Why Kids Leave the Church After High School

The Youth Transition Network has released the results of research about why 70% of students in high school youth groups have left the church within a year after high school graduation.

One big reason is the unrealistic expectations that our young people sense from parents and church authority figures. When asked, “What does it mean to be a good Christian,” students responded with a long list of do’s and don’ts, always and nevers:

- No sex
- No secular music
- No fun
- No profanity
- No bad attitudes
- Be perfect
- Be a virgin
- Be wholly devoted to God
- Be righteous
- Be a role model
- Don’t doubt
- Have all the spiritual answers
- Always be positive
- Always be in a good mood
- Wear proper clothing
- Go to church all the time
- Always read your Bible
- Always be praying
- Know the whole Bible
- Get along with everyone
- Always be happy
- Never talk back

- Do not fail
- Do not fail
- Do not fail

Wow. And that's a PARTIAL list! If someone said to you, "This is what it means to be a Christian," would you want to sign up?

What's also heartbreaking is what ISN'T on the list:

Reveling in God's love for me
Appreciating His gifts of grace and mercy
Loving God back because I am so moved by His tender love for me

No wonder so many students live a "goody-two-shoes" Christian life on Sundays and Wednesday nights, and a completely other, separate life the rest of the week! No wonder they don't see the point of staying connected to a church once their parents stop making them go.

So many of our students feel that they can't be successful Christians. They think it's hopeless to live up to the expectations they sense. They think that being a Christian is just too hard.

Sounds like they need to be introduced to what grace looks like. Sounds like they need to have it modeled to them. Sounds like the rest of us need to embrace it ourselves and live it out so they can see it up close and personal, and see why following Jesus is so much more than checking off the boxes on our spiritual report cards!

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/why_kids_leave_the_church_after_high_school on April 28, 2009.

Spiritual Family Gatherings

This week (July 6, 2010) my husband and I are back in the Chicago area, where we both grew up. We're enjoying a few days with his family first, and then mine. Both of us are from large families; I'm #1 of seven children, he's #3 of six. Most of our siblings have children, and some have their own grandkids, which means a lot of people when we gather.

There are no intentional, earth-shaking conversations, but important conversations happen while we're just hanging out with each other. They're important because they solidify our connections with each other.

In our families, there's fun too. Different kinds of fun, since our family cultures are quite different. In my husband's family, we enjoy "the littles," being their charming toddler selves when they have sufficient sleep and food. (And we give grace when they're not so charming because they need a nap or a snack.) One of the things my family is looking forward to is a gig where my brother's terrific band is playing. He's a marvelous keyboardist and entertainer, and they cover other people's songs. It's fun to clap and sing and watch Brother Bill bounce and sway at the piano with an enormous amount of energy, rejoicing at the way he displays his giftings.

The reason we came up here is for a family reunion fueled by Facebook connections. Some of us have reconnected online, and it will be good to spend time face to face as adults for the first time. Others of us only see each other every few years at a wedding or funeral, and it will be such a blessing to just gather together simply to be together.

Family connections are different from any other. Blood relatives share genes and family history that have their own

special kind of bonds. Cousins can enjoy a unique connection with each other that goes beyond same-age friends.

So often, God gives us earthbound experiences and illustrations to help us understand spiritual truths. When I think of the biblical injunction to “forsake not the assembling of yourselves together, as is the habit of some” (Hebrews 10:25), I think about how God wants us to connect with and enjoy our spiritual family the way we can enjoy our physical families.

When we hang out with our spiritual family, important conversations can happen simply because we’re together. There is fun to be had in these families, especially when people exercise the gifts God gave them.

There is certainly a different depth of connection with our spiritual family. We are blood relatives, because we are bound together by the blood of the Lord Jesus, Who bought us for Himself. We share spiritual DNA and the privilege of being family as well as friends.

And, at least in the cultures I am aware of, anywhere in the world, where the spiritual family gathers, there is always food. When we gather together, we should always remember why we are family, Whose family we are, and invite Him to the party. We can and should always remember the Lord whenever we break bread together, even if the bread is hot dog buns!

This blog post originally appeared at
blogs.bible.org/engage/sue_bohlin/spiritual_family_gatherings

Examining Our Cultural Captivity – A Christian Look at the Impact of Popular Thought on the Church

Steve Cable looks at the current epidemic of cultural captivity as a repeat of the concerns introduced by the Apostle Paul in the second chapter of Colossians. When Christians give up their biblical worldview and take on the ideas of the culture around them it weakens their witness to a dying world. He offers practical ideas to combat the types of captivity identified: carnal, confused, compromised and contented.

A common theme of many science fiction tales is mass delusion. From *The Matrix* to *The Truman Show*, we find fictional characters who think they are making decisions on their own volition based on an accurate perception of their situation. In each of these cases, the people are actually experiencing a false reality manipulated by outside forces using them for their own purposes.

Sadly, many of us are unwittingly being manipulated by distorted perceptions of reality. And, just as in these fictional tales, these distortions are not an accident. They are promoted by the spiritual forces of darkness to keep us from being effective agents of light in this world.

As the Apostle Peter explained, to fulfill our purpose of proclaiming Christ in a world of darkness, we must

> Keep (our) behavior excellent . . . so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation. (1 Pet. 2:12)

Distinctive thoughts produce distinctive behavior. Only by applying Christ to every aspect of life will we be able to "keep our behavior excellent" even as we are being slandered by the world. This is why Paul commands us:

> See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. (Col. 2:8-9)

Paul is not talking about physical bars or chains. He is warning us about invisible chains constraining our minds to think like the world. Whenever we assume that the perspective of the world overrides the truth of Christ in some aspect of life, we are allowing ourselves to be taken captive. Paul also says that "in Christ are hidden all the treasures of wisdom and knowledge" (Col. 2:3) Since that is true, we need to filter all truth claims through biblical revelation about the nature of God, man and the universe.

Let's be honest. Most of us are oblivious to the invisible bars of cultural captivity. We think we are A-OK in balancing our spiritual beliefs with our everyday lives. However, most of us must be captive to some degree or the church would not be conforming to a degraded culture. As believers, we have the resources to escape from cultural captivity, but we need to make it a priority.

In this article we look at four types of captive believers: ***carnal, confused, compromised*** and ***contented***.

As we consider these different manifestations of captivity, let's ask God to make us aware of areas of captivity in our own lives.

Carnal Christians

Just as there are different types of prisons, there are different ways that captivity can affect the lives of

believers. **Carnal Christians** are believers who have misplaced priorities. As citizens of heaven,{1} they are living as if they are citizens of earth. The apostle Paul introduces us to these believers in his first letter to the Corinthians:

> And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. . . .. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? (1 Cor 3:1-3 NKJV)

The word *carnal* comes from the Greek word that literally means *fleshly*. These are believers who are focused on serving their flesh rather than on using their flesh to serve God. The carnal Christian looks upon salvation as an opportunity to cater to the flesh while avoiding eternal consequences.

For example, carnal Christians view marriage as a means to meet their needs. As one young husband told his pastor, "God wants me to be happy. I am not happy in my marriage. So, God must want me to get a divorce."{2} A 2008 survey found the divorce rate among "born again" Christians was the same as the rate among the population as a whole: about one in three (33%).{3} However, the rate of divorce among those who regularly attend church is much lower, about 1 in 4.{4,5} And my personal observation among actively growing Christians is a rate of less than 1 in 10.

Another area where carnality is evident is in business practices. We all drop our heads when we read about a "respected" church member who has been caught applying unethical and sometimes illegal business practices. It is highly likely that these individuals viewed the Scriptures as supporting their unethical attempts for temporal riches.

As Paul points out, minds that view the world through a fleshly perspective often lead to division and strife within the church. In fact, if the church is dominated by carnal

Christians it may be worse than the world as “cheap grace” turns into license.

Let’s examine ourselves. Do we elevate the temporal above the eternal? What do our daily decisions reveal about our perspective? Is it carnal or spiritual?

A Christian struggling with a carnal perspective needs to start asking the question, “Which decision or course of action has the most positive benefits for eternity?” In Christ, we are no longer slaves to our flesh, so when we start turning control over to the Holy Spirit, the flesh cannot keep its control over us.

[For helpful articles on divorce: Probe’s Marriage and Family section

On business: Business and Ethics and Can the Just Succeed?]

Confused Christians

Confused Christians desire to please God, but they are confused about what God wants. Unlike the carnal Christian, confused Christians are concerned about the spiritual life. However, instead of being grounded in the Bible, they create their own spiritual truth from multiple sources.

Two thousand years ago, Paul warned believers that people will try to “delude you with persuasive arguments” (Col. 2:5) based on “the trickery of men, by craftiness and deceitful scheming” (Eph. 4:14). Today, believers are still bombarded with deceptive ideas designed to prevent them from living in a way that exalts Christ.

Recent surveys by the Barna Group show that this approach is prevalent among those between the ages of 18 and 25. According to their surveys, 78% of young adults identify themselves as Christians,{6} but more than half of them believe that the Qur’an and Book of Mormon offer the same spiritual truths as

the Bible.{7} Is it any wonder that many sincere believers are confused?

Confused Christians are often influenced by those who offer to enhance their Christian experience with new insights. Recently, Oprah hosted a popular webinar with Eckhart Tolle. His repackaged Eastern mysticism is counter to the teachings of Christ on almost every topic. However, many of the participants were Christian women duped into believing that this false teaching was what Jesus was really trying to say all along.

One woman asked, "It's really opened my eyes up to a new way of thinking; . . . that doesn't always align with the teachings of Christianity. . . . Oprah, how have you reconciled these spiritual teachings with your Christian beliefs?"

In part, Oprah's reply was "I took God out of the box. . . I'm a free-thinking Christian who believes in my way, but I don't believe that it's the only way, ..." In other words, "I am going to abandon the God of the Bible and create my own God who thinks like me."

Confused Christians often misapply God's character of love and compassion. We see this confusion in the debates on abortion, same sex marriage and homosexual clergy.

[For more information on these issues see these Probe articles:
Abortion
Arguments Against Abortion
The Dark Underside of Abortion

Same Sex Marriage: A Facade of Normalcy
Answering Arguments for Same Sex Marriage]

Once again, we need to examine ourselves. Am I confident that my beliefs are based on the principles revealed in the Bible?

Am I confusing the wisdom of the world with the wisdom of Christ?

The primary prescription for a confused Christian is a steady dose of God's word through personal study and trusted teachers who understand the Bible as the ultimate source of truth.

Compromised Christians

Compromised Christians profess a set of beliefs generally consistent with a biblical worldview, but compromise those beliefs by living like the world in one or more areas.

Jesus may have been referring to compromised Christians when He said,

> And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. (Mark 4:18-19)

Knowing that they are called to a fruitful life, they allow the pressures and the temptations of the world to take precedence over the truth of Christ. They have allowed their concern for the things of the world to compromise their walk.

Some Christians are compromised by the desires of the flesh, addictions to alcohol, drugs or pornography. The high percentage of Christian men struggling with pornography is an example. Satan promotes the lie that this is a secret sin that can be kept from compromising one's public witness for Christ. Yet, anytime we consistently make provision for the flesh, it is going to result in a compromised walk. I distinctly remember the day my friend and fellow church leader who had been struggling with pornography had to confess to his wife that he had committed adultery. Even with his sincere heart for restoration and reconciliation, the healing process was

painful.

Other Christians are compromised by their pride or desire for earthly success. As Jesus warned the Jewish leaders,

> How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God? (John 5:44-45)

They rationalize unethical practices, questionable morals and exploitation of others as worth the price to achieve success. These Christians embrace the sacred/secular split described by Nancy Pearcey in her book *Total Truth*. They partition their lives and their minds so that biblical truth only applies to their spiritual, church life while pragmatism determines what is true for every other aspect.

Let's examine our lives to see if we are rationalizing un-Christlike behavior to satisfy our own selfish desires. Are we choosing to conform to the world because we think we will enjoy that more than conforming to Christ?

If you are struggling with compromise, look for others who can help hold you accountable, mature believers who can join with us in allowing God's Spirit to "destroy fortresses and every lofty thing raised up against the knowledge of God."{8}

Contented Christians

Contented Christians are actively choosing the truth of Christ for their own lives, yet they are content to allow others to continue in cultural captivity. Either from fear of persecution or concern with hurting others or time pressures, these Christians avoid confronting others to unmask the deceptive, destructive ideas crippling their witness.

Although the apostle Paul was always content despite his physical circumstances,{9} he was never satisfied with the

spiritual condition of the world. Paul said:

> We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me. (Col. 1:28-29)

Mature Christians are called to impart their understanding to others, particularly carnal, confused and compromised Christians. The fact that we have not been doing so in recent decades can been seen in the diminished influence of the church on public life.

For example, over 87% of Congress members are affiliated with a Christian denomination. Yet, this Congress recently passed so-called “hate crimes” legislation which will limit the ability of Christians to speak biblical truth on sexuality. While abhorring any crimes, we realize that one of the most loving things we can do is to point out to others when they are engaged in destructive behavior. Yet contented Christians stood by as a nation with a Christian majority elected national leaders who seem to be carnal, confused and compromised.

As contented Christians, we have let family hour on television move from “Father Knows Best” to “The Secret Life of Teenagers” which feeds American youth a constant diet of promiscuity and disrespect for authority.

As contented Christians, we have let carnal, confused and compromised believers set the example for our younger generations. Is it any wonder that these generations are largely confused about their beliefs? Recent surveys indicate that although over one in three young adults can be identified as born again, less than one in a hundred has beliefs consistent with a biblical worldview.

So let’s examine ourselves. Do I sit on the sidelines watching

other believers conforming to the world without attempting to intervene?

We are not spectators seeking to keep from getting stains on our white, linen knickers; instead, we are called to be warriors in the battle for the fate of our fellows. If we do not stand firm and confront error, we are just as much captives of our culture as the others.

Notes

1. Philippians 3:20
2. Al Janssen, *The Marriage Masterpiece* (Colorado Springs: Focus Publishing, 2001).
3. Barna Group, New Marriage and Divorce Statistics Released, March 31, 2008, www.barna.org/barna-update/article/15-familykids/42-new-marriage-and-divorce-statistics-released
4. Ibid.
5. Bradley Wright, Divorce Rates Among Christians by Church Attendance, December 4, 2006, brewright.blogspot.com/2006/12/divorce-rates-among-christians-by.html
6. Barna Group, Most Twentysomethings Put Christianity on the Shelf Following Spiritually Active Teen Years, www.barna.org/barna-update/article/16-teensnext-gen/147-most-twentysomethings-put-christianity-on-the-shelf-following-spiritually-active-teen-years
7. Barna Group, New Research Shows How Different Generations View and Use the Bible, October 19, 2009, www.barna.org/barna-update/article/12-faithspirituality/317-new-research-explores-how-different-generations-view-and-use-the-bible
8. 2 Corinthians 10:4
9. Philippians 4:11-13

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Hume’s Critique of Miracles

Michael Gleghorn examines Hume’s influential critique of miracles and points out the major shortfalls in his argument. Hume’s first premise assumes that there could not be miracles and his second premise is based on his distaste for the societies that report miracles. As a Christian examining these arguments, we find little of value to convince us to reject a biblical worldview saying that God can and has intervened in natural history to perform miracles.

Introduction

One of the most influential critiques of miracles ever written came from the pen of the skeptical Scottish philosopher David Hume. The title of the essay, “Of Miracles,” originally appeared in Hume’s larger work, *An Inquiry Concerning Human Understanding*, first published in 1748. This was the Age of Enlightenment, a time in which skepticism about miracles was becoming increasingly widespread among the educated elite.{1} So what were Hume’s arguments, and why have they been so influential in subsequent scholarly discussions of this topic?



Hume essentially “presents a two-pronged assault against miracles.”{2} He first argues that “a miracle is a violation of the laws of nature.” But since “a firm and unalterable experience has established these laws, the proof against a miracle,” he says, “is as entire as any argument from experience can possibly be imagined.”{3} In other words, given the regularity of the laws of nature, Hume contends that miracles are exceedingly improbable events. But this is not all. He also argues that since miracle reports typically occur among uneducated, barbarous peoples, they are inherently

untrustworthy and, hence, unworthy of our belief.{4}

Now clearly, if Hume is correct, then this presents a real problem for Christianity. For Christianity is full of miracles. According to the New Testament, Jesus walked on water, calmed raging storms, healed diseases, exorcised demons, and brought the dead back to life! But if miracles are really as utterly improbable as Hume maintains, and if reports of miracles are completely lacking in credibility, then it would seem that the New Testament's accounts of miracles are probably unreliable and that Christianity itself is almost certainly false!

So how compelling are Hume's arguments? Should believers be quaking in their boots, fearful that their most cherished beliefs are a lie? Not at all! As philosopher of science John Earman observed in a scholarly critique of Hume's arguments, Hume's essay is not merely a failure; it is "an abject failure." He continues, "Most of Hume's considerations are unoriginal, warmed over versions of arguments that are found in the writings of predecessors and contemporaries. And the parts of 'Of Miracles' that set Hume apart do not stand up to scrutiny. Worse still, the essay reveals the weakness and the poverty of Hume's own account of induction and probabilistic reasoning. And to cap it all off, the essay represents the kind of overreaching that gives philosophy a bad name."{5} Now admittedly, these are strong words. But Earman argues his case quite forcefully and persuasively. And in the remainder of this article, I think the truth of his remarks will become increasingly evident.

Hume's Argument from the Laws of Nature

What are we to say to Hume's argument that "a miracle is a violation of the laws of nature" and that "the proof against a miracle…is as entire as any argument from experience can possibly be imagined"?

First, we might question whether miracles *should* be defined as violations of the laws of nature. According to Christian philosopher Bill Craig, "An examination of the chief competing schools of thought concerning the notion of a natural law…reveals that on each theory the concept of a violation of a natural law is incoherent and that miracles need not be so defined."{6} Thus, we might object that Hume's definition of a miracle is simply incoherent. But this is a debated point, so let's instead turn our attention to a more pressing matter.

When Hume says that the laws of nature are established upon "a firm and unalterable experience," is he claiming that the laws of nature are never violated? If so, then his argument begs the question, assuming the very thing that needs to be proved. It would be as if he argued this way:

- *A miracle is a violation of the laws of nature.*
- *Experience teaches us that the laws of nature are never violated (i.e. that miracles never occur).*
- *Therefore, experience teaches us that miracles never occur.*

Such an argument is clearly fallacious. Hume would be assuming "as a premise for his argument the very conclusion he intends to prove."{7} But this is probably *not* what Hume intended.

As Earman observes, Hume's view rather seems to go something like this: "When uniform experience supports" some lawlike regularity "that is contradicted by testimony," then one must set "proof against proof," and judge which of the two is more likely. The result of this new formulation, however, is that "uniform experience does *not* furnish a proof against a miracle in the sense of making the . . . probability of its occurrence flatly zero."{8}

This is an important point. After all, there is a great deal of human testimony that solemnly *affirms* the occurrence of

miracles. Thus, the only way that Hume can maintain that the uniform experience of mankind is against the occurrence of miracles is by *assuming* that all miracle reports are false. But *this* assumption, as we'll see, is completely untenable when miraculous events are attested by numerous, independent witnesses.

Hume's Argument Against the Reliability of Human Testimony

In Part II of "Of Miracles," David Hume argues that there has never been the kind of testimony on behalf of miracles which would "amount to entire proof."{9} He offers four reasons for this claim.{10}

First, no miracle on record has a sufficient number of intelligent witnesses, of good moral character, who testify to a miraculous event that occurred in public and in a civilized part of the world. Second, human beings love bizarre and fantastic tales, and this irrationally inclines them to accept such tales as true. Third, miracle reports are usually found among barbarous peoples. And finally, the miracle reports of different religions cancel each other out, thus making none of them effective for proving the truth of their doctrines.

What should we say in response to these arguments? While all of the points have merit, nevertheless, as Bill Craig observes, "these general considerations cannot be used to decide the historicity of any particular miracle."{11} The only way to determine if a miracle has actually occurred is by carefully examining the evidence. How many witnesses were there? Are they known to be honest, or are they generally unreliable?

These questions are particularly important when one considers the cumulative power of independent witnesses for establishing the occurrence of some highly improbable event like a miracle. By "independent witnesses" I simply mean witnesses whose

testimony to an event comes from firsthand experience and is *not dependent* on the testimony of others.

As Charles Babbage demonstrated in his *Ninth Bridgewater Treatise*, if one can find enough independent witnesses to a miraculous event, who tell the truth more often than not, then one can always show that the occurrence of the miracle is more probable than not.{12} Craig explains the matter this way: "If two witnesses are each 99% reliable, then the odds of their both independently testifying falsely to some event are only . . . one out of 10,000; the odds of three such witnesses being wrong is . . . one out of 1,000,000." "In fact," he says, "the cumulative power of independent witnesses is such that individually they could be *un*reliable more than 50% of the time and yet their testimony combine to make an event of apparently enormous improbability quite probable in light of their testimony."{13}

So while Hume's arguments should make us cautious, they cannot prevent human testimony from plausibly establishing the occurrence of miracles. And the only way to determine if the testimony *is* plausible is to carefully examine the evidence.

Hume and Probability Theory (Part 1)

Hume argues that since miracles run contrary to man's uniform experience of the laws of nature, no testimony can establish that a miracle has occurred unless "its falsehood would be more miraculous than the fact which it endeavors to establish."{14} Although Hume makes it sound as though establishing one miracle would require an even greater miracle, all his statement really amounts to, as John Earman rightly notes, is that no testimony is good enough to establish that a miracle has occurred unless it's sufficient to make the occurrence of the miracle more probable than not.{15}

But in Hume's view this is virtually impossible. *No* testimony

is really ever sufficient to establish that a miracle has occurred. And this is problematic. For it can be perfectly reasonable to accept a highly improbable event on the basis of human testimony. In fact, we do it all the time.

Suppose the evening news announces that the number picked in the lottery was 8253652. As Craig observes, "this is a report of an extraordinarily improbable event, one out of several million."{16} If we applied Hume's principle to such a case, it would be irrational for us to believe that such a highly improbable event had actually occurred. So something is clearly wrong with this principle. But what?

The problem, says Craig, is that Hume has not considered all of the relevant probabilities. For although it might be highly improbable that just this number should have been chosen out of all the possible numbers that *could* have been chosen, nevertheless one must also consider the probability that the evening news would have reported just *this* number if that number had *not* been chosen. And this probability is "incredibly small," for the newscasters would have no reason to report just this number unless it had, in fact, been chosen!{17}

So how does this relate to the question of miracles? When it comes to assessing the testimony for a miracle, we cannot simply consider the likelihood of the event in light of our general knowledge of the world.{18} This was Hume's mistake. Instead, we must also consider how likely it would be, if the miracle had *not* occurred, that we would have just the testimony and evidence that we have.{19} And if it is highly unlikely that we would have just this evidence if the miracle had *not* occurred, then it may actually be *highly probable* that the miracle did, in fact, occur. Even if a miracle is highly *improbable* when judged against our general knowledge, it may still turn out to be highly *probable* once all the specific testimony and evidence for the miracle is taken into account.{20}

Hume and Probability Theory (Part 2)

There's still another problem with Hume's critique, namely, that he never actually establishes that a miracle *is* highly improbable in light of our general knowledge of the world. He simply assumes that this is so. But the problem with this becomes evident when one reflects upon the fact that, for the Christian, part of what's included in our "general knowledge of the world" is the belief that God exists. What's more, as believers we have at our disposal a whole arsenal of arguments which, we contend, make it far more plausible than not that this belief is really true.

But notice how this will influence our estimation of the probability of miracles. If belief in God is part of our general knowledge of the world, then miracles will be judged to at least be possible. For if an all-powerful God exists, then He is certainly capable of intervening in the natural world to bring about events which would never have occurred had nature been left to itself. In other words, if God exists, then He can bring about miracles! Thus, as Bill Craig observes, whether or not a miracle is considered highly improbable relative to our general knowledge of the world is largely going to depend on whether or not we believe in God. So the question of God's existence is highly relevant when it comes to assessing the probability of miracle claims.{21} While those who believe in God may still be skeptical of most miracle reports, they will nonetheless be open to the *possibility* of miracles, and they will be willing to examine the evidence of such reports on a case-by-case basis.

To conclude, although Hume's critique of miracles is one of the most influential ever written, it really doesn't stand up well under scrutiny. Indeed, John Earman concludes his devastating critique of Hume's arguments by noting his astonishment at how well posterity has treated Hume's essay, "given how completely the confection collapses under a little

probing."{22} Although Hume was doubtless a brilliant man, his critique of miracles is simply unconvincing.

Notes

1. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway Books, 2008), 248.

2. Ibid., 250.

3. David Hume, "Of Miracles," in *An Inquiry Concerning Human Understanding*, ed. Charles W. Hendel (Indianapolis: Bobbs-Merrill, 1955), 122.

4. Ibid. See Hume's discussion in Part II of his essay.

5. John Earman, *Hume's Abject Failure: The Argument against Miracles* (Oxford: Oxford University Press, 2000), 3.

6. Craig, *Reasonable Faith*, 261.

7. Irving M. Copi, *Introduction to Logic*, 2d ed. (New York: Macmillan, 1961), 65.

8. Earman, *Hume's Abject Failure*, 32

9. Hume, "Of Miracles," 124.

10. See ibid., 124-41.

11. Craig, *Reasonable Faith*, 277.

12. This sentence is a paraphrase of a statement from Babbage's treatise cited in Earman, Hume's Abject Failure, 54.

13. Craig, *Reasonable Faith*, 272, n. 26.

14. Hume, "Of Miracles," 122-23.

15. Earman, *Hume's Abject Failure*, 41.

16. Craig, *Reasonable Faith*, 270.

17. Ibid., 271.

18. Jason Rennie, “Epistemology and the Resurrection: An Interview with William Lane Craig,” in Sci-Phi Show Outcasts, 2006, available in the “Interviews” section at bit.ly/9SSrWU (note: this page is accessible by members only. We urge you to register free of charge to access this and many excellent resources. The link is down the page underneath the “Closer to Truth” links.)

19. Craig, *Reasonable Faith*, 270.

20. Rennie, “Epistemology and the Resurrection.”

21. Ibid. See also the discussion in Craig, *Reasonable Faith*, 274-76.

22. Earman, *Hume’s Abject Failure*, 71.

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Humanitarian Aid

dear world,

if i’m just a walking sac of chemicals,
then there’s no such thing as miracles
and caring isn’t caring; just synapses
flaring—so tell me, why should i care?

movies end happily, but i can’t for the life of me
understand—if God is dead, what’s the hurry?
why this cumbersome worry?
there’s no referent and nothing is definite;
so do as you please; forget
poverty, education, disease.

please tell me why should I care; pack my bags
and go over there; pay plane, bus and taxi fare?
so what if children don't eat and people can't walk
down the street without rape, AIDS, pregnancy to meet?

i get the green thing. i have to live in this space with all
the rest of this evolving race. but there's no Telos
so Darwin tells us—no meaning in our beginning;
no meaning in our end—so why should i care?

because apparently, we ain't goin' nowhere.

so dear world,

i decided i don't care. but i can't. i mean, just listen to this rant.
there's care there.
care's there from the start, presupposing Science and Art;
care recessed, repressed in my bleeding heart.

things aren't the way they're supposed to be,
and the Story of Biology is not sufficient—
they say we're here on accident… but i need more.

i need more in order to account for this life
as we live it. look around and see people caring,
friend and neighbor sharing—poverty and injustice repairing.
there's care there… but, from where?

people don't love wholly right—even when striving
with all our light. we withhold, we withdraw, we fight.
we harbor anger; we brandish pride; we've all of us
murdered and lied; selfishly denied truth, justice, mercy.

and yet… there's Care there. it echoes in our tomes,
recalling to our breath and bones our Original Shimmering Start,
pulsating, all along, in our heart.

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The Time of Our Lives

In his song “Time in a Bottle,” Jim Croce sings about wishing he could capture and contain time so he could spend eternity with the one he loved. But he laments that:

> *There never seems to be enough time*
> *To do the things you want to do*
> *Once you find them*

You know the feeling. Our days get filled up with things that, upon reflection, don’t seem to really matter much, leaving little time for things that are important. Rather than being a friend, time seems more like a foe; “more of a nemesis or taskmaster,” says organizational coach Mark Freier.{1}

In the Middle Ages, time was measured primarily in periods within which people dwelt. Days were divided into rhythmic patterns: sunrise, breakfast time, work hours, evening, sunset. Hours were significant in relation to the daily cycle of prayers prescribed by the Church. But even in that case, there wasn’t a concern with sticking to precise times of the day.

In the Middle Ages people weren’t primarily concerned with time measured by the clock but with the quality of life’s experiences.

As the West moved into modernity, clock time assumed greater importance. Now we worry, not only about hours, but about minutes. As a fund raising specialist told me, if you ask a businessman for ten minutes, take ten minutes and no more. His

time is carefully apportioned out, and, as we have heard many times, time is money.

Busyness has become so routine that we easily feel guilty if we don't have anything we have to do. How can we "waste time" like that? But that's usually not a problem! The world outside has a way of filling up our daily planner even if we don't.

There are two ways to think about time I'd like to consider, designated by different words.

One is *chronos.* Chronos was the name given by the Greeks to the god who represented time. Chronos time is clock time. It is marked off by seconds, minutes, hours. Chronos is what I'm thinking about when I'm adding new things to my daily calendar. It's the measure of time I can give to one project or person before I must be moving on to the next item on the agenda.

The other word for time is *kairos.* Kairos was a child of Zeus. He represented opportunity. While chronos time is a quantitative thing, kairos is more qualitative; the concern is with the *what* that is to be done and the importance of doing it. Both are ways of measuring our experience in life, but they do so quite differently. Let's look at them more closely.

Two things help with understanding what kairos is. It speaks of the quality of our actions and of opportunity. Kairos time focuses on what we're doing (or planning to do) rather than the number of minutes or hours it will take. And it connotes the perfect time, the perfect moment, to do what needs to be done. It points to the significance of certain things. Success isn't measured by how many things we get done in a short amount of time, but by how well we've done the important things.

Theologian Daniel Clendenin uses Martin Luther King, Jr., and an example of someone who wanted to grasp the moment. Even though he knew his life had been threatened, he determined to

press on with his work for civil rights. It was the time for that, even if King's chronos time might well be cut short very soon. And indeed it was.{2}

Winston Churchill provides another illustration. When things were going very badly for England in World War II, Churchill rallied the country to fight as hard as they could, because it was a time in which freedom could be lost by many, many people. The Nazis had to be defeated. It was the right time, in the sense of kairos. But even as kairos speaks of the opportunity to do something great, it can also be fraught with danger.

Still one more illustration is the song by the Byrds, *Turn, Turn, Turn,* taken from the Old Testament book of Ecclesiastes:

> *To everything / There is a season / And a time to every purpose, under Heaven*
> *A time to be born, a time to die / A time to plant, a time to reap*

Notice the songwriter didn't say, "There's a time to plant, and that's at 6 a.m. on September 3. And we have eight hours to get it done." Even though farmers might set a day for everyone to gather and begin, that isn't the point of the song (or the Scripture). The time to plant is different from the time to harvest. When it's time to plant, nothing else will do but to plant.

Chronos and kairos are certainly connected, but they are qualitatively different. Kairos intersects chronos. It is within chronos time that we experience kairos. We can't have kairos without chronos, but we can have chronos without kairos.

Chronos time can often be made up, but that isn't so easy with kairos. I can find an open half hour block in my schedule tomorrow for that meeting I couldn't attend today. But can I

get back that time I should have given a co-worker who's been going through tough times and really needed a listening ear? What matters with kairos isn't whether something fits in my schedule. What matters is, what matters! In kairos time, minutes aren't the measure of the value of our acts. The things we do, rather, grant value to the minutes they take. Mark Freier put it very well: ""To miscalculate kronos {3} is inconvenient. To miscalculate kairos is lamentable."{4}

Kairos speaks of a quality of life that sees ourselves, others, the world, as significant and worthy of our time, attention, energy, resources. Its enemies include pragmatism, doubts about our own significance, an absence of a long view of things, and, even more so, no eternal view—no understanding of what gives our lives eternal significance.

The old cry was "Carpe diem!" "Seize the day!" Someone might wonder, seize it for what? If nothing lasts, if nothing has eternal significance, what is the point? It all slips through our fingers and is gone. Seizing the day isn't to be understood as the existentialist's call to experience the moment. The focus on the latter is on fleeting experiences. The hope is that by focusing on those, one can shape one's own life rather than living the life others hand you. But there's nothing eternal about this. I am reminded of Meursault, the protagonist in Albert Camus' *The Stranger,* who believes he lives in an indifferent world, or what *should* be an indifferent world, and wonders why people think anything is really significant. Nothing is of any more value than anything else because it all ends in death. The universe doesn't care.

Which brings me to a specifically Christian view of time as kairos.

My search through the NT showed eighty uses of the word. It's a significant concept in Scripture. The most familiar reference to kairos in the New Testament is probably Eph. 5:15-16: "Look carefully then how you walk, not as unwise but

as wise, making the best use of the time, because the days are evil." The King James used the more familiar phrase, "redeem the time." It means literally to buy up, or rescue from loss, the opportunity, the proper season, the right time. The word kairos is also used in the story of Jesus' temptation in the wilderness. After Jesus resisted Satan, Luke writes that "he [Satan] left Him until an opportune time" (Lk. 4:13).

What gives significance to our time (and even to chronos time) is that we live in a world created by God who is working out His plan that will be consummated at His appointed time. Theologian James Emery White wrote this: "Kairos moments are never pragmatic moves to ensure a blessed life during our short tenure on earth. They are moments to be seized for the sake of eternity and the Lord of eternity."{5} Good works have been prepared for us to do (Eph. 2:10), and we should apply ourselves because they matter beyond the grave.

So, how do we do it? How does one live in kairos time in a world governed by chronos? Others want me to think of time the way they do, as openings in my schedule that can be filled with something else. I have responsibilities in my job and with my family and church that require keeping a calendar.

We aren't going to return to an agrarian society like that of the Middle Ages. And our lives *are* intertwined with others'. We *can,* however, do something about it. For starters, we can be more aware of how we use the time that *is* truly ours. Are we doing useful things? That doesn't mean to fill our time with "meaningful busyness." There's a proper time for rest as well as for work, for creativity as well as for chores. Changing a mindset and habits takes practice. Little by little we can "re-color" our lives.

More significantly, however, is a fundamental change in our thinking about the importance of the things we do. Few of us will become Martin Luther Kings or Winston Churchills. But we—you and I—are important, and we touch the lives of

important people. Not all kairos times have to be of society wide significance. The main point is that life and what we do with it, even in the details, is rich with significance and meaning. We can make a difference in this world, in others' lives, if we'll but seize the opportunities while they are present.

Notes

1. Mark Freier, Whatif Enterprises.
2. Daniel Clendenin, "When Chronos Meets Kairos, Martin Luther King, Jr. Day, 2006."
3. Alternate spelling for "chronos"
4. Freier.
5. James Emory White, *Life Defining Moments: Daily Choices with the Power to Transform Your Life* (Waterbrook Press, 2001), 97; quoted by Mark Freier.

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Four Views of Revelation

Dr. Patrick Zukeran presents a summary of four of the major approaches to interpreting the book of Revelation and its meaning for the end times: the idealist, the preterist, the historicist, and the futurist views. For each, he presents the basic approach, strengths of the approach and weaknesses of the approach. Recognizing that God is the central mover in all of these, he encourages us to keep these questions from dividing Christians in our mission of sharing Christ with the world.

The Debate



One of the most intriguing books of the Bible is the book of Revelation. The imagery of the cosmic battle in heaven and on earth makes it a fascinating book to study. However, much debate surrounds the proper interpretation of this apocalyptic work. Is this book a prophecy of future events yet to take place, or have the prophecies of this book been fulfilled?

Two popular authors highlight the debate that continues in our present time. In his hit series *Left Behind,* Tim LaHaye writes a fictional account based on his theological position that the events of Revelation will occur in the future. Popular radio talk show host Hank Hanegraaff responded by attacking the theology of LaHaye. In his book *The Apocalypse Code*, Hanegraaff asserts that the events of Revelation were largely fulfilled in AD 70 with the fall of the Jerusalem Temple. He criticizes theologians like LaHaye for taking a hyper-literal approach to Revelation.{1} The debate has raised some confusion among Christians as to why there is such a debate and how we should interpret the book of Revelation.

The issues at the core of the debate between Hanegraaff and LaHaye are not new. Throughout church history, there have been four different views regarding the book of Revelation: idealist, preterist, historicist, and futurist. The idealist view teaches that Revelation describes in symbolic language the battle throughout the ages between God and Satan and good against evil. The preterist view teaches that the events recorded in the book of Revelation were largely fulfilled in AD 70 with the fall of the Jerusalem Temple. The historicist view teaches that the book of Revelation is a symbolic presentation of church history beginning in the first century AD through the end of age. The prophecies of Revelation are fulfilled in various historic events such as the fall of the

Roman Empire, the Protestant Reformation, and the French Revolution. The futurist view teaches that Revelation prophesies events that will take place in the future. These events include the rapture of the church, seven years of tribulation, and a millennial rule of Christ upon the earth.

Each view attempts to interpret Revelation according to the laws of hermeneutics, the art and science of interpretation. This is central to the debate about how we should approach and interpret Revelation. The idealist approach believes that apocalyptic literature like Revelation should be interpreted allegorically. The preterist and historicist views are similar in some ways to the allegorical method, but it is more accurate to say preterists and historicists view Revelation as symbolic history. The preterist views Revelation as a symbolic presentation of events that occurred in AD 70, while the historicist school views the events as symbolic of all Western church history. The futurist school believes Revelation should be interpreted literally. In other words, the events of Revelation are to occur at a future time.

The goal of this work is to present a brief overview of the four views of Revelation and present the strengths of each view as well as its weaknesses. It is my hope that the reader will gain a basic understanding and be able to understand the debate among theologians today.

The Idealist View

The first view of Revelation is the idealist view, or the spiritual view. This view uses the allegorical method to interpret the Book of Revelation. The allegorical approach to Revelation was introduced by ancient church father Origen (AD 185-254) and made prominent by Augustine (AD 354-420). According to this view, the events of Revelation are not tied to specific historical events. The imagery of the book symbolically presents the ongoing struggle throughout the ages of God against Satan and good against evil. In this struggle,

the saints are persecuted and martyred by the forces of evil but will one day receive their vindication. In the end, God is victorious, and His sovereignty is displayed throughout ages. Robert Mounce summarizes the idealist view stating, "Revelation is a theological poem presenting the ageless struggle between the kingdom of light and the kingdom of darkness. It is a philosophy of history wherein Christian forces are continuously meeting and conquering the demonic forces of evil."{2}

In his commentary on Revelation, late nineteenth century scholar William Milligan stated, "While the Apocalypse thus embraces the whole period of the Christian dispensation, it sets before us within this period the action of great principles and not special incidents; we are not to look in the Apocalypse for special events, both for the exhibition of the principles which govern the history of both the world and the Church."{3}

The symbols in Revelation are not tied to specific events but point to themes throughout church history. The battles in Revelation are viewed as spiritual warfare manifested in the persecution of Christians or wars in general that have occurred in history. The beast from the sea may be identified as the satanically-inspired political opposition to the church in any age. The beast from the land represents pagan, or corrupt, religion to Christianity. The harlot represents the compromised church, or the seduction of the world in general. Each seal, trumpet, or bowl represents natural disasters, wars, famines, and the like which occur as God works out His plan in history. Catastrophes represent God's displeasure with sinful man; however, sinful mankind goes through these catastrophes while still refusing to turn and repent. God ultimately triumphs in the end.

The strength of this view is that it avoids the problem of harmonizing passages with events in history. It also makes the book of Revelation applicable and relevant for all periods of

church history.{4}

However, there are several weaknesses of this view. First, this view denies the book of Revelation any specific historical fulfillment. The symbols portray the ever-present conflict but no necessary consummation of the historical process.{5} Rev.1:1 states that the events will come to pass shortly, giving the impression that John is prophesying future historical events.

Second, reading spiritual meanings into the text could lead to arbitrary interpretations. Followers of this approach have often allowed the cultural and socio-political factors of their time to influence their interpretation rather than seeking the author's intended meaning.{6} Merrill Tenney states,

> *The idealist view . . . assumes a "spiritual" interpretation, and allows no concrete significance whatever to figures that it employs. According to this viewpoint they are not merely symbolic of events and persons, as the historicist view contends; they are only abstract symbols of good and evil. They may be attached to any time or place, but like the characters of Pilgrim's Progress, represent qualities or trends. In interpretation, the Apocalypse may thus mean anything or nothing according to the whim of the interpreter.{7}*

Unless interpreters are grounded in the grammatical, historical, and contextual method of hermeneutics, they leave themselves open to alternate interpretations that may even contradict the author's intended meaning.

The Preterist View

The second view is called the preterist view. *Preter*, which means "past," is derived from the Latin. There are two major views among preterists: full preterism and partial preterism.

Both views believe that the prophecies of the Olivet discourse of Matthew 24 and Revelation were fulfilled in the first century with the fall of Jerusalem in AD 70. Chapters 1-3 describe the conditions in the seven churches of Asia Minor prior to the Jewish war (AD 66-70). The remaining chapters of Revelation and Jesus' Olivet Discourse describe the fall of Jerusalem to the Romans.

Full preterists believe that all the prophecies found in Revelation were fulfilled in AD 70 and that we are now living in the eternal state, or the new heavens and the new earth. Partial preterists believe that most of the prophecies of Revelation were fulfilled in the destruction of Jerusalem but that chapters 20-22 point to future events such as a future resurrection of believers and return of Christ to the earth. Partial preterists view full preterism as heretical since it denies the second coming of Christ and teaches an unorthodox view of the resurrection.

Church historians trace the roots of preterism to Jesuit priest Luis de Alcazar (1554-1613).{8} Alcazar's interpretation is considered a response to the Protestant historicist interpretation of Revelation that identified the Pope as the Anti-Christ. However, some preterists contend that preterist teachings are found in the writings of the early church as early as the fourth century AD.{9}

Crucial to the preterist view is the date of Revelation. Since it is a prophecy of the destruction of Jerusalem, preterists hold to a pre-AD 70 date of writing. According to this view, John was writing specifically to the church of his day and had only its situation in mind. This letter was written to encourage the saints to persevere under the persecution of the Roman Empire.

Preterists point to several reasons to support their view. First, Jesus stated at the end of the Olivet Discourse, "Truly I say to you, this generation will not pass away until all

these things take place" (Mt. 24:34). A generation usually refers to forty years. The fall of Jerusalem would then fit the time Jesus predicted. Second, Josephus' detailed record of the fall of Jerusalem appears in several ways to match the symbolism of Revelation. Finally, this view would be directly relevant to John's readers of his day.

There are several criticisms of this view. First, the events described in Jesus' Olivet Discourse and in Revelation 4-19 differ in several ways from the fall of Jerusalem.

One example is that Christ described his return to Jerusalem this way: "[A]s lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man" (Mt. 24:27). Preterists believe this refers to the Roman army's advance on Jerusalem. However, the Roman army advanced on Jerusalem from west to east, and their assault was not as a quick lightning strike. The Jewish war lasted for several years before Jerusalem was besieged, and the city fell after a lengthy siege.{10} Second, General Titus did not set up an "abomination of desolation" (Mt. 24:15) in the Jerusalem Temple. Rather, he destroyed the Temple and burned it to the ground. Thus, it appears the preterist is required to allegorize or stretch the metaphors and symbols in order to find fulfillment of the prophecies in the fall of Jerusalem.

Another example of allegorical interpretation by preterists is their interpretation of Revelation 7:4. John identifies a special group of prophets: the 144,000 from the "tribes of Israel." Preterist Hanegraaff states that this group represents the true bride of Christ and is referred to in Rev. 7:9 as the "great multitude that no one could count from every nation, tribe, people, and language." In other words, the 144,000 in verse 4, and the great multitude in verse 9 are the same people.{11} This appears to go against the context of the chapter for several reasons. First, throughout the Bible the phrase "tribes of Israel" refers to literal Jews. Second, John says there are 12,000 from each of the twelve tribes of

Israel. This is a strange way to describe the multitude of believers from all nations. Finally, the context shows John is speaking of two different groups: one on the earth (the 144,000 referenced in 7:1-3), and the great multitude in heaven before the throne (7:9). Here Hanegraaff appears to be allegorizing the text.

Robert Mounce states,

> *The major problem with the preterist position is that the decisive victory portrayed in the latter chapters of the Apocalypse was never achieved. It is difficult to believe that John envisioned anything less than the complete overthrow of Satan, the final destruction of evil, and the eternal reign on God. If this is not to be, then either the Seer was essentially wrong in the major thrust of his message or his work was so helplessly ambiguous that its first recipients were all led astray.{12}*

Mounce and other New Testament scholars believe the preterists' interpretations are not consistent and utilize allegorical interpretations to make passages fit their theological view.

Second, the preterist position rests on a pre-AD 70 date of writing. However, most New Testament scholars date the writing of the book to AD 95. If John had written Revelation after AD 70, the book could not have been a prophecy of the fall of Jerusalem. This presents a significant argument against the preterist position.

Preterists point to several lines of evidence for a pre-AD 70 date of writing. First, John does not mention the fall of the Jerusalem Temple. If he had been writing two decades after the event, it seems strange that he never mentioned this catastrophic event. Second, John does not refer to either Jesus' prophecy of the destruction of the Temple (Mt. 24, Mk. 13, Lk. 21) or the fulfillment of this prophecy. Third, in

Revelation 11:1, John is told to "measure the temple of God and the altar, and count the worshipers there." Preterist argue that this indicates that the Temple is still standing during the writing of Revelation.{13}

The preterist view, particularly the partial preterist view, is a prominent position held by such notable scholars as R. C. Sproul, Hank Hanegraaff, Kenneth Gentry, and the late David Chilton (who later converted to full preterism after the publishing of his books).

The Historicist View

The third view is called the historicist approach. This view teaches that Revelation is a symbolic representation that presents the course of history from the apostle's life through the end of the age. The symbols in the apocalypse correspond to events in the history of Western Europe, including various popes, the Protestant Reformation, the French Revolution, and rulers such as Charlemagne. Most interpreters place the events of their day in the later chapters of Revelation.

Many adherents of this position view chapters 1-3 as seven periods in church history. The breaking of the seals in chapters 4-7 symbolizes the fall of the Roman Empire. The Trumpet judgments in chapters 8-10 represent the invasions of the Roman Empire by the Vandals, Huns, Saracens, and Turks. Among Protestant historicists of the Reformation, the antichrist in Revelation was believed to be the papacy. Chapters 11-13 in Revelation represent the true church in its struggle against Roman Catholicism. The bowl judgments of Revelation 14-16 represent God's judgment on the Catholic Church, culminating in the future overthrow of Catholicism depicted in chapters 17-19.{14}

There are several criticisms of this approach. First, this approach allows for a wide variety of interpretations.

Adherents have a tendency to interpret the text through the context of their period. Thus, many saw the climax of the book happening in their generation. John Walvoord points out the lack of agreement among historicists. He states, “As many as fifty different interpretations of the book of Revelation therefore evolve, depending on the time and circumstances of the expositor.”{15} Moses Stuart echoed the same concern in his writings over a century ago. He wrote, “Hithertho, scarcely any two original and independent expositors have agreed, in respect to some points very important in their bearing upon the interpretation of the book.”{16}

Second, this view focuses mostly on the events of the church in Western Europe and says very little about the church in the East. Thus, its narrow scope fails to account for God’s activity throughout Asia and the rest of the world. Finally, this view would have little significance for the church of the first century whom John was addressing. It is unlikely they would have been able to interpret Revelation as the historical approach suggests.

Prominent scholars who held this view include John Wycliffe, John Knox, William Tyndale, Martin Luther, John Calvin, Ulrich Zwingli, John Wesley, Jonathan Edwards, George Whitefield, Charles Finney, C. H. Spurgeon, and Matthew Henry. This view rose to popularity during the Protestant Reformation because of its identification of the pope and the papacy with the beasts of Revelation 13. However, since the beginning of the twentieth century, it has declined in popularity and influence.

The Futurist View

The fourth view is the futurist view. This view teaches that the events of the Olivet Discourse and Revelation chapters 4-22 will occur in the future. Futurist divide the book of Revelation into three sections as indicated in 1:19: “what you

have seen, what is now and what will take place later." Chapter 1 describes the past ("what you have seen"), chapters 2-3 describe the present ("what is now"), and the rest of the book describes future events ("what will take place later").

Futurists apply a literal approach to interpreting Revelation. Chapters 4-19 refer to a period known as the seven-year tribulation (Dan. 9:27). During this time, God's judgments are actually poured out upon mankind as they are revealed in the seals, trumpets, and bowls. Chapter 13 describes a literal future world empire headed by a political and religious leader represented by the two beasts. Chapter 17 pictures a harlot who represents the church in apostasy. Chapter 19 refers to Christ's second coming and the battle of Armageddon followed by a literal thousand-year rule of Christ upon the earth in chapter 20. Chapters 21-22 are events that follow the millennium: the creation of a new heaven and a new earth and the arrival of the heavenly city upon the earth.

Futurists argue that a consistently literal or plain interpretation is to be applied in understanding the book of Revelation. Literal interpretation of the Bible means to explain the original sense, or meaning, of the Bible according to the normal customary usage of its language. This means applying the rules of grammar, staying consistent with the historical framework, and the context of the writing. Literal interpretation does not discount figurative or symbolic language. Futurists teach that prophecies using symbolic language are also to be normally interpreted according to the laws of language. J. P. Lange stated,

> *The literalist (so called) is not one who denies that figurative language, that symbols, are used in prophecy, nor does he deny that great spiritual truths are set forth therein; his position is, simply, that the prophecies are to be normally interpreted (i.e., according to the received laws of language) as any other utterances are interpreted – that which is manifestly figurative being so regarded.{17}*

Charles Ryrie also states,

> *Symbols, figures of speech and types are all interpreted plainly in this method, and they are in no way contrary to literal interpretation. After all, the very existence of any meaning for a figure of speech depends on the reality of the literal meaning of the terms involved. Figures often make the meaning plainer, but it is the literal, normal, or plain meaning that they convey to the reader.{18}*

Futurists acknowledge the use of figures and symbols. When figurative language is used, one must look at the context to find the meaning. However, figurative language does not justify allegorical interpretation.

Futurists contend that the literal interpretation of Revelation finds its roots in the ancient church fathers. Elements of this teaching, such as a future millennial kingdom, are found in the writings of Clement of Rome (AD 96), Justin Martyr (AD 100-165), Irenaeus (AD 115-202), Tertullian (AD 150-225) and others. Futurists hold that the church fathers taught a literal interpretation of Revelation until Origen (AD 185-254) introduced allegorical interpretation. This then became the popular form of interpretation when taught by Augustine (AD 354-430).{19} Literal interpretation of Revelation remained throughout the history of the church and rose again to prominence in the modern era.

The futurist view is widely popular among evangelical Christians today. One of the most popular versions on futurist teaching is dispensational theology, promoted by schools such as Dallas Theological Seminary and Moody Bible Institute. Theologians such as Charles Ryrie, John Walvoord, and Dwight Pentecost are noted scholars of this position. Tim LaHaye made this theology popular in the culture with his end times series of novels.

Unfortunately, there have been and continue to be popular

preachers who mistakenly apply the futurist approach to connect current events to the symbols in Revelation. Some have even been involved in setting dates of Christ's return. Although their writings have been popular, they do not represent a Biblical futurist view.

Critics of this view argue that the futurist view renders the book irrelevant to the original readers of the first century. Another criticism is that Revelation is apocalyptic literature and thus meant to be interpreted allegorically or symbolically rather than literally. Hank Hanegraaff states, "Thus, when a Biblical writer uses a symbol or an allegory, we do violence to his intentions if we interpret it in a strictly literal manner."{20}

One of the key elements in the debate, particularly between preterists and futurists, is the date of writing for Revelation. Preterists argue for a pre-AD 70 date while futurists hold to a date of AD 95. There are several reasons for the later date. First, Irenaeus, in his work *Against Heresies,* states that John wrote Revelation at the end of Emperor Domitian's reign, which ended in AD 96. Irenaeus was a disciple of Polycarp, who was a disciple of the Apostle John. He thus had a connection with a contemporary of the Apostle John.

Second, the conditions of the seven churches in Revelation appear to describe a second-generation church setting rather than that of a first-generation. For example, the Church of Ephesus (Rev. 2:1-7) is charged with abandoning their first love and warned of the Nicolaitan heresy. If John had written Revelation in AD 65, it would have overlapped with Paul's letter to the Ephesians and Timothy. However, Paul makes no mention of either the loss of first love or the threat of the Nicolaitans. Ephesus was Paul's headquarters for three years, and Apollos served there along with Aquila and Priscilla. The church of Smyrna did not exist during Paul's ministry (AD 60-64) as recorded by Polycarp, the first bishop of the city.

Laodicea (Rev. 3:14-22) is rebuked for being wealthy and lukewarm. However, in his letter to the Colossians, Paul commends the church three times (2:2, 4:13, 16). It would likely take more than three years for the church to decline to the point that chapter 3 would state there to be no commendable aspect about it. Also, an earthquake in AD 61 left the city in ruins for many years. Thus, it is unlikely that in a ruined condition John would describe them as rich.

Preterists who favor the AD 70 date pose the question, "Why doesn't John mention the fall of the Temple which occurred in AD 70?" Futurists respond that John wrote about future events, and the destruction of the temple was twenty-five years in the past. He also wrote to a Gentile audience in Asia Minor which was far removed from Jerusalem. Preterists also point to the fact that the Temple is mentioned in chapter eleven. Futurists respond that although John mentions a temple in Revelation 11:1-2, this does not mean it exists at the time of his writing. In Daniel 9:26-27 and Ezekiel 40-48, both prophets describe the temple, but it was not in existence when they described a future temple in their writings.

What did Jesus mean in Matthew 24:34 when He said, "[T]his generation will certainly not pass away until all these things have happened"? The common futurist response is that Jesus was stating that the future generation about which he was speaking would not pass away once "these things" had begun. In other words, the generation living amid the time of the events He predicted will not pass away until all is fulfilled.

Conclusion

The book of Revelation is a fascinating book, and the debate regarding its interpretation will continue. Despite our various views, there are some common threads upon which Christians agree.{21} All views believe that God is sovereign and in charge of all that occurs in history and its ultimate conclusion. Except for full preterism and some forms of

idealism, all believe in the physical second coming of Christ. All views believe in the resurrection from the dead. All believe there will be a future judgment. All believe in an eternal state in which believers will be with God, and unbelievers will be separated from Him. All agree upon the importance of the study of prophecy and its edification for the body of Christ.

Unfortunately, the debate among Christians has often been harsh and hostile. It is my hope that the debate would continue in a cordial, respectful manner which will challenge every believer to accurately study and interpret the Word. We all await the return of our Lord and together with the saints of all ages say, “Amen, come Lord Jesus!” (Rev. 22:20)

Notes

1. Hank Hanegraaff, *The Apocalypse Code* (Nashville: Thomas Nelson, 2007), 20.

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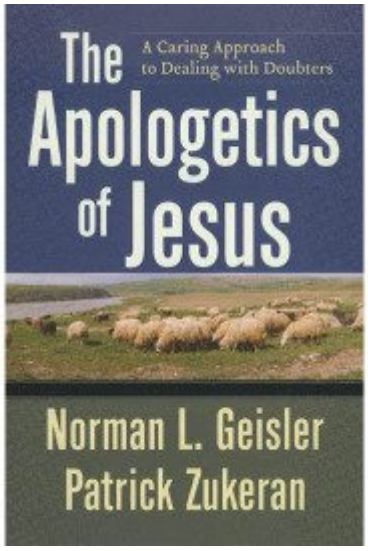
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Apologetics of Jesus: Interview with Author Patrick Zukeran

Written by Probe Ministries Administrator



Question: This is a very interesting topic, *The Apologetics of Jesus*. What inspired this book?

Zukeran: While I was in a doctoral class with Dr. Norman Geisler, he stated one day in class, "You may be surprised to discover, the greatest apologist is Jesus Himself. Someone needs to write a book on the apologetics of Jesus. In 2000 years of Christian history, no one has written on this subject." The idea of studying the apologetic methods of Jesus and knowing that no one had written on the subject really stirred my interest. It thus became my doctoral project.

Question: You said that after you finished, you realized this would be an extremely important book for the body of Christ. Why do you feel this is a critically significant work?

Zukeran: There is a lot of confusion regarding the role and the need for apologetics in ministry. Many Christians believe our faith in Christ involves a blind leap of faith. In other

words, our faith calls for acceptance of Christ without any reason or evidence. Therefore, in evangelism Christians should simply preach the gospel and the Holy Spirit will do the rest. When Christians are challenged by other worldviews or ideas of the culture, we often fail to offer well-reasoned and substantial answers. Often I hear Christians say, “You just need to believe” or “You simply need to have faith.” That is not a good answer to an unbelieving world or even to Christians who are questioning their faith because they have been confronted by a challenge to the credibility of Bible or the claims of Christ. Jesus commanded us to love God with all our heart, soul, mind, and strength. Answers like these simply do not exemplify what it means to love God with our minds. Apologetics is the defense of the Christian faith. Apologetics uses reason and presents compelling evidence to communicate the message of Christ, defend the message of Christ and challenge unbelief. Apologetics was an essential component in the ministry of Christ and if it was important in His ministry, it is crucial for Christians as we engage our world for Christ as He commanded and modeled.

Question: Many Christians do not realize Jesus was an apologist. Scores of books have been written on His teaching methods, leadership skills, prayer life, etc… Few realize apologetics was an important part of His ministry. Why is that?

Zukeran: Apologists defend the message of Christ but when it comes to Jesus, He *was* the message. Perhaps that is why this aspect of His ministry is overlooked. When you study the life of Christ, He made some astounding claims and He did not expect or want people to take a blind leap of faith. He presented reasons and compelling evidence to support His claims.

Question: People may be asking, since Jesus was God incarnate, why did He need to give a defense of His claims?

Zukeran: As our creator, Jesus understood that we are created in the image of God. God is a rational and morally perfect being and we reflect His nature. Jesus understood that we use reason and evidence to make our daily decisions. For example, when you see two fruit stands how do you decide which one to go to? If one looks clean, has bright looking fruit, and the owner is neatly dressed while the other one looks dirty, the fruit does not look as fresh and you spot a few flies buzzing in the area, which stand will you choose? Here's another example. What if you enter a hotel lobby and see two elevator doors open. One elevator has lights, the music is playing and people flow in and out of it. Next to it the elevator has no lights on, there is no music playing and you do not see people entering it. Which elevator will you choose? We examine the evidence and use our reasoning ability to make daily decisions. We do the same when it comes to deciding what we will believe and who we will entrust our life and eternal destiny to. Jesus understood that when it comes to persuading people to believe in His message, He would need to provide good reasons and compelling evidence and He did.

Question: What are some of the apologetic methods of Jesus?

Zukeran: Jesus used several apologetic methods. He used reason and presented logical arguments to defend His claims and expose error. He used the evidence from the Scriptures, prophecy, His miracles, the resurrection and more. When you study His apologetics, you really appreciate the brilliance of our Lord. He truly was the greatest thinker as well as a powerful communicator.

Question: There are some passages that appear to teach against the use of reason and evidence such as Matthew 12:38-39. When Jesus was asked to perform a sign by the He rebukes them saying, "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah" (12:39). Jesus refused to show them evidence. Isn't this a passage that speaks against the use of

apologetics?

Zukeran: One of the chapters in the book addresses several alleged anti-apologetic passages. There are no passages that speak against the use of reason and evidence. Jesus and the apostles did not ask people to make a commitment to Christ without good reasons. For example, to understand Jesus' response, you must understand the context. Christ had already performed numerous miracles (Matt. 4:23-25, 8:1-4, 5-13, 28-34, 9:1-7, 9:18-26, 11:20). In fact, this confrontation occurs closely after Jesus' healing of a man's withered hand (12:13), and the deliverance of a demon–possessed individual (12:22-23). Despite these miracles, the Pharisees demanded that Jesus perform another sign. Knowing they were not sincere in their demand, He refused to appease them. Misunderstanding passages like these confuse Christians and their understanding of apologetics.

Question: What was it like writing this work with Dr. Geisler?

Zukeran: I have read many of Dr. Geisler's works and he has had a great influence on my life. I consider him one of the premier defenders of the faith of our generation. It was a great privilege to work on this book with Him and Dr. Ron Rhodes. They would not let me get away with weak arguments and often pointed out areas and questions I needed to address. It is too bad some of those issues are left out of the book, but they really challenged me to write and think at a higher level. Perhaps you could compare it to football player receiving a chance to play under the great Tom Landry or a basketball player learning under John Wooden, or an investor working with Warren Buffett. I learned a lot but also realized I still have a lot more to learn. It was valuable to see the precision in their arguments, and their foresight in anticipating how opponents may respond. These were valuable examples for me to learn from.

Question: How do you hope this book will impact the body of

Christ?

Zukeran: One of the concerns of Christian apologists is that the body of Christ is neglecting the mind. Since the Great Awakening and the preaching of men like Charles Finney, there has been a shift in evangelical Christianity. We have moved to a more emotional faith based on a moving experience. But, an emotional faith can only take you so far. Sooner or later, you will need reasons upon which to base your faith when it is challenged whether through a tragedy or an intellectual challenge. The unbelieving world also needs to see that the Christian worldview offers the best answers to the issues we face in our culture. I hope when Christians read this book and see that Jesus modeled how to love God with our minds, they will be encouraged to engage their minds with their faith in Christ.

Question: Some may see this as an intellectual book. However, you state that there are a lot of practical lessons we can apply from the study of Jesus' apologetics. What are some examples of lessons we can learn and apply?

Zukeran: Since we use our reasoning capacity in daily life, apologetics is tremendously practical in our evangelism. If we are going to have ministries that will engage a lost world that is in rebellion to God, we will need compelling reasons but we will also need to know how to present our case to various audiences, often a hostile one. Jesus was the master at this. This does not mean He was always successful, but He did show us how to communicate a powerful message. Each chapter ends with practical applications we can apply when engaging our culture for Christ. Hopefully, we will all be more effective witnesses for Christ as a result of studying the model of Christ.

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Cross Cultural Apologetics in Uganda

For any speaker, cross-cultural teaching is challenging. So when Pat Zukeran and I were asked to participate in two pastors' training conferences in Uganda, Africa, my prayer life took on a new urgency. Although the official language of Uganda is English, most of its citizens use one of twenty-nine other languages. Uganda is mostly an agricultural society and is somewhat isolated from the Western media. A majority of the pastors had received only a limited education, and would be fortunate to own a Bible much less have books for a theological library. Pat and I realized we would have to adjust the way we normally present our lessons to incorporate word pictures and stories to help the Ugandan translators effectively communicate our messages with this specialized audience.

However, a more central question was whether or not these pastors felt a need for the kind of apologetics information that Probe usually provides. Did they care about arguments for the authority of Scripture or the deity of Christ? Was maintaining a Christian worldview something they would understand or even be interested in? Would defenses against religious pluralism, Mormonism, and Islam be wanted or deemed unnecessary? I fervently prayed for wisdom and discernment as we made our preparations. Thankfully when it came time to go, I experienced a peace as I stepped out in faith. The Lord was sending us and I was eager to see how He would accomplish His plan for the Ugandan pastors!

Our time in Uganda was split into two one-week conferences. The first conference was near the town of Jinja, not far from

the country’s eastern border with Kenya. This town is on the shores of Lake Victoria, near the headwaters of the Nile River. Our actual conference location was a 30 minute van ride to what we later discovered was the first church in Uganda, built in the 1880s by the Anglicans. Most of the attendees were lay pastors in area churches along with a few priests. We later discovered that the Anglican priests were responsible for as many as twenty churches and spent most of their time marrying, baptizing, and burying members. Much of the work of evangelizing and mentoring new believers fell upon the lay workers. As a result, this group of 125 workers was essential to energizing and equipping the Anglican movement in the region.

Pat opened the conference with a great session on the biblical mandate to be ready to give a reason for the hope that we have in Christ. Some of the pastors admitted that they had never really thought about having to defend what they believe. They would share with their neighbors that they believed about Jesus, but they didn’t even think about defending the faith if questions or objections arose. We later discovered that Jinja was the center of Mormon activities in Uganda. The pastors were shocked to hear what Mormons believe concerning the nature of God and specifically the person of Christ. They also responded positively to arguments against religious pluralism acknowledging that they were hearing them for the first time.

For the next leg of the trip, we headed out to Fort Portal to partner with ALARM Ministries on the western border of Uganda next to the Congo. We had received an e-mail from both the Ugandan government and our state department warning us about the ongoing conflict in the Congo. Fortunately, the fighting had not spilled over into Uganda. Other than refugees entering into the country we did not notice any problems.



It turns out that the group of pastors in Fort Portal was especially passionate about the apologetics material Pat and I covered during the six hours each day. They were experiencing a direct challenge from Islam and had little information with which to respond. Many of them felt the burden to defend their faith from the rising influx of money and mosques from Libya. Libya's ruler Muammar Kaddafi has taken an interest in Uganda. In Fort Portal he has built a large, gold-domed mosque and a mansion for the local fifteen-year-old tribal king. Local Muslims have been targeting pastors and their sons by offering money and even cars to those who would convert to Islam. Sadly, some have done so.

In response, Pat and I decided to change our scheduled topics to make the last day entirely focused on Islam. I did a session on the history of the religion and its basic beliefs while Pat covered apologetic strategies to use when talking with a Muslim. At the end, one pastor jumped to his feet and began shouting in the local dialect. We wondered what we might have said to upset him and looked to the translator. Translated he said,

> *"For years the Muslims have challenged us and we've never been able to answer their challenges. Today, our teachers have provided answers and addressed the issues they bring up. Now for the first time I feel we are equipped to answer them when they come for their crusades here in Fort Portal!"*

Another pastor agreed with him and stood up to say,

> *"For too long we have given bad answers or just beat around the bush. Now we can provide solid answers!"*

Then a third pastor exclaimed,

> *"After receiving my new Bible (given to them by the mission trip funds) and hearing the teaching today, I love God's Word more than ever!"*



With that, they began celebrating by raising their new Bibles above their heads, dancing and singing a song titled, "Heaven and earth will pass away but God's Word will endure forever." It was a very moving for us to see the joy in their hearts because of our teaching.

Our other material also connected as well. I spoke about temptations all Christians experience when life becomes difficult. We in the U.S. tend to trust in our wealth, technology, and entertainment when we should be turning to God for strength and endurance. In Africa, the tendency is to revert to the traditional African religions that include local witch doctors and ancestor worship. We had a number of good discussions about trusting only in God and the truth revealed in Scripture rather than in other belief systems and unbiblical practices.

Our time in Uganda reconfirmed the need for apologetics regardless of location and culture. Although the challenges may be different, Christians everywhere need to have confidence in the gospel message if they are going to take it into the world. It is our prayer that we left our brothers and sisters in Uganda with tools that will equip them to be more effective ambassadors for Christ.

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Does It Matter What We Believe?

Does *what* we believe matter, or just *that* we believe? A study recently released by the Pew Forum on Religion and Public Life, suggests that most religious people in America think *what* they believe isn't so important.{1}

According to the report, eighty-three percent of people identifying themselves with mainline Protestant churches believe that many religions can lead to eternal life. That might not come as a surprise to those who are familiar with the changes in mainline churches over the last century.

But what would you say if you knew that fifty-seven percent of people identifying themselves as evangelicals believe that many religions can lead to eternal life? Fifty-seven percent! That means the majority of evangelicals are what we call "religious pluralists." Are you surprised? To add to our embarrassment, Mormons and Jehovah's Witnesses have stronger convictions about their beliefs being the true ones than do evangelicals.

Some findings in the survey were real head-shakers. For example, thirteen percent of evangelicals surveyed believe God is an impersonal force. It might be a little reassuring to learn that evangelicals don't have a corner on the "confused beliefs" market. Six percent of atheists surveyed believe in a personal God, and twelve percent believe in heaven! What are we to make of this?

Whatever it might mean precisely, it at least means that specific beliefs are the property of the believer, not of the religion itself. Fidelity to the beliefs of particular religions (or irreligion, in the case of atheism) means much less today than in the past. I can associate myself with a given group, but I retain the right to decide for myself what I should believe.

It's understandable, in a sense, why people think this way, including evangelicals. This pluralistic mentality infuses our social consciousness. We aren't to exclude people of other races or the other gender from all the multitudinous areas of society. Businesses are forbidden to discriminate on the basis of "race, color, national origin, religion, or sex."{2} I'm not arguing against any of this. I'm simply pointing to our social mentality which requires (or aims at) the leveling out of differences. The refusal to extend special status is applied to religious beliefs as well. But this doesn't mean we simply tolerate people of different beliefs; now we're supposed to affirm their beliefs!

In addition to this pluralist mentality there is the serious problem for evangelicals of the reduction of doctrinal teaching in churches. David Wells lamented this loss in his 1993 book, *No Place for Truth, or, Whatever Happened to Evangelical Theology?* He was spurred on to write the book after having a student in his seminary class on theology ask him how he could justify spending so much money on a class that "was so irrelevant to his desire to minister to people in the Church."{3}

One problem some people have with a strong concern for doctrine is that it tends to divide Christians. In so far as we *do* segregate ourselves from other Christians over non-essential beliefs we are in error. Unity is very important. But nowhere in Scripture are we taught that unity is to be preserved regardless, at the expense of truth. After exhorting the Ephesians to be unified in the bond of peace, Paul lists what we are to be unified around: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all (4:3-6). We aren't to be united around the conviction that when it comes to religion, to each his or her own.

Another reason for a reluctance to insist on doctrinal integrity is the postmodern mentality about truth. This issue is being played out now in discussions about what is called the "emerging church." The desire to correct an overzealous modernism in its confident claims of truth is showing itself in *some* Christians who align themselves with this movement in a diminishing of the importance of doctrinal commitments. The attempt to avoid both absolutism and relativism has them walking a tightrope which too easily swings toward a pluralist mentality.

What does it mean to give up on the importance of specific doctrinal beliefs? First, and very obviously, we have abandoned biblical Christianity. In 1 Corinthians 15, Paul states specific beliefs that are essential: "that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures" (verses 3-5). Jesus made the bold and definitely non-politically correct claim that he was the *only* way to God (John 14:6). Paul says that salvation comes to those who confess with their mouth that Jesus is Lord and believe in their heart that God raised him from the dead (Romans 10:9). Throughout both Old and New Testaments, we are presented with claim after claim presented as being true.

Second, we must hold fast to the historic teachings of

biblical Christianity if we are to have anything to offer the world. One of the most significant results of liberal watering down of Christian distinctives is that, over time, attendance in mainline churches dwindled; they had nothing to offer that was different from what people could get outside the church.

Wells notes that "the great sin of Fundamentalism is to compromise; the great sin in evangelicalism is to be narrow." Whereas evangelicals once strongly opposed doctrinal decline in liberalism, now, Wells says, "evangelicals, no less than the Liberals before them whom they have always berated, have now abandoned doctrine in favor of 'life'."{4} We're doing well in the arena of social relief; we're doing very poorly in training our people in basic Christian beliefs *as beliefs that are true for all people for all time.*

Wells notes these consequences of the loss of doctrinal conviction. First is simply the loss of conviction. What do we stand for? You've heard it before: A person [or church] that stands for nothing will fall for anything. Second is the loss of what might be accomplished when spurred on by a theological vision. Is being nice and doing good the substance of our marching orders? Third is the loss of any really meaningful sense of what "evangelical" means. Fourth is the loss of unity with the spinning off of individual interests.

If Christianity doesn't have *the* truth about how one might obtain eternal life, it has nothing more to offer than religious experience (whatever that might be for a given individual). It has lost all its substance. Since it *claims* to be the only way to God, what has been aptly said many times bears repeating: either it is true *for* all, or it is not true *at* all.

Notes

1. U.S. Religious Landscape Survey: Religious Beliefs and Practices: Diverse and Politically Relevant, June 2008;

religions.pewforum.org
2. The U.S. Equal Employment Opportunity Commission, www.eeoc.gov/facts/qanda.html.
3. David Wells, *No Place for Truth, or, Whatever Happened to Evangelical Theology?* (Grand Rapids: Eerdmans, 1992), 4.
4. Ibid., 129, 131.

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