offering. For example, Leviticus 4:1-34 uses the word חַטָּאת (haḥaṭṭāṭ), which translates roughly to “sin offering.” The offering in Leviticus 1 is קָרְבָּן (qarban), which simply refers to an offering in general. It is also used to mean “gift.”^[7] So, the offering of Leviticus 1 is a casual affair compared to the sin offering and offerings for holidays like Passover.

Both the gift and the giver must undergo purification. It also reveals bits of our nature relative to God’s early on, despite it being a freewill offering; the sinful nature of humanity necessitates that one receive atonement simply to worship God! From this, we gather that God demands reverence even in the most casual forms of worship. As previously stated, the purpose of the burnt offering was to provide atonement, to make oneself acceptable to God, and to please Him with one’s gift. It shows that God is merciful and patient, allowing for sin to be covered by the application of a sacrifice. It shows that He is just, He will not tolerate sin. The wages of sin are death (Romans 6:23), and something must die for any transgressions to be covered up. While the laying of hands on the sacrifice does not quite translate well to English, it shows responsibility and a willingness to give from one’s own possessions. This in turn shows that God desires whole-hearted worship.

Unpleasing Worship: Pagan Practice

As you can see, the most important part of worship is one’s attitude towards God. This in turn requires a correct understanding of who God is, and His nature in relation to our worship. The sacrificial system in Leviticus is similar to that of the pagan cultures in the Middle East and the Mediterranean. By contrasting the nature of their gods and worship with that of the one true God, we can gain insight on what our attitude should be toward Him.

In the pagan myths of the Mediterranean and the Middle East

like the *Enuma Elish*, humanity was frequently created as an afterthought. They were made to do tasks the gods couldn't be bothered to do themselves, or were made to pay tribute since they happened to exist. They are never made in God's image. For example, the Sumerian gods created humanity out of the blood and bones of an evil primordial being to serve them so they could focus on other tasks. In the Greek myths, man is created by the titan brothers, Epimetheus and Prometheus, to provide the gods with entertainment, and is only given the ability to walk upright like the gods because all other gifts had been foolishly given to all the animals.

Our God, on the other hand, deliberately created mankind in His own image. He told man (male and female) to fill the earth and have dominion over all in it. God made humanity the crowning jewel of His creation.

The pagan gods needed sacrifices like food offerings. They depended on humans to feed them with their offerings, and they gained strength from their worship, as can be seen in Elijah's showdown with the prophets of Baal who conducted increasingly desperate rituals in the hope that Baal would send fire down from heaven.

Our God has no such needs. He does not need us to provide sustenance for Him because He needs nothing. He is the ultimate power and authority whether we worship him or not.

In contrast to the gods of the Canaanites, who were as sexually immoral, violent, and greedy if not more so than the culture that created them, God is wholly good. It can be seen from the emphasis of purity throughout Leviticus that God will not accept impurity in His people or in their offerings.

Finally, the worship of the Canaanites could not be separated from magical practice. Words had power, and thus prayers were formulaic in order to properly evoke the powers of the deity. [\[8\]](#) A worshiper who said the right words and presented a

suitable sacrifice in just the right way may receive blessings in return, like a magical sword or a good harvest. The Scriptures condemn this: "And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words."(Matthew 6:7) The Lord is nothing like this; He knows the desires of our heart. He cannot be influenced by our worship, but blesses the obedient according to His good pleasure.

Unpleasing Worship: Cain's Offering

As we can see from the nature of God, how He prescribed the burnt offering in Leviticus, and how worship as practiced by the pagans is offensive to Him, the core of good worship is found in one's attitude towards God. Where the pagans did not have the benefit of a special revelation of God's word (though they are without excuse, Romans 1:20), those who did know the Lord also gave offerings that displeased Him. When we look at the next kind of offering that displeases God, we again see that one's worship is determined by the inclination of the heart.

In Genesis 4, Cain and Abel both offered sacrifices to the Lord, but one was loved and the other was spurned because his works were evil and he treated the Lord's offering with contempt. Able offered the fat portions from the first of the flock, while Cain only offered some of his produce. When God rejected his offering, Cain became angry, and when God warned him to do what is right. Cain was unwilling to change his ways. That is why Cain murdered his brother, "because his own actions were evil and his brother's were righteous" (1 John 3:12). Therefore, to respect God and His offering we must, as John puts it, abide in love. If we do not love God, then we cannot love the people around us who are made in His image. Rather, we easily come to hate them, even to the point of murder.

The self-righteous do not approach God with humility. They

give only what they want when they want, live like the rest of the world, don't spend any time with God, and then wonder why they can't hear the Holy Spirit! It is impossible for the self-righteous to present a pleasing offering to the Lord.

This self-righteous offering appears again and again in the Old and New Testaments. This is why the prophets frequently decry the people's sacrifices. What they say concerning the offering shows just how much the offering was disrespected.

"When you offer blind animals for sacrifice, is that not wrong? When you sacrifice lame or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you?" says the Lord Almighty. (Malachi 1:8)

Again in Isaiah, "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is based on merely human rules they have been taught." (Isaiah 29:13)

In the New Testament, we have the example of Ananias and his wife Sapphira, who lied about the portion of their offering and were struck dead. In the gospels, we have the Pharisees whom Jesus called hypocrites. Their actions appear to be righteous, but the inclination of their hearts render their worship worthless.

Application

So what does this mean for us? The foundation of God-pleasing worship is the inclination of our heart. It is our attitude towards our relationship with God that determines how we worship. Pagan-style worship approaches God as if He were inattentive, finite, and uncaring. If we can evoke His name just right, if our offerings are good, then we have an 'in' with God. Ultimately, we are trying to bribe God.

Cain's worship was characterized by apathy and self-

righteousness. Outside of church, one dedicates no time to God. In finance, in time, in prayer, and in actions people offer up the scraps from the prosperity God has given them. They say that Christ is Lord, yet are too self-righteous and self-reliant to listen to the Holy Spirit.

We are obligated to worship God simply because *He is*. He doesn't need it, but He desires it. As a personal God, worship is a part of His relationship with us. God is good. Therefore, we must approach Him with humility. Good worship is giving Him the respect He deserves as our creator and ruler of the universe.

What we offer in worship needs to be pure. Our hearts need to be reconciled to God, and we need to approach Him with humility and the respect He deserves as our creator. The key to God-pleasing worship is the inclination of the heart.

Furthermore, worship is tied to everything we do day to day. Jesus said, "Whatever you did for one of the least of these, . . . you did for me." (Matthew 25:40). So even when we are not singing praises, praying, or meditating on God's word, we can still be worshiping, because our deeds are a kind of offering. This means we need to consistently choose to abide in love, or we will stumble over Cain's sin. Whatever we do, even if it is just a morning devotional, we should examine the state of our heart and ask the Holy Spirit to align it with God's.

Notes

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Why We Shouldn't Date Non-Christians

Kyle Skaggs examines theological and sociological reasons why it's a bad idea for Christ-followers to date unbelievers.

Should you date a non-Christian? The world tells us, "Why not? You can't help who you are attracted to. As long as you don't force your beliefs on the person you're dating, there won't be a problem." But what do we say? To provide a biblical answer to this question, let's assume that you, the hypothetical Christian single, are dating with the purpose of marriage.

According to the Christian worldview, believers are to seek out a marriage that honors God. We are to leave our parents and join as one flesh with our spouse (Genesis 2:24), being faithful by reserving sex and romantic attention for that one person and only that one person (Exodus 20:14, Proverbs 6:20-35, Matthew 5:27). This way, a marriage that honors God places His will above your own desires. In order to best do this, your marriage needs to be religiously homogamous. In other words, you need to marry another Christian.

The scripture concerning marrying a non-Christian is

straightforward. 2 Corinthians 6:14-18 warns against doing it because being unequally yoked will cause us to stumble in our walk with Christ. While there is no verse that explicitly mentions dating non-Christians, what applies to marriage clearly applies to dating as well. Dating is courtship, an intentional step on the road to marriage. How you go about dating will affect how you go about marriage. There are three areas of concern when it comes to dating non-Christians. The first is your personal walk with Christ. The second is loving and honoring your spouse. Third is raising your children as Christians.

Therefore, I find it's good to explore why we are told not to be unequally yoked beyond "because the Bible says so," as well as the practical concerns of courting non-believers. There are some who would argue that it is fine to date non-Christians. Some of the arguments they give are decent. Others are not so good. I will be paraphrasing some arguments I've personally heard. For context, we must first explore why we are told not to marry unbelievers.

When the people of Israel were preparing to enter the promised land, God commanded them multiple times not to marry or intermingle with the people they were being sent to drive out, because God was having Israel drive them out. They were marked for judgment because of their wickedness. The Lord makes the consequences of intermingling with the Canaanites clear:

"...lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods." (Exodus 34:15-16 ESV)

Again in Deuteronomy, the Israelites were commanded to drive out the nations who inhabited the Promised Land, "...that they may not teach you to do according to all their abominable

practices that they have done for their gods, and so you sin against the Lord your God" (20:16-18 ESV).

"So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods. And the people of Israel did what was evil in the sight of the Lord. They forgot the Lord their God and served the Baals and the Asheroth." (Judges 3:5-7 ESV)

Yoking with unbelievers creates a stumbling block for you in your relationship with God, and as you can see from Israel's history, marriage to unbelievers leads to sin because it is the believer who compromises their faith. Take Solomon as an example. He was a man of wisdom and integrity who built the temple in Jerusalem. Like his father David, he disobeyed the Lord's command to Israel's kings not to take many wives (Deuteronomy 17:17). Unlike his father, many of Solomon's wives were foreigners who evidently did not stop worshiping the gods of their homelands, since Solomon was convinced to build altars for those gods. Why did he marry all these pagan women? I can't say. He probably thought he could handle them.

This set Israel on a cycle of idolatry, oppression, and repentance much like the one in Judges.

To this, some might say, "But we aren't living in the Old Testament," or "that applied to the Hebrews in their particular context of taking the Promised Land.". Even later scripture contains the exact same message.

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? . . . What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall

be my people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.”(2 Corinthians 6:14-18 ESV)

The believer and the unbeliever live in two different realities. One is light, with God revealing sin and calling the believer to be more like Christ, while the other is darkness, with an apathetic attitude towards God’s values. The ungodly do not know or care for God’s laws. As the believer pulls towards God, the unbeliever pulls away. They do this because God intrudes more on the relationship as He changes the believer. Over time, the relationship will most likely become strained and bitter. The believer is forced to choose between pleasing God and pleasing the person they are dating. This conflict is amplified after marriage.

This is supported by scientific studies as well. Studies have found that couples belonging to differing religions have more frequent conflicts than those of the same faith.[{1}](#) In South Korea, a study found that Christian couples with similar attitudes towards religion and church attendance reported happier marriages.[{2}](#) The same trend was found in an American study.[{3}](#) Being unequally yoked has negative effects on your relationship with your spouse.

Being unequally yoked affects more than your relationship with God. It affects your children as well. After you are married, your children will be taught conflicting ways to live, which will more often than not lead them away from Christ. “When couples belong to different faiths or have different levels of religiosity, their children cannot easily acquire a shared set of beliefs.”[{4}](#)

It also has a negative effect on your relationship with your children.[{5}](#) In a study by George Fox University based on a survey by Knowledge Works, religious discord in heterogamous

marriages (marriages between spouses with religious differences) in turn affected the children. Fathers who were more religious than their wives felt less close to their children because of their differing attitudes towards faith. In a study by Petts and Knoester, [{6}](#) school-age children with unequally yoked parents are twice as likely to use alcohol and three times as likely to use marijuana than children with same-faith parents." According to Petts' study, children younger than school age in low income urban homes have been found to experience a negative correlation between their parents' uneven religiosity and positive behaviors. In Bartkowski's 2008 study, [{7}](#) the frequency of parental arguments over religion is negatively associated with child development at kindergarten age. From these studies, it can be inferred that choosing to marry a fellow Christian will benefit your future children far more than yoking yourself to a non-believer.

Some Objections (Good and Bad)

Two objections I have heard after presenting the scriptural and scientific evidence are "I still don't think it's a big deal, because God has told people to be unequally yoked," and "What if I use dating as an opportunity to witness to them?"

A possible third option is the "I don't care" response, which is not an objection, because there is no argument being made. It is beyond frustrating, because it makes the conversation meaningless. If you find yourself saying something along those lines at this point in the article, then you've already made up your mind.

As a Christian, your first responsibility to nonbelievers is to live a Christlike life, showing the love of Jesus with the intent to introduce them to the Good News of the gospel of Christ. This especially extends to your dating. Christians are told to date and ultimately marry other believers because they are taught that marriage is holy before God.

One objection I've heard against what I've been saying goes: "But didn't Hosea marry a whore on God's command? What if God told me to date this person?" This was an attempt to argue that God's singular exception justifies courting a non-Christian.

Yes, God did tell Hosea to marry a prostitute. No, it is not the same thing, because the woman Hosea married was a sinner, not a non-believer. First, this argument is too divorced from the context of scripture to be valid. Second, Hosea was a unique individual, one whom God raised up as a prophet. Third, the purpose of this marriage was to show Israel how they were unfaithful to God when the woman inevitably slept with other men! It was certainly not a good marriage. So unless you're a prophet whom God is telling to use your horrible dating life as an object lesson, you can't say that it's good for you to date a non-Christian.

Missionary Dating: A Lukewarm Fantasy

Speaking of exceptions, there is one scenario people have been using to excuse being unevenly yoked for decades if not centuries: missionary dating. There's this prevailing idea among young Christians that you can date someone for the purpose of sharing the gospel with them.

This is the fiction of missionary dating. It is what Christians tell themselves to justify an unwise decision. First, it attempts to wed (pun intended) two activities that do not complement each other. Courtship involves getting to know someone in order to decide whether you will marry them, while evangelism involves getting to know someone as part of a discipleship process. Dating with the intent to bring someone to Christ tries to reconcile the equal power dynamic of courtship with the mentor-student power dynamic of discipleship. This is not a good plan.

Second, missionary dating leaves you as your date's only

window into Christianity. Evangelism can require more than one person ministering to the unbeliever. It is a team effort even when we don't see it. Dating, on the other hand, is more exclusive.

Third, no one can serve two masters. You will love one and hate the other. You will favor either ministry or dating to the exclusion of the other. The temptation to stop ministering in favor of dating is stronger. The consequence of this is that you make compromises as all close relationships do, and present an imperfect picture of God's kingdom. If in your date's eyes, you live just like everyone else, they will not see what it means to give oneself up to Christ.

When you date someone, always be examining yourself. Pray that the Holy Spirit will reveal the contents of your heart to you. The Lord does not tell us to sin against Him. Anything contrary to what God commands us to do in Scripture is from the devil. To that end, missionary dating can only be effective for those who are able to use wisdom and discernment. It is inadvisable for those who are not spiritually mature. I'm sure Christians have been saved because of missionary dating, but they are few and far between.

Sending the Wrong Message

Finally, choosing to date a non-Christian instead of ministering to them is foolish because of the message you send. When you date someone like this, you are telling them that you either don't care about God or you don't care they are going to hell. It is more important to you that they pour themselves into a relationship with you than it is for them to come to know Christ. On the other hand, prioritizing evangelism and discipleship shows them you want them to share in the kingdom of God.

In conclusion, dating a non-Christian is counterproductive to

your walk with Christ. Scripture warns us against marrying non-believers, so why risk falling in love with one? We see time and time again just how easily it can indirectly damage your relationship with God. They do not know your God, nor do they honor Him. The excuses for dating non-believers are logically unsound at worst, and at best cannot stand the test of God's word. Dating a non-Christian will also cause unneeded drama, and should you choose to tie the knot, that conflict will become worse. This will make the lives of your future children needlessly complicated, their development will be hindered because of you and your spouse's fighting, and they will not be shown what a stable and godly family looks like, nor will you be able to effectively raise them to love and fear God. Missionary dating is counterproductive for both dating and evangelism. The people I know who were successful in it admitted that they went through a lot of unnecessary hardship. It is better to remain as friends at least until they come to know Christ. This shows that you care more for the state of their relationship with God than your own wants, and enables you to minister to them through your relationship.

Notes

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Apologetics and Spiritual Skirmishing

Kyle Skaggs urges Christians to use the spiritual armor of Ephesians 6 in engaging in apologetics.

As I was working towards my degree at Dallas Baptist University I did volunteer work with an online ministry. There, I encountered people from all walks of life; all of them having questions about Christ and Christianity. For a while, I was doing well. I found joy in encouraging and counseling other believers. I also learned to tell the difference between non-believers who were willing to listen and those who were only there to argue.

Around a week from graduation I logged to the ministry's website feeling confident. I'd spent hours reviewing various

arguments and counterarguments, I was certain I would use what I had learned over four years to lead the conversation to the Gospel. This was not what happened. Instead, the people I talked to became either confused or frustrated before leaving. Figuring I was just having one of those bad days, I thought nothing of it. The same thing happened the next day. Now I was conflicted. I wondered why I was ineffective, because everything I said was supported by Scripture, so I logged off and puzzled over what I was doing wrong. While I was lost in my thoughts, a very clear voice in my head said, "You cannot lecture people into the Kingdom of God." I had forgotten 1 Peter 3:15; "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect..." That rebuke from the Holy Spirit sent me on a journey of reflection on the spiritual skirmishes that we so easily lose sight of in our daily routine.

Spiritual Warfare

"Enemy-occupied territory—that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage." [\[1\]](#) Our adversaries are the rulers, authorities, and the powers of this dark world. (Ephesians 6:12) Every ideology, philosophy, and worldview not of the Gospel is controlled by the spiritual forces of darkness.

The devil knows his time is short (Revelation 12:12), so he is intent on dragging as many souls down with him as he can. To his annoyance, if you have already been saved by grace through faith, and are now saved, you are called to make disciples of all nations (Matthew 28:19). He is resourceful, and if he can't stop you from having a relationship with God, then he will use every trick to make you as ineffective as possible in your walk with Christ, and in evangelism.

The Devil and his forces are relentless. Whenever we attempt to evangelize, every gap in our defenses can and will be exploited. How are we Christians to contend with these forces of darkness? Paul tells us to put on the full armor of God so that we can take our stand against the Devil's schemes. Let's take a look at the parts of the spiritual armor God provides.



The Belt of Truth

First, we must remain grounded in the truth. Ephesians 6:14 refers to the Belt of Truth, which holds our equipment within easy reach. When we face an enemy whose only weapons are lies and deceptions, we have the advantage. We have nothing to hide! All we need to do is tell the truth!

To wear the belt is to be ready. There has been increasing pressure to ignore fundamental Christian teachings for the sake of convenience. Do not do this. Know your scripture and gird yourself in the truth of the Gospel.

The Helmet of Salvation and the Breastplate of Righteousness

Second, we must wear the helmet of salvation (Ephesians 6:17) and the breastplate of righteousness (6:14) to turn aside any

attacks that slip through our defenses. In those days, just as it is now, the helmet and breastplate are essential equipment to protect the head and the heart, and just one of the things separating the true soldier from the levy and the ad hoc militia.

In the same way, the certainty of our salvation and the righteousness of Christ are key pieces of our armor. As I have said before, Satan is ruthless. He will use every sin you have committed to shift your focus away from those who need Christ, and onto yourself. Being assured of our salvation and our righteousness before God is our greatest defense against these attacks.

The Gospel of Peace

What made the Romans such a formidable force? Discipline and adaptability. Being able to march long distances and maneuver across a variety of terrain. Timing and distance determine the victor of any confrontation. To do this, they needed shoes that were durable and able to grip the ground firmly.



With the readiness that comes from the Gospel of Peace (Ephesians 6:15), we can rapidly move to where the Lord needs us. “[God’s Soldier’s] movements are dictated by the needs of the Gospel witness.”[\[2\]](#)

The Shield of Faith



We are also told to take up the Shield of Faith (Ephesians 6:16) to extinguish the flaming arrows of the evil one. The favored shield in the time Ephesians was written was the Roman *scutum*, a large shield that protected most of the soldier's body,

enabling the Romans to protect both themselves and each other in tight formations without sacrificing their defense when fighting in looser formations. Most deaths in ancient battles occurred after, during, and after a rout. Therefore projectiles were used to disrupt and to instill fear before the two sides met in melee. Standing firm against hails of projectiles was key to surviving the battle.

It is the same with all believers. Our faith is our primary defensive and offensive tool. People who have faith in Christ are willing to risk being made to look foolish. They are confident in the hope they have in Christ, and are therefore enabled to do great things. People who act out of faith inspire others to do the same. Our faith also protects us from the feelings, falsehoods, and ideas the Devil likes to use to discourage us. If we are discouraged from our walk, then we have already lost.

The Sword of the Spirit

Finally, Ephesians 6:17 refers to the Sword of the Spirit, or the word of God. In conjunction with the *scutum* was the *gladius*, a short sword primarily used for thrusting and short cuts. It was the legionary's primary weapon. After throwing their *pila* (specialized javelins) to disrupt the enemy formation, the Romans drew their swords and closed the distance to engage in hand-to-hand fighting. Their armor and discipline enabled them to weather the brutal melee far better than their opponents. Ideally, this caused the enemy to rout.



There is a good reason the word of God is described as a sword in other passages. It is absolute truth. Revelations 9:15 and Hebrews 4:12 describe God's word as a double-edged sword. In Hebrews, Paul says "it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Like a sword, learning to use God's word effectively requires constant training. Christians should therefore study and seek to live according to the word so they can stand firm when confronted by the Enemy.

By being willing to close in, to deliver the word of God straight into the heart of the matter, shrewdly providing an answer for our faith with gentleness and respect, we can establish common ground with those who do not know Christ, thus opening the way for them to hear the gospel. We do this knowing full well that friends and even family may hate us for confronting the world. Because we are willing to push through, we are able to form relationships with people and show what it means to walk with Christ! As with Roman equipment in Jesus' day, the armor of God is tailor made to allow us to safely close the distance with the enemy, and with the word of God,

drive them from the field.

All we have to do is put it on.

Notes

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