

Are We Alone in the Universe?

A Biblical View of Aliens

Dr. Ray Bohlin provides a Christian view on the probability and meaning of life on other planets. From a biblical perspective, what would it mean to find evidence of life beyond this earth?



This article is also available in [Spanish](#).

Life on Mars?

There was great excitement in the media when a group of scientists from NASA announced they had found evidence of life on Mars. Their evidence, an alleged Martian meteorite, was vaulted to center stage, and everyone from CNN to *Nightline* ran special programs with interviews and video footage of the scientists and their prized specimen. President Clinton was so excited by the announcement that he praised the U.S. space program and took the opportunity to establish a bipartisan space summit headed up by Vice President Al Gore to study the future of U.S. space research. Aren't we already doing that?

Anyway, clearly this announcement took the country by storm. Some of the scientists were embarrassingly gushing about how significant these findings were. The media frenzy was prompted by the early release of an article from the journal *Science*, the premier scientific journal in the U.S. The article was due out the following week, but *Science* decided to release it early because it had leaked out.

Here's what the excitement was about. A group of scientists had studied a meteorite that had been found in the ice of Antarctica. Previously, it had been determined that this meteorite had originated on Mars by studying the gaseous content of glass-like components of the meteor. The gas

composition matched very well the atmosphere of Mars. This conclusion seems reasonable.

So, they presumed they had a meteor from Mars. Next they looked for evidence of life on and in the crevices of the meteor. They found two types of molecules that can form as a result of life processes, carbonates and complex molecules called polycyclic aromatic hydrocarbons or PAHs. They also found shapes in the rock that resembled those of known microfossils on Earth. Microfossils are fossils of one-celled organisms which are rather tricky to interpret.

Well, what does this mean? Obviously, the NASA scientists felt the things just mentioned provided ample evidence to conclude that life once existed on Mars. However, the chemical signs could all be due to processes that have nothing to do with life, and the supposed microfossils are 100 times smaller than any such fossil found on Earth. Other groups that studied this same meteorite concluded that either the temperature of formation of the chemicals was far too high to allow life (over 700 degrees C) or that other chemical signals for life were absent. John Kerridge, a planetary scientist from the University of California at San Diego, said, "The conclusion is at best premature and more probably wrong." But listen to the concluding statement in the paper in *Science*:

Although there are alternative explanations for each of these phenomena taken individually, when they are considered collectively, particularly in view of their spatial association, we conclude that they are evidence for primitive life on Mars.[{1}](#)

In plain English, there are reasonable non-life explanations for each of the evidences presented, but we just think that they mean there is life on Mars. The evidence *is* very equivocal and was challenged by many other scientists, but the media did not report that as fully. But maybe they are right!

In fact, there is one simple explanation that is consistently ignored by media and scientists alike. If there really is, or has been, life on Mars, what could that possibly mean for evolution, and more importantly, does it somehow refute creation? We'll look at that next.

What Would Life on Mars Mean?

Because of the recent announcement of signs of life on Mars, many people were encouraged in their belief that we are not alone in the universe. These signs are far from certain and probably wrong, but if it's true, what would these results mean to evolutionists? Moreover, is there any reason for Christians to fear confirmation of life on Mars?

Let us assume, then, for the moment that the evidence from this Martian meteorite is legitimate evidence for life on Mars—life that at some point in the past actually existed on Mars. What would it mean?

For evolutionists the evidence is perceived as confirmation that life actually arises from non-life by purely chemical processes. In addition, evolutionists draw the conclusion that life must be able to evolve very easily since it did so on two adjacent planets in the same solar system. Therefore, even though origin of life research is actually at a standstill, such a discovery seemingly confirms the notion that *some* chemical evolution scenario *must work*. I will address this assumption later.

On the other hand, some have stated that if there is life on Mars, creationism has been dealt a death blow. They rationalize that since (1) we now know that life can evolve just about anywhere, and (2) the Bible never speaks of life anywhere but on Earth, the Bible is, therefore, unreliable. Besides, they reason, why would God create life on a planet with no humans? However, since the Bible is absolutely silent on the subject of extra-terrestrial life, we can make no

predictions about its possibility. God is certainly free to create life on planets other than Earth if He chooses.

Getting back to the evolutionists' glee at the possibility of life evolving on other planets, the real question is whether this is the proper conclusion if life is indeed found on Mars? The simple answer, inexplicably avoided by the media, is NO! The simplest answer to the possible discovery of life on Mars is that the so-called "Martian life" actually came from Earth!

Think about it this way. The meteorite that was found is supposed to have existed on Mars previously. How did it get to Earth? Well, it is hypothesized that a large meteorite crashed into Mars throwing up lots of debris into space, some of which finds its way to Earth and at least a few of which are found by Earthlings. If you are thinking with me, you now realize that the same scenario could have been played out on Earth.

Evolutionists suggest that the Earth was under heavy meteor bombardment until at least 3.8 billion years ago—about the time they say life appeared on Earth. Christian astronomer Hugh Ross states it this way:

Meteorites large enough to make a crater greater than 60 miles across will cause Earth rocks to escape Earth's gravity. Out of 1,000 such rocks ejected, 291 strike Venus, 20 go to Mercury, 17 hit Mars, 14 make it to Jupiter, and 1 goes all the way to Saturn. Traveling the distance with these rocks will be many varieties of Earth life.[{2}](#)

Ross also documents that many forms of microscopic life are quite capable of surviving such a journey. All this is quite well known in the scientific community, but I have not seen it mentioned once in any public discussion. I believe the reason is that the possibility of life having evolved on Mars is too juicy to pass up.

The Improbability of Life Elsewhere in the Universe

I would like to address the amazing optimism of so many that the universe is teeming with life. No doubt this is fueled by the tremendous success of such science fiction works as *Star Wars* and *Star Trek* which eloquently present the reasonableness of a universe pregnant with intelligent life forms.

Inherent within this optimism is the evolutionary assumption that if life evolved here, certainly we should not arrogantly suppose that life could not have evolved elsewhere in the universe. And if life in general exists in the universe, then, of course, there must be intelligent life out there as well.

This is the basic assumption of the SETI program, the Search for Extra-Terrestrial Intelligence. This is the program, now privately funded instead of federally funded, that searches space for radio waves emanating from another planet that would indicate the presence of intelligent life. But is such a hope realistic? Is there a justifiable reason for suspecting that planets suitable to life exist elsewhere in the universe?

Over the last two decades scientists have begun tabulating many characteristics of our universe, galaxy, solar system, and planet that appear to have been finely-tuned for life to exist. Christian astronomer and apologist, Dr. Hugh Ross documents all these characteristics in his book *Creator and the Cosmos*, [\[3\]](#) and is constantly updating them. In the book's third edition (2001), Ross documents 35 characteristics of the universe and 66 characteristics of our galaxy, solar system, and planet that are finely-tuned for life to exist.

Some examples include the size, temperature, and brightness of our sun, the size, chemical composition, and stable orbit of Earth. The fact that we have one moon and not none or two or three. The distance of the Earth from the sun, the tilt of the earth's axis, the speed of the earth's rotation, the time it

takes Earth to orbit the sun. If any of these factors were different by even a few percent, the ability of Earth to sustain life would be severely compromised. Recently it has been noted that even the presence of Jupiter and Saturn serve to stabilize the orbit of Earth. Without these two large planets present exactly where they are, the Earth would be knocked out of its present near circular orbit into an elliptical one, causing higher temperature differences between seasons and subjecting Earth to greater meteor interference. Neither condition is hospitable to the continuing presence of life.

Ross has further calculated the probabilities of all these factors coming together by natural processes alone to be 1×10^{-166} ; that's a decimal point followed by 165 zeroes and then a one. A very liberal estimate of how many planets there may be, though we have only documented less than 100, is 10^{22} or 10 billion trillion planets, one for every star in the universe. Combining these two probabilities tells us that there are 10^{-144} planets in the entire universe that could support life. Obviously this is far less than one; therefore, by natural processes alone, we shouldn't even be here—let alone some kind of alien life form.

So unless God created life elsewhere, we are alone, and for the materialistic evolutionist, this is a frightening thought.

Problems with Chemical Evolution on Earth

The statistics given above mean that we are really alone in the universe and that there is no hope of finding intelligent civilizations as in the television program *Star Trek*. While it means there is no one out there to threaten our survival, there is also no one out there to save us from our own mistakes.

This observation highlights why I believe the scientific

community and the media became so excited about the possibilities of life on Mars. Efforts to determine how life could have evolved from non-living matter have been so fraught with problems that it makes the possibility of life elsewhere extremely remote. But if it could be proved that life evolved elsewhere, then it would demonstrate that life springs up rather easily, and we just haven't found the right trick here on Earth to prove it. But this just leapfrogs the problem.

But is the evolution of life from non-living chemicals really that impossible? The difficulties fall into three categories, the Chemical Problem, the Thermodynamic Problem, and the Informational Problem. These issues are presented comprehensively in a book by Thaxton, Bradley, and Olsen titled *The Mystery of Life's Origin*[\[4\]](#) and in a chapter in the edited volume by J. P. Moreland, *The Creation Hypothesis*.[\[5\]](#)

Chemical Problems are illustrated by the difficulty in synthesizing even the simplest building block molecules necessary for life from inorganic precursors. Amino acids, sugars, and the bases for the important nucleotide molecules that make up DNA and RNA were all thought to be easily synthesized in an early Earth atmosphere of ammonia, methane, water vapor, and hydrogen. But further experiments showed this scenario to be unrealistic. Ammonia and methane would have been short-lived in this atmosphere; the multiple energy sources available would have destroyed the necessary molecules and water would have broken apart into hydrogen and oxygen. The oxygen was scrupulously avoided in all prebiotic scenarios because it would have poisoned all the necessary reactions.

Thermodynamic Problems arise from the difficulty in assembling all these complex molecules that would have been floating around in some prebiotic soup into a highly organized and complex cell. To accomplish the task of achieving specified complexity in life's molecules such as DNA and proteins, the availability of raw energy for millions of years is not enough. All systems where specified complexity is produced

from simple components requires an energy conversion mechanism to channel the energy in the right direction to accomplish the necessary work. Without photosynthesis, there is no such mechanism in the prebiotic Earth.

The Informational Problem shows that there is no way to account for the origin of the genetic code, which is a language, without intelligent input. Informational codes require intelligent preprogramming. No evolutionary mechanism can accomplish this. Life requires intelligence.

So you can see why evolutionists would get excited about the possibility of finding evolved life elsewhere. It's because life is seemingly impossible to evolve here. So, if it did happen elsewhere, maybe our experiments are just missing something.

Independence Day, The Movie

In the movie *Independence Day*, an alien battle force swoops down on Earth with the intention of destroying the human race, sucking the planet dry of all available resources and then moving on to some other unlucky civilization in the galaxy. But, those indomitable humans aided by good old American ingenuity outsmart those dull-witted aliens and Earth is saved. The story has been told many times, but perhaps never as well or never with such great special effects. The movie was a huge success.

But why are we continually fascinated by the possibility of alien cultures? The movie gave the clear impression that there must be great numbers of intelligent civilizations out there in the universe. This notion has become widely accepted in our culture.

Few recognize that the supposed existence of alien civilizations is based on evolutionary assumptions. The science fiction of *Star Trek* and the *Star Wars* begins with

evolution. As I've stated earlier, evolutionists simply rationalize that since life evolved here with no outside interference, the universe must be pregnant with life. Astronomer Carl Sagan put it this way after he had reviewed the so-called success of early Earth chemical evolution experiments:

Nothing in such experiments is unique to the earth. The initial gases, and the energy sources, are common throughout the Cosmos. Chemical reactions like those in our laboratory vessels may be responsible for the organic matter in interstellar space and the amino acids found in meteorites. Some similar chemistry must have occurred on a billion other worlds in the Milky Way Galaxy. The molecules of life fill the Cosmos.[{6}](#)

Sagan strongly suggests that the probabilities and chemistry of the universe dictate that life is ubiquitous in the galaxy. But as I stated earlier, the odds overwhelmingly dictate that our planet is the only one suitable for life in the universe. And the chemistry on Earth also indicates that life is extremely hard to come by. The probability of life simply based on chance occurrences is admitted by many evolutionists to be remote indeed. Many are now suggesting that life is inevitable because there are yet undiscovered laws of nature that automatically lead to complex life forms. In other words, the deck of cards is fixed. Listen to Nobel Laureate and biochemist, Christian de Duve:

We are being dealt thirteen spades not once but thousands of times in succession! This is utterly impossible, unless the deck is doctored. What this doctoring implies with respect to the assembly of the first cell is that most of the steps involved must have had a very high likelihood of taking place under the prevailing conditions. Make them even moderately improbable and the process must abort, however many times it is initiated, because of the very number of successive steps

involved. In other words, contrary to Monod's affirmation, the universe was—and presumably still is—pregnant with life.[\[7\]](#)

The only problem with de Duve's suggestion is that we know of no natural processes that will lead automatically to the complexity of life. Everything we know of life leads to the opposite conclusion. Life is not a product of chance or necessity. Life is a product of intelligence.

Without Divine interference we are alone in the universe and without Christ we are—and should be—terrified. The gospel is as relevant as ever.

Notes

1. *Science*, 16 August 1996, 273:924-30.
2. *Creator and the Cosmos*, NavPress, 2001, p. 210.
3. *Ibid.*, pp. 145-199.
4. Lewis and Stanley, 1984.
5. InterVarsity Press, 1994, pp. 173-210.
6. *Cosmos*, Random House, 1980, p. 40.
7. *Vital Dust*, Basic Books, 1995, p. 9.

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UFOs and Alien Beings – A Christian Worldview Response

Michael Gleghorn addresses issues related to reports of UFO and alien sightings. He considers the various possible causes before closing with a biblical, Christian perspective pointing out these reports are often presented like false gospels. At

the end of the day, even an alien cannot take away from the importance of faith in Christ.



This article is also available in [Spanish](#).

A Tale of Two Hypotheses

It seems that almost everyone is interested in reports of UFOs and alien encounters. But how should these reports be understood? Where do these “unidentified flying objects” come from and what are they? Are intelligent beings visiting us from another planet or some other dimension? Or are UFO reports merely a collection of hoaxes, hallucinations, and misidentified phenomena? Can all UFO reports be adequately explained, or are there some that seem to defy all natural explanations? These are just a few of the questions we want to consider in this article.

First, however, it’s essential to note that most UFOs (unidentified flying objects) become IF0s (identified flying objects). John Spencer, a British UFO researcher, estimates that as many as 95 percent of received UFO reports “are turned into IF0s and explained satisfactorily.”[\[1\]](#) For example, the report might be found to have been a clever prank or to have some natural explanation. Planets, comets, military aircraft, and rockets (among many others) have all been mistaken for UFOs. But even if 99 percent of UFO reports could be satisfactorily explained, there would still be thousands of cases that stubbornly resist all natural explanations. These are called *residual* UFO reports.

If residual UFOs are not hoaxes, hallucinations, or some natural or man-made phenomena, then what are they? Most UFO researchers hold either to the extraterrestrial hypothesis or the interdimensional hypothesis. The extraterrestrial hypothesis holds that technologically advanced, interplanetary space travelers are indeed visiting our planet from somewhere else in the cosmos. Stanton Friedman, a representative of this

view, states clearly, "The evidence is overwhelming that some UFOs are alien spacecraft."[\[2\]](#)

The interdimensional hypothesis agrees "that some UFOs are real phenomena that may exhibit physical . . . effects."[\[3\]](#) However, unlike the extraterrestrial hypothesis, this view does not believe that UFOs and alien beings come from somewhere else in our physical universe. So where *do* they come from? Some suggest that they come from some other universe of space and time. But others believe that they come from some other dimension entirely, perhaps a spiritual realm.[\[4\]](#)

How might we tell which, if either, of these two hypotheses is correct? Astronomer and Christian apologist Dr. Hugh Ross suggests that we employ the scientific approach known as the "process of elimination." He writes, "Mechanics use it to find out why the car won't start. Doctors use it to find out why the stomach hurts. Detectives use it to find out who stole the cash. This process can also be used to discover what could, or could not, possibly give rise to UFO phenomena."[\[5\]](#)

So what happens if we apply this process to the extraterrestrial hypothesis? Although quite popular here in America, there are some serious scientific objections to this viewpoint.

The Extraterrestrial Hypothesis

In the first place, it is highly improbable that there is another planet in our cosmos capable of supporting physical life. Dr. Ross has calculated the probability of such a planet existing by natural processes alone as less than 1 in 10^{174} . You actually have "a much higher probability of being killed in the next second by a failure in the second law of thermodynamics (about one chance in 10^{80})."[\[6\]](#) Thus, apart from the supernatural creation of another suitable place for life, our planet is almost certainly unique in its capacity to

support complex biological organisms. (See the Probe article [“Are We Alone in the Universe?”](#)) This alone makes the extraterrestrial hypothesis extremely improbable. But it gets even worse!

Suppose (against all statistical probability) that there *is* a planet with intelligent life elsewhere in the universe. What is the likelihood that such creatures are visiting our planet? And what sort of difficulties would they face in doing so?

Probably the greatest challenge to interstellar space travel is simply the immense size of the universe. One group of scientists, assuming that any alien spacecraft would likely maintain communication with either the home planet or with other members of their traveling party, “scanned all 202 of the roughly solar-type stars within 155 light-years of Earth. Not one intelligible signal was detected anywhere within the vicinity of these stars.”^{7} This implies that, at a minimum, E.T. would have to travel 155 light-years just to reach earth. Unfortunately, numerous galactic hazards would prevent traveling here in a straight line. Avoiding these deadly hazards would increase the minimum travel distance to approximately 230 light-years.^{8}

Dr. Ross estimates that “any reasonably-sized spacecraft transporting intelligent physical beings can travel at velocities no greater than about 1 percent” of light-speed.^{9} Although this is nearly 7 million miles per hour, it would still take about twenty-three thousand years to travel the 230 light-years to earth! Of course, a lot can go wrong in twenty-three thousand years. The aliens might run out of food or fuel. Their spacecraft might be damaged beyond repair by space debris. They might be destroyed by a contagious epidemic. The mind reels at the overwhelming improbability of successfully completing such a multi-generational mission.

In light of these facts, it doesn't appear that the extraterrestrial hypothesis can reasonably survive the process

of elimination. Does the interdimensional hypothesis fare any better? A growing number of serious UFO researchers believe it can. Let's take a look.

The Interdimensional Hypothesis

The interdimensional hypothesis holds that residual UFOs "enter the physical dimensions of the universe from 'outside' the four familiar dimensions of length, height, width, and time."[{10}](#) Where do they come from? Some believe that they come from another physical universe of space and time. But this does not seem possible. General relativity forbids "the space-time dimensions of any other hypothetically existing universe" from overlapping with our own.[{11}](#) For this reason, many researchers believe that residual UFOs must come from some other dimension entirely, perhaps even a spiritual realm.

What evidence can be offered for such a bold hypothesis? Many point to the strange behavior of residual UFOs themselves. Hugh Ross contends that residual UFOs "must be nonphysical because they disobey firmly established physical laws."[{12}](#) Among the many examples that he offers in support of this statement, consider the following:[{13}](#)

1. Residual UFOs generate no sonic booms when they break the sound barrier, nor do they show any evidence of meeting with air resistance.
2. They make impossibly sharp turns and sudden stops.
3. They send no detectable electromagnetic signals.

For example, "relative to the number of potential observers, ten times as many sightings occur at 3:00 A.M. (a time when few people are out) as at either 6:00 A.M. or 8:00 P.M. (times when many people are outside in the dark)."[{14}](#) If residual UFOs were simply random events, then we would expect more sightings when there are more potential observers. The fact that these events are nonrandom may suggest some sort of intelligence behind them. This is further supported by the

fact that some people are more likely to see a residual UFO than others. Numerous researchers have observed a correlation between an individual's involvement with the occult and their likelihood of having a residual UFO encounter. This may also suggest some kind of intelligence behind these phenomena.

Finally, residual UFOs not only appear to be nonphysical and intelligent, they sometimes seem malevolent as well. Many of those claiming to have had a residual UFO encounter have suffered emotional, psychological, and/or physical injury. A few people have even died after such encounters. In light of these strange characteristics, many researchers have reached similar conclusions about the possible source of these phenomena.

The Occult Connection

Many serious UFO investigators have noticed a striking similarity between some of the aliens described in UFO reports and the demonic spirits described in the Bible. Although it may not be possible to know whether some aliens are actually demons (and I certainly do not claim to know this myself), the well-documented connection between UFO phenomena and the occult cannot be denied.

In 1969 Lynn Catoe served as the senior bibliographer of a publication on UFOs researched by the Library of Congress for the U.S. Air Force Office of Scientific Research. After a two-year investigation, in which she surveyed thousands of documents, she drew explicit attention to the link between UFOs and the occult. She wrote, "A large part of the available UFO literature . . . deals with subjects like mental telepathy, automatic writing and invisible entities . . . poltergeist manifestations and 'possession.' Many . . . UFO reports . . . recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena." [\[15\]](#) Veteran UFO researcher John Keel agrees. After surveying the literature on demonology he wrote, "The manifestations and

occurrences described in this imposing literature are similar if not entirely identical to the UFO phenomenon itself.”{16} The bizarre claim of alien abduction may lend some credibility to these remarks.

Many (though not all) of those who report an abduction experience describe the aliens as deceptive and hostile. Whitley Strieber, whose occult involvement preceded the writing of both *Communion* and *Transformation*, at times explicitly referred to his alien visitors as “demons.” For example, in *Transformation* he described his emotional reaction to the aliens with these words: “I felt an absolutely indescribable sense of menace. It was hell on earth to be there, and yet I couldn’t move, couldn’t cry out, couldn’t get away . . . Whatever was there seemed so monstrously ugly, so filthy and dark and sinister. Of course they were demons. They had to be. And they were here and I couldn’t get away.”{17}

Nevertheless, in spite of the fact that abduction is often physically and emotionally painful, Mr. Strieber tends to believe that its purpose is ultimately benevolent. When integrated correctly, the abduction experience can provide a catalyst for spiritual growth and development. Still, he candidly admits that he is really not sure precisely *who* or *what* these beings actually are, and he continues to warn that many of them are indeed hostile and malevolent.{18} In light of this, one can’t help wondering about the experiences related in Mr. Strieber’s books. If his encounters with aliens were not merely hallucinatory, or due to some mental disorder, isn’t it at least possible that his sinister visitors really were demons? As noted above, many UFO investigators would indeed consider this (or something very much like it) a genuine possibility.

Another Gospel?

In his letter to the Galatians the Apostle Paul delivered a stirring indictment against every gospel but that of Christ.

“But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed” (1:8-9). Evidently, the purity of the gospel was deeply important to Paul.

In today’s pluralistic society a variety of gospels are being preached. And among the great throng of voices clamoring for our attention are many UFO cults. Since the 1950s a number of these cults have arisen, often around a charismatic leader who claims to be in regular contact with otherworldly beings. Interestingly, unlike the abduction phenomenon, most contactees do not claim to have ever seen the aliens with whom they communicate. Rather, they claim that the aliens communicate with them psychically or telepathically. The contactee is simply a channel, or medium, through whom the aliens communicate their messages to humankind. This method of contact is rather intriguing for those who favor the interdimensional hypothesis. As John Saliba observes, “Many contactees . . . write about UFOs and space beings as if these were psychic phenomena, belonging to a different time/space dimension that lies beyond the scope . . . of modern science.”[\[19\]](#)

So what sort of messages do the aliens allegedly communicate to contactees? Often they want to help guide us to the next stage of our spiritual evolution or give us advice that will help us avoid some global catastrophe. Strangely, however, many of them also want to deny or distort traditional doctrines of biblical Christianity. Oftentimes these denials and distortions concern the doctrine of Christ. For example, the Aetherius Society “views Jesus Christ as an advanced alien being . . . who communicates through a channel and travels to Earth in a flying saucer to protect Earth from evil forces.”[\[20\]](#) As a general rule, “UFO religions . . . reject orthodox Christology (Jesus’ identity as both God and man) and

thus reject Jesus Christ as the . . . Creator and . . . Savior of humankind.”[\[21\]](#)

A deficient Christology, combined with an acceptance of biblically forbidden occult practices like mediumistic channeling (see Lev. 19:31; Deut. 18:10-12; etc.), make many UFO cults spiritually dangerous. By preaching a false gospel, they have (perhaps unwittingly) placed themselves under a divine curse. By embracing occult practices, they have opened the door to potential demonic attack and deception. Nevertheless, there is hope for those involved with these cults. There is even hope for those tormented by hostile beings claiming to be aliens. The Bible tells us that through His work on the cross, Jesus disarmed the demonic rulers and authorities (Col. 2:15). What’s more, for those who flee to Him for refuge, He makes available the “full armor of God,” that they might “stand firm against the schemes of the devil” (Eph. 6:11). Regardless of *who* or *what* these alien beings might be, no one need live in fear of them. If Jesus has triumphed over the realm of evil demonic spirits, then certainly no alien can stand against Him. Let those who live in fear turn to Jesus, for He offers rest to all who are weary and heavy-laden (Matt. 11:28).

Notes

1. John Spencer, ed., *The UFO Encyclopedia* (New York: Avon Books, 1991), s.v. “identified flying objects (IFOs),” cited in Hugh Ross, Kenneth Samples, and Mark Clark, *Lights in the Sky & Little Green Men* (Colorado Springs, Colorado: NavPress, 2002), 25.
2. Jerome Clark, *The UFO Encyclopedia*, 2d ed., vol. 1 (Detroit: Omnigraphics, 1998), s.v. “Friedman, Stanton Terry,” cited in Ross, et al., *Lights in the Sky*, 31.
3. Ross, et al., 32.
4. Ibid., 109.
5. Ibid., 34.
6. Ibid., 39.

7. Ibid., 57.
8. Ibid.
9. Ibid., 59.
10. Ibid., 109.
11. Ibid.
12. Ibid., 69.
13. Ibid., 69-70.
14. Ibid., 116.
15. Lynn Catoe, *UFOs and Related Subjects: An Annotated Bibliography* (Washington D.C.: U.S. Government Printing Office, 1969), p. iv (prepared under Air Force Office of Scientific Research Project Order 67-0002 and 68-0003), cited in John Ankerberg and John Weldon, *The Facts on UFO's and Other Supernatural Phenomena* (Eugene, Oregon: Harvest House Publishers, 1992), 17.
16. John A. Keel, *UFOs: Operation Trojan Horse* (New York: Putnam's, 1970), p. 215; cited in Ankerberg and Weldon, *The Facts on UFO's*, 18.
17. Whitley Strieber, *Transformation: The Breakthrough* (New York: Morrow, 1988), p. 181; cited in Ankerberg and Weldon, *The Facts on UFO's*, 23.
18. For example, his recent online journal entry, "How We Can Protect Ourselves," (Aug. 28, 2003) at www.unknowncountry.com/journal/.
19. John A. Saliba, "Religious Dimensions of UFO Phenomena," in *The Gods Have Landed*, ed. James R. Lewis (New York: State University of New York Press, 1995), p. 25; cited in Ross, et al., *Lights in the Sky*, 145.
20. Ross, et al., *Lights in the Sky*, 150.
21. Ibid., 164.

The Causes of War

Meic Pearse's book The Gods of War gives great insight into the charge that religion is the cause of most war. History shows this is not true: the cause of most war is the sinful human heart, even when religion is invoked as a reason.

The Accusation

Sam Harris, the popular author and atheist, says that “for everyone with eyes to see, there can be no doubt that religious faith remains a perpetual source of human conflict.”[\[1\]](#) Writing for the Freedom from Religion Foundation, fellow atheist Richard Dawkins adds, “Only the willfully blind could fail to implicate the divisive force of religion in most, if not all, of the violent enmities in the world today.”[\[2\]](#) Speaking more bluntly, one British government official has said, “theocrats, religious leaders or fanatics citing holy texts . . . constitutes the greatest threat to world peace today.”[\[3\]](#)

War is the ultimate act of intolerance, and since intolerance is seen as the only unforgivable sin in our postmodern times, it's not surprising that those hostile to religion would charge people holding religious convictions with the guilt for causing war.



This view is held by many others, not just despisers of religion. A 2006 opinion poll taken in Great Britain found that 82% of adults “see religion as a cause of division and tension between people. Only 16% disagree.”[\[4\]](#)

To be honest, religion has been, and remains, a source of conflict in the world; but to what degree? Is it the only source of war, as its critics argue? Is it even the primary source? And if we agree that religion is a source of war, how

do we define what qualifies as a religion? This leads to another question. Are all religions equally responsible for war or are some more prone to instigate conflict than others? Once these issues are decided, we are still left with one of the most difficult questions: How does a religious person, especially a Christian, respond to the question of war?

When confronted with the accusation that religion, and more importantly, Christianity, has been the central cause of war down through history, most Christians respond by ceding the point. We will argue that the issue is far too complex to merely blame war on religious strife. A more nuanced response is needed. Religion is sometimes the direct cause of war, but other times it plays a more ambiguous role. It can also be argued, as Karl Marx did, that religion can actually restrain the warring instinct.

In his provocative new book, *The Gods of War*, Meic Pearse argues that modern atheists greatly overstate their case regarding religion as a cause for war, and that all religions are not equal when it comes to the tendency to resort to violence. He believes that the greatest source for conflict in the world today is the universalizing tendencies of modern secular nations that are pressing their materialism and moral relativism on more traditional cultures.

The Connection Between Religion and War

When someone suggests a simple answer to something as complex as war, it probably is *too* simple. History is usually more complicated than we would like it to be.

How then should Christians respond when someone claims religion is the cause of all wars? First, we must admit that religion can be and sometimes is the cause of war. Although it can be difficult to separate political, cultural, and religious motivations, there have been instances when men went

off to war specifically because they believed that God wanted them to. That being said, in the last one hundred years the modern era with its secular ideologies has generated death and destruction on a scale never seen before in history. Not during the Crusades, the Inquisition, nor even during the Thirty Years War in Europe.

The total warfare of the twentieth century combined powerful advances in war-making technologies with highly structured societies to devastating effect. WWI cost close to eight and a half million lives. The more geographically limited Russian Civil War that followed the Bolshevik Revolution in 1917 resulted in nine million deaths. WWII cost sixty million deaths, as well as the destruction of whole cities by fire bombing and nuclear devices.

Both Nazi fascism and communism rejected the Christian belief that humanity holds a unique role in creation and replaced it with the necessity of conflict and strife. By the end of the nineteenth century, Darwin's ideas regarding natural selection and survival of the fittest had begun to affect philosophy, the social sciences, and even theology. Darwin had left us with a brutal universe devoid of meaning. The communist and fascist worldviews were both firmly grounded in Darwin's universe.

Hitler's obsession with violence is well known, but the communists were just as vocal about their attachment to it. Russian revolution leader Leon Trotsky wrote, "We must put an end once and for all to the papist-Quaker babble about the sanctity of human life." Lenin argued that the socialist state was to be "a system of organized violence against the bourgeoisie" or middle class. While critics of the Russian Tsar and his ties with the Orthodox Russian Church could point to examples of oppression and cruelty, one historian has noted that when the communists had come to power "more prisoners were shot at just one soviet camp in a single year than had been executed by the tsars during the entire nineteenth

century.”{5}

So, religion is not the primary cause of warfare and cruelty, at least not during the last one hundred years. But what about wars fought in the more distant past; surely most of them were religiously motivated. Not really.

Meic Pearce argues that “most wars, even before the rise of twentieth century’s secularist creeds, owed little or nothing to religious causation.”{6} Considering the great empires of antiquity, Pearce writes that “neither the Persians nor the Greeks nor the Romans fought either to protect or to advance the worship of their gods.”{7} Far more ordinary motives were involved like the desire for booty, the extension of the empire, glory in battle, and the desire to create buffer zones with their enemies. Each of these empires had their gods which would be called upon for aid in battle, but the primary cause of these military endeavors was not the advancement of religious beliefs.

Invasions by the Goths, Huns, Franks, and others against the Roman Empire, attacks by the Vikings in the North and the Mongols in Asia were motivated by material gain as well and not religious belief. The fourteenth century conquests of Timur Leng (or Tamerlane) in the Middle East and India resulted in the deaths of millions. He was a Muslim, but he conquered Muslim and pagan alike. At one point he had seventy thousand Muslims beheaded in Baghdad so that towers could be built with their skulls.{8}

More recently, the Hundred Years War between the French and English, the American Revolution, and the Napoleonic Wars were secular conflicts. Religious beliefs might have been used to wrap the conflicts with a Christian veneer, but promoting the cause of Christ was not at the heart of the conflicts.

Pearce argues that down through the millennia, humanity has gone to war for two main reasons: greed expressed by the

competition for limited resources, and the need for security from other predatory cultures. The use of religion as a legitimating device for conflict has become a recent trend as it became less likely that a single individual could take a country to war without the broad support of the population.

It can be argued that religion was, without ambiguity, at the center of armed conflict during two periods in history. The first was during the birth and expansion of Islam which resulted in an ongoing struggle with Christianity, including the Crusades during the Middle Ages. The second was the result of the Reformation in Europe and was fought between Protestant and Catholic states. Even here, political motivations were part of the blend of causes that resulted in armed conflict.

Islam and Christianity

Do all religions have the same propensity to cause war? The two world religions with the largest followings are Christianity and Islam. While it is true that people have used both belief systems to justify armed conflict, are they equally likely to cause war? Do their founder's teachings, their holy books, and examples from the earliest believers encourage their followers to do violence against others?

Although Christianity has been used to justify forced conversions and violence against unbelievers, the connection between what Christianity actually teaches and these acts of violence has been ambiguous at best and often contradictory. Nowhere in the New Testament are Christians told to use violence to further the Kingdom of God. Our model is Christ who is the perfect picture of humility and servant leadership, the one who came to lay down his life for others. Meic Pearce writes, "For the first three centuries of its history, Christianity was spread exclusively by persuasion and was persecuted for its pains, initially by the Jews but later, from 63, by the Romans." [\[9\]](#) It wasn't until Christianity

became the de facto state religion of the Roman Empire around AD 400 that others were persecuted in the name of Christ.

The history of Islam is quite different. Warfare and conflict are found at its very beginning and is embodied in Muhammad's actions and words. Islam was initially spread through military conquest and maintained by threat of violence. As one pair of scholars puts it, there can be no doubt that "Islam was cradled in violence, and that Muhammad himself, through the twenty-six or twenty-seven raids in which he personally participated, came to serve for some Muslims as a role model for violence."[\[10\]](#)

Much evidence can be corralled to make this point. Muhammad himself spoke of the necessity of warfare on behalf of Allah. He said to his followers, "I was ordered to fight all men until they say, 'There is no God but Allah.'" [\[11\]](#) Prior to conquering Mecca, he supported his small band of believers by raiding caravans and sharing the booty. Soon after Muhammad's death, a war broke out over the future of the religion. Three civil wars were fought between Muslims during the first fifty years of the religion's history, and three of the four leaders of Islam after Muhammad were assassinated by other Muslims. The Quran and Hadith, the two most important writings in Islam, make explicit the expectation that all Muslim men will fight to defend the faith. Perhaps the most telling aspect of Islamic belief is that there is no separation between religious and political authority in the Islamic world. A threat to one is considered a threat to the other and almost guarantees religiously motivated warfare.

Pacifism or Just Wars?

Although most Christians advocate either pacifism or a "just war" view when it comes to warfare and violence, Pearse argues that there are difficulties with both. Pacifism works at a personal level, but "there cannot be a pacifist state, merely

a state that depends on others possessed of more force or of the willingness to use it.”{12} Some pacifists argue that humans are basically good and that violence stems from misunderstandings or social injustice. This is hardly a traditional Christian teaching. Pearse argues that “a repudiation of force in all circumstances . . . is an abandonment of victims—real people—to their fate.”{13}

Just war theory as advocated by Augustine in the early fifth century teaches that war is moral if it is fought for a just cause and carried out in a just fashion. A just cause bars wars of aggression or revenge, and is fought only as a last resort. It also must have a reasonable chance of success and be fought under the direction of a ruler in an attitude of love for the enemy. It seeks to reestablish peace, not total destruction of the vanquished, and to insure that noncombatants are not targeted.

However, even WWII, what many believe to be our most justified use of force, failed to measure up to this standard. Massive air raids against civilian populations by the Allies were just one of many violations that disallow its qualification as a just war. As Pearse argues, “war has an appalling dynamic of its own: it drags down the participants . . . into ever more savage actions.”{14}

How then are Christians to think about war and violence? Let’s consider two examples. In the face of much violent opposition in his battle for social justice, Martin Luther King said, “be ye assured that we will wear you down by our capacity to suffer. . . . We shall so appeal to your heart and conscience that we shall win *you* in the process.”{15} Reform was achieved, although at the cost of his life, and many hearts and minds have been changed.

However, another martyr, German minister Dietrich Bonhoeffer, rejected pacifism and chose to participate in an attempt on the life of Adolf Hitler, mainly because he despaired that an

appeal to the hearts and minds of the Nazis would be effective.

Neither King nor Bonhoeffer were killed specifically for their faith. They were killed for defending the weak from slaughter, as Pearse puts it. Perhaps Pearse is correct when he argues, "If Christians can . . . legitimately fight . . . , then that fighting clearly cannot be for the faith. It can only be for secular causes . . . faith in Christ is something for which we can only die—not kill. . . . To fight under the delusion that one is thereby promoting Christianity is to lose sight of what Christianity is."[\[16\]](#)

Notes

1. Meic Pearse, *The Gods of War* (Downers Grove, IL: InterVarsity Press, 2007), 16.
2. *Ibid.*, 15.
3. *Ibid.*
4. *Ibid.*, 14.
5. *Ibid.*, 31.
6. *Ibid.*, 53.
7. *Ibid.*, 54.
8. *Ibid.*, 55.
9. *Ibid.*, 134.
10. *Ibid.*, 58.
11. *Ibid.*, 59.
12. *Ibid.*, 173.
13. *Ibid.*, 175.
14. *Ibid.*, 173.
15. *Ibid.*, 180.
16. *Ibid.*

“Why Would It Not Be Better to be Measured by One’s Works Instead of Free Grace?”

Why would it not be better to be measured by one’s works instead of free grace?

Thanks for asking. Interesting question.

I think a clear understanding of our works and of grace would bring clarity to the difference.

What do we bring to the table in terms of our works? Consider what Paul wrote in Romans 7:18—“I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.”

Consider Isaiah 64:6—“all our righteous acts are like filthy rags.”

And it’s not just that our works fall short of a high standard . . . it’s that sin has so thoroughly corrupted our nature that even our most sincere, well-intentioned acts are tainted at the root. The problem isn’t just what we do but what we are. A glass that contains poison doesn’t become safe because you pour something good into it, because the contents are compromised from the start. This is why even the most moral, sincere, generous, religiously devoted person cannot earn a right standing before God on the basis of their character or effort. We generally underestimate the impact of sin. It’s not just a blemish on what might be an acceptable record; it’s a disqualifying condition. Whatever good we attempt to do still flows through a fallen nature, mixed with impure motives, self-interest, and pride we often can’t even detect in ourselves. God, who sees not just actions but the heart behind them, cannot receive that as righteousness.

Consider what Jesus Himself said in John 15:5—"Apart from Me, you can do nothing."

The very best we have to offer in our own strength and from our own efforts to a holy and perfect God counts as nothing. He is not impressed.

Compare our works to God's grace: perfect, holy, favor and blessing and empowering we don't deserve. He pours His supernatural life and divine energy into us! He gives us the privilege of loving Him and serving Him and others with His own power. I like to think of the difference between the power of a tiny hearing aid battery . . . and the power of the sun. That's the beginning of the distinction between our own puny human efforts and God's unimaginable power.

Sometimes children are provided with a pile of Cheerios or Froot Loops cereal and a string so they can make a Mother's Day necklace for their mamas. Compare that to a string of priceless pearls and diamonds given by the world's wealthiest man. I think the difference between our works and God's grace is infinitely bigger than that.

I hope this helps.

Sue Bohlin

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C. S. Lewis and the Oxford

Socratic Club

Dr. Michael Gleghorn explains how C.S. Lewis's pivotal role in this debate club shaped his huge contribution to Christian thought.

The Origins of the Oxford Socratic Club

In our day C. S. Lewis is probably best known as the author of *The Chronicles of Narnia*, as well as several important popular-level works of Christian apologetics. Yet he was also a formidable speaker and debater. He loved the dynamic “back-and-forth” of intellectual engagement with others over interesting and substantive issues. One of the most important outlets for this aspect of Lewis’s personality was the Oxford Socratic Club. For about thirteen years, from 1942 to 1954, Lewis served as the first president of this club. The significance of Lewis’s contribution to its success can scarcely be overestimated. According to Christopher Mitchell, “no other activity that Lewis engaged in has proven more beneficial and far-reaching in its influence on Christianity than his participation in the Socratic Club.”[\[1\]](#)



So what was the Oxford Socratic Club, why was it started, and what role did Lewis play in it? According to Walter Hooper, it was in late 1941 that a female undergraduate student at Somerville College in Oxford complained to Miss Stella Aldwinkle about the lack of any clubs for the serious discussion of “questions agnostics raised about God.”[\[2\]](#) Now Miss Aldwinkle was a force to be reckoned with. Having recently joined the Oxford pastoral staff, she immediately posted a notice on the Somerville college notice-boards inviting “all atheists, agnostics, and those disillusioned about religion” to meet and discuss the issue.[\[3\]](#)

The meeting was well-attended, and many good questions were asked. It was soon decided “that what was needed was an open forum for the discussion of the intellectual difficulties connected with religion in general and with Christianity in particular.”[{4}](#) The formation of an official university club, however, would require a president. After much consideration, Miss Aldwinkle wrote to C. S. Lewis about the issue. Lewis had already published several well-received books by this time and, according to Hooper, “was on the eve of becoming the most popular lay theologian in England.”[{5}](#) Upon receiving her letter, Lewis immediately responded by return mail saying, “This club is long overdue! Come to coffee in my rooms on Tuesday, and we can talk it over.”[{6}](#)

After meeting with Miss Aldwinkle, Lewis accepted the position as president and the Oxford Socratic Club was officially founded “shortly before Christmas of 1941.”[{7}](#) In January 1942, the club held its first official meeting.

Lewis’s Vision for the Oxford Socratic Club

Imagine for a moment a weekly meeting where “atheists, agnostics, and those disillusioned about religion”[{8}](#) could come together with intelligent Christians to discuss and debate their concerns about the claims of Christianity. This, it turns out, is largely what the Oxford Socratic Club became, under the able leadership of C. S. Lewis and Stella Aldwinkle. From its beginning in 1942, Lewis was excited about the club, and in his Preface to the first edition of the *Socratic Digest* he set forth his vision for the club’s purpose and goals.

According to Lewis, “Socrates had exhorted men to ‘follow the argument wherever it led them’: the club came into existence to apply his principle to one particular subject-matter—the *pros* and *cons* of the Christian religion.”[{9}](#) Lewis noted the uniqueness of the club, observing that, so far as he knew, no

other society “had ever before been formed for such a purpose.” He stressed the value of the club as a place where people could hear the very best arguments and evidence available, discussed in a civil manner by sincere advocates for the various positions.

Making use of gladiatorial imagery, Lewis went on to describe the club as an “arena” in which the contestants met to engage in intellectual battle. Indeed, he said, “It was the Christians who constructed the arena and issued the challenge.”^{10} He admitted that those who founded the club were not “neutral” about the great issues which they regularly met to consider. But he claimed that argument itself is impartial: “It has a life of its own,” he noted. “No man can tell where it will go.” And all who entered that arena met to face one another in honest (and sometimes passionate) argument.

The club’s committee did their best to find intelligent atheists, agnostics, and others to come and address the club. According to Hooper, “it was the practice of the club to have two speakers at each meeting.” The first speaker would read a paper and the second would offer a reply. At that point, the meeting would be “thrown open to general discussion.” An effort was also made to keep everything fair, so if the first speaker was a Christian, an atheist or agnostic would be asked to respond (and *vice-versa*).^{11} As one might expect, this format regularly resulted in some “bang-up” discussions about some of the most important issues of the day that had bearing upon the Christian faith.

Lewis as Speaker at the Oxford Socratic Club

By all accounts C. S. Lewis was a very gifted speaker. He had a deep sonorous voice and an impressive ability to make even the most difficult topics readily accessible. He is said to

have always had just the right word at his disposal, and his ability to illustrate his points with nearly perfectly chosen analogies and examples from everyday life and experience was remarkable.{12}

The Oxford Socratic Club was originally founded near the end of 1941 and began meeting early in 1942. Although Lewis had accepted the position as president of the club, and although he held this position for about thirteen years, Hooper notes that Lewis was the primary speaker “on only eleven occasions” during that time.{13}

But Lewis made much of those occasions, using his considerable speaking gifts as a Christian scholar to address a wide variety of issues during his tenure as president of the Socratic Club. For example, he spoke on “Christianity and Aesthetics,” which probably dealt, in some form or fashion, with a Christian perspective on the nature of beauty, art and literature. He also spoke about issues surrounding ethics and Christian doctrine, science and miracles, the nature of argument, theology and poetry, the doctrine of the resurrection, the nature of reason, the importance of religious doctrine, the existentialism of Jean-Paul Sartre, and the nature of faith and evidence.{14}

To offer just one example, on February 8, 1943, Lewis read a paper with the title, “If We Have Christ’s Ethics, Does the Rest of the Christian Faith Matter?”{15} Lewis began by observing the great commonality in the moral values and duties endorsed by virtually all civilizations and cultures throughout history. The upshot of this is that “Christian moral principles” are substantially the same as all other “moral principles.” He then noted that in spite of such agreement about these principles, humanity is plagued by a universal inability to consistently put them into practice. He concluded by arguing that it is “the rest of the Christian faith” that tells us how we might practice, rather than simply discuss and debate, the moral duties we all recognize as

objectively binding.

Clearly Lewis was a gifted speaker. But even when he was not the primary speaker for the evening, he was still an important participant at the Oxford Socratic Club.

Lewis as Participant at the Oxford Socratic Club

If you like a good debate, you would have loved the Oxford Socratic Club. C. S. Lewis served as its first president from 1942 to 1954. Wanting to make room for others, he was the primary speaker only eleven times during those years.[{16}](#) But even when he was not the primary speaker, Lewis often played an important role at the meetings. Indeed, as president, he was often asked to offer the first response to whoever had addressed the assembly that evening.

Lewis relished the opportunity to engage with others over the intellectual challenges to Christianity. According to Christopher Mitchell, visiting speakers “typically viewed Lewis as a fearless and formidable opponent, yet equally ‘generous’ in argument. He was admired for the intellectual rigor he brought to each topic . . . and was known both for his ‘courage’ and ‘open-mindedness.’”[{17}](#)

By far the most famous encounter between Lewis and a visiting speaker occurred in 1948, when Lewis squared off against the young Catholic philosopher Elizabeth Anscombe. Anscombe read a paper criticizing Lewis’s argument against Naturalism, which had been published the previous year in his book, *Miracles*. Lewis had argued that Naturalism could not possibly be true because it claimed that human reason had arisen through a purposeless and unguided series of “irrational” physical causes. But if this were so, claimed Lewis, if reason was really a product of “irrational causes,” then we could have no good reason for believing its conclusions to be true—and

hence, no good reason for believing its conclusions about Naturalism to be true.{18}

In response, Anscombe claimed that an important distinction must be observed between the “grounds” or “reasons” for a person’s belief, and the physical “causes” leading up to that belief. She said that “if a man has reasons, and they are good reasons, and they are genuinely his reasons, for thinking something—then his thought is rational, whatever causal statements we make about him.”{19} Although some took Lewis’s side in the debate that evening, and others sided with Anscombe, a story arose that Lewis was subsequently discouraged by this encounter.

Whatever the truth might be, Lewis later revised the chapter in *Miracles* that Anscombe had criticized. And though she still had criticisms of the chapter, she also thought it superior to the original version and appreciated Lewis’s “honesty and seriousness” in so revising it.{20}

The Importance of the Oxford Socratic Club

Would you value a club whose purpose was to carefully consider some of the most important issues of the day, and their bearing upon the Christian faith? Under the leadership of C. S. Lewis, this is what the Oxford Socratic Club purposed to do. Although there were clubs “catering to practically every conceivable interest,” there was nothing quite like the Socratic Club.{21}

From its inception the club was intended to be a place where students could gather to hear scholars from various disciplines debate a wide range of issues bearing (in one way or another) upon the Christian faith. This was followed by an opportunity for the students to raise questions and participate in robust discussion about these issues with all

who were present. Given Lewis's formidable skills as a speaker and debater, he was (from the first) a major attraction for the students. As Christopher Mitchell observes, "At a time when many had begun to believe Christianity was dying, if not already dead, as a plausible system of belief, the Socratic Club reasserted the intellectual vitality and integrity of the Christian faith."[\[22\]](#) As one can well imagine, this was a key benefit for university students who were daily exposed to new ideas about the world, the nature of humanity, and our place in the universe.

Mitchell notes that after weekly meetings, some students would gather together and "sit up, often until 2 in the morning, going through all the discussions" from the evening.[\[23\]](#) The students were often particularly interested in what Lewis had said. "By retracing the points of Lewis's argument, they began to detect the fallacies of current objections" to the Christian faith.[\[24\]](#) This was another key benefit that students received through regular participation in the club. They learned to think carefully, honestly, and methodically about the latest objections to Christianity.

By learning to reason their way through some of the most common objections to the faith for themselves (in light of Lewis's helpful example, of course), students were helped to see Christianity as a reasonable worldview that could offer good answers to the hard questions put to it by skeptics. "By breaking down the intellectual prejudices to Christianity, Lewis freed many to reaffirm a faith they had lost confidence in, and for some he made faith in Christianity plausible for the first time."[\[25\]](#) This, undoubtedly, was the most important legacy of C. S. Lewis's leadership of the Oxford Socratic Club.

Notes

1. Christopher W. Mitchell, "University Battles: C. S. Lewis and the Oxford University Socratic Club," in *Lightbearer in the Shadowlands: The Evangelistic Vision of C. S. Lewis*, ed.

- Angus J. L. Menuge (Wheaton, IL: Crossway Books, 1997), 329.
2. Walter Hooper, "Oxford's Bonny Fighter," in *C. S. Lewis at the Breakfast Table and Other Reminiscences*, ed. James T. Como (New York: Harcourt Brace, 1992), 137.
 3. Stella Aldwinkle, "Socrates was a Realist," in *Socratic Digest* (No. 1), June 1943; cited in Mitchell, "University Battles," 331.
 4. Mitchell, "University Battles," 331.
 5. Hooper, "Oxford's Bonny Fighter," 138.
 6. Ibid.
 7. Ibid.
 8. Aldwinkle, "Socrates was a Realist," cited in Mitchell, "University Battles," 331.
 9. C. S. Lewis, "Preface," in *Socratic Digest* (No. 1), cited in Hooper, "Oxford's Bonny Fighter," 138. The entire discussion here is indebted to Lewis's Preface.
 10. Ibid., and so for all quotations in this paragraph.
 11. Hooper, "Oxford's Bonny Fighter," 139-40.
 12. Mitchell, "University Battles," 340.
 13. Hooper, "Oxford's Bonny Fighter," 141.
 14. Ibid., 174-85.
 15. See the summary of Lewis's talk in the *Socratic Digest* (No. 1, p. 23), cited in Hooper, "Oxford's Bonny Fighter," 143-44. This paragraph is indebted to the discussion found there.
 16. Hooper, "Oxford's Bonny Fighter," 141. This paragraph is indebted to the discussion found there.
 17. See Mitchell, "University Battles," 340.
 18. Ibid., 342.
 19. I am quoting from Anscombe's essay, "Reply to Lewis" (1948), as provided in Arend Smilde, "Appendices to 'What Lewis really did to Miracles,'" available at www.lewisiana.nl/anscombe/appendices.pdf. Smilde is drawing from G.E.M. Anscombe, *The Collected Philosophical Papers of G. E. M. Anscombe*, Vol. II, *Metaphysics and the Philosophy of Mind* (Basil Blackwell, Oxford, 1981), 224-32.
 20. Ibid. This quote is taken from Anscombe's "Introduction"

to *The Collected Philosophical Papers of G. E. M. Anscombe*, Vol. II, *Metaphysics and the Philosophy of Mind* (Basil Blackwell, Oxford 1981), vii-x. The “Introduction” is also provided by Smilde, mentioned in the previous note.

21. Hooper, “Oxford’s Bonny Fighter,” 140.

22. Mitchell, “University Battles,” 346.

23. Ibid., 347.

24. Ibid.

25. Ibid.

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God’s Amazing Creatures

Dr. Ray Bohlin marvels at God’s creativity in making three magnificent creatures: the mantis shrimp, the woodpecker, and the monarch butterfly with its amazing migration story.

The Woodpecker Tongue

In this article I highlight several of God’s amazing creatures: the woodpecker, the mantis shrimp, and the migration of the monarch butterfly from North America to the Central Highlands of Mexico.



So, what about woodpeckers?

They’re rather strange birds; they bang their heads into trees! No doubt you’ve heard the rhythmic drumming of a woodpecker in your yard or in the forest. They come in many shapes and sizes. But what they all have in common is some form of pecking. You may not know that this behavior is not

just about searching for insects, but most woodpeckers do not sing like other birds; instead, drumming is their form of communication.

Usually the pecking behavior is used to uncover small tunnels containing insects or larvae. When the tunnel is exposed, the woodpecker inserts its tongue and searches up and down the tunnel.



The woodpecker tongue can extend up to three times the length of its beak! The tongue, from the tip at the end of the beak, does not attach to the lower jaw as most bird tongues do, but it makes a loop into the throat, comes up around the back of the skull, and sometimes extends into the right nostril and into the upper beak.

The tongue lengthens by reattaching between the eyes, the loop in the throat flattens out, and out comes the tongue—far beyond the tip of the beak. Now, evolving a long woodpecker tongue poses a unique problem. Two things must be accomplished at once. The tongue must get longer and at the same time a retraction mechanism must be accomplished at the same time. These two processes need to be coordinated for everything to be optimized. Evolution can't accomplish that.

The tongue usually has bristles at the tip and a sticky saliva so insects can't wiggle off. However, for the woodpecker to chisel into tree bark and the wood of the tree, it needs to

generate some real force. Next I'll discuss the rapidity of pecking and how the woodpecker survives the shock of its pecking.

The Woodpecker's Ability to Absorb Shock

The woodpecker has a long tongue, but its pecking also generates some real force and it needs to be able to deal with that without getting a severe headache or even a concussion. Suffering like that would not allow woodpeckers to survive very well. But God has designed ways for the woodpecker to redistribute the shock, and the structure of its skull and brain aid in that function.

Surrounding the human brain is a layer of cerebrospinal fluid. When the brain receives a hard blow, it pushes that fluid aside, and the brain is bruised when it meets the skull. This is a concussion. God designed the woodpecker to avoid this kind of shock, first because the brain is smaller, and there is not much fluid between the brain and the skull.

The woodpecker has a sort of shock absorber of muscle and cartilage at the back of the bill and in front of the skull. Also, the lower part of the bill is slightly longer than the upper part of the bill, and this hits the tree first. This allows some of the shock to bypass the skull and connect with the spinal cord, and then the shock travels down the spinal cord into the stiff tail feathers placed against the tree—and the shock flows back into the tree with little effect on the woodpecker.

The woodpecker can drum up to twenty times per second. God created the neck muscles to be strong and able to recover quickly to maintain that kind of speed.

Lastly, pecking wood results in wood chips spraying out from the tree, which could damage the woodpecker's eye. But the woodpecker has a third eyelid called a nictitating membrane

that shields the eye, and just before impact, the regular eyelids close. Thus, no chips in the eye. God did that.

The Mantis Shrimp Packs a Punch

You likely have never heard of the mantis shrimp. This fascinating crustacean is neither a mantis nor a shrimp. Technically, they are from the family of stomatopods.

They look somewhat like shrimp, and the club variety has an appearance like a praying mantis. I'm interested in the club variety of the mantis shrimp. They use this club to strike a snail or a crab to break the snail open or to separate a limb from a crab. They can generate a tremendous amount of force with this club. The acceleration is about the same as a 22-caliber bullet.

I found a [video](#) from Maya De Vries from the Scripps Oceanographic Institute on a cruise ship. She shows a video of the mantis shrimp strike on a snail. When the club hits a snail, you see a flash of light and heat that is followed by a similar flash but slower. The linear velocity of the strike is

14 to 23 meters per second. The heat generated is the temperature of the surface of the sun. These flashes of light are caused by cavitation bubbles. The club moves so fast that it creates negative pressure, causing the cavitation bubble. When the bubble implodes, that releases light and heat.





You can't keep a mantis shrimp in an ordinary aquarium. You need reinforced glass for the walls of the aquarium, otherwise the mantis shrimp can break the glass. I found another [video](#) of a fisherman who pulls in a mantis shrimp, and the club smashes into his new booties as he calls them, pierces through and gives him a bleeding cut.

The Mantis Shrimp's Eyesight

Another remarkable feature of the mantis shrimp is its eyes. Like most animals, they have two eye sockets. However, there are three pupils in each eye. With our two eyes with one pupil in each, we have binocular vision that gives us depth perception.



Mantis shrimp have six pupils, so they have hexnocular vision. We have little idea of what this looks like, but we do know that each pupil can be used independently of the others. On top of this, its compound eyes, like that of a fly or a bee, are composed roughly 10,000 photoreceptive units. These are capable of instantly processing information, instead of needing to send the information to the brain first.[\[1\]](#)

A second aspect of mantis shrimp vision is their color perception. As humans we have three color receptors in our eyes: red, green and blue. These three colors mixed in a multitude of ways allow us to see the colors of the rainbow and more. The mantis shrimp, however, has twelve color receptors, from ultraviolet to infrared. This means it can see colors we can't even imagine! Again, what this looks like to the mantis shrimp we really don't know, but that's just amazing.

One last feature of their vision is their ability to see polarized light. They use this ability as a secret code. They have a pair of appendages that produce circular polarized light. Their eyes are the only eyes we know of that can detect this kind of light. The mantis shrimp is very territorial, and they use this ability to signal that “this hole is occupied.” Engineers are currently studying the mantis shrimp’s vision to develop the next generation of imaging technology.[\[2\]](#)

God gave this small stomatopod the fastest attack in the animal kingdom and also the most unique eyesight.

The Monarch Butterfly’s Migration

You’ve probably seen a monarch butterfly with vibrant orange and black coloration. When in North America, the monarchs feed and lay their eggs on milkweed plants. If you are able to buy a few milkweed plants in the spring, you can enjoy the butterflies, their caterpillars, and the chrysalis.

Before we get to the monarch’s migration, let’s talk about what happens in the chrysalis. Basically, the caterpillar melts down into a soup. There are a few remaining cells that take the organic soup and construct a completely new body plan, the butterfly. The caterpillar cannot reproduce, but the butterfly can. The caterpillar essentially dies in the chrysalis. For caterpillar death to make any sense, there must already be in place a plan to construct a reproducing butterfly. But evolution has no foresight. It depends on randomly produced mutations for nature to select from, going forward. The transformation inside a chrysalis is a genuine evolutionary mystery.

The eastern monarch butterflies have been known for centuries to migrate south in the fall. But where did they go? It wasn’t until 1975 that in a fir forest, 10,000 feet above sea level about 70 miles west of Mexico City, the monarchs were found.

Literally millions of monarchs flutter among the trees in a beautiful cascade of orange and black. The monarchs make the journey with instinct. In North America, once the monarchs arrive in the spring, the multiple generations that are hatched only live for a few weeks. None of the monarchs who travel south have made the trip before. The generation that does make the trip south can live for up to nine months. They are called the Methusaleh Generation. These are the same monarchs that migrate north in the spring. And they have the same DNA as the monarchs that only live a few weeks!

I hope you enjoyed my discussions of woodpeckers, mantis shrimp and butterflies. It's a joy to bring it to you.

Notes

1.

<https://live.stemfellowship.org/mantis-shrimp-20-20-20-20-20-20-vision/>

2.

<https://nature.sciencearray.com/mantis-shrimp-vision-hyperspectral-color-technology>

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Spiritual Abuse

Kerby Anderson provides an overview of what makes churches and organizations spiritually and emotionally unhealthy and hurtful.

In some ways, this article on spiritual abuse is an update on [a previous article on Abusive Churches](#). However, this article also provides a biblical perspective on the broader issue of spiritual abuse occurring in our country today.



Many church leaders became aware of the prevalence of abusive churches more than four decades ago when Professor Ronald Enroth wrote his best-selling book, *Churches That Abuse*. A few years later he followed up with a book on *Recovering from Churches that Abuse*.

More than three decades ago, Dr. Pat Zukeran wrote a week of Probe radio programs based on the first book by Ronald Enroth. The transcript of that program is still one of the top ten most popular articles based on the number of Internet searches that land on them each year.

That response to this important subject isn't unique. For example, thousands have also purchased the book by Stephen Arterburn *Toxic Faith*. The same is true of Ken Blue's book *Spiritual Abuse* and Philip Keller's book *Predators in Our Pulpits*. June Hunt with Hope for the Heart has also written a helpful booklet on *Spiritual Abuse*.

Jesus addressed the issue of spiritual abuse many times when he confronted the Pharisees. In Matthew 23, he proclaims seven woes to the Scribes and Pharisees. He concludes with: "You serpents, you brood of vipers, how are you to escape being sentenced to hell?" He describes them this way in John 8:44, "You are of your father the devil, and your will is to do your father's desires."

Paul also addresses various aspects of spiritual abuse and legalism within the church. He warns us about legalism by teaching that no works of the law can justify us (Romans 3:20). Instead, the "law of the Spirit of life has set you free in Christ Jesus from the law of sin and death" (Romans 8:2).

Spiritual abuse can occur when someone is in a position of spiritual authority misuses that authority to control or

manipulate another Christian. It may take the form of using religious works to control. It may involve misusing Scripture or twisting biblical concepts. Churches or Christian organizations may be guilty of teaching false doctrine. Even churches that teach sound doctrine may be guilty allowing worship leaders to bring music into the church with bad theology.

Spiritual abuse can also occur when someone in a position of spiritual authority fails to act. Many of the recent church scandals took place because church leaders or denominational leaders failed to act on or report incidents of sexual harassment or sexual abuse.

Characteristics of Abusive Churches

The book, *Churches That Abuse*, lists eight characteristics of abusive churches. You might compare that list to your own church and to other churches you know.

1. Abusive churches have a control-oriented style of leadership. The leader may be arrogant and dogmatic. The leader often is portrayed as more in tune spiritually with God. Thus, these leaders often are not accountable to anyone.
2. Second, the leader of an abusive church often uses manipulation to gain complete submission from their members. These tactics may involve guilt, peer pressure, and intimidation. The leader may even suggest that divine judgment from God will result if you question them.
3. There is a rigid, legalistic lifestyle involving numerous requirements and minute details for daily life. Members are pressured to give a certain amount of time and money to the church. Often members drop out of school, quit working, or neglect their families to meet a church-designated quota.
4. Abusive churches tend to change their names, especially

once they are exposed by the media. Often this is done because the church received bad publicity or was involved in a significant scandal.

5. Abusive churches are often denouncing other churches because they see themselves as superior to all other churches. The church leadership sees itself as the spiritual elite and the “faithful remnant.” They are the only ones “faithful to the true gospel.”

6. Abusive churches have a persecution complex and view themselves as being persecuted by the world, the media, and other Christian churches. Because they see themselves as a spiritual elite, they also expect persecution from the world and even feed on it.

7. Abusive churches specifically target young adults between eighteen and twenty-five years of age. Often, they target youth who are less experienced but looking for a cause. Sometimes an abusive church becomes surrogate parents to these young adults.

8. Members of abusive churches have a great difficulty leaving and often involves social, psychological, or emotional pain. Church members are often afraid to leave because of intimidation and social pressure. If they leave, they may be stalked and harassed by members of the abusive church.

Leaving an Abusive Church

For many of the reasons previously discussed, it is difficult for members to [leave an abusive church](#). There is significant emotional and spiritual damage that results. Often, former members of an abusive church not only leave the church, but they leave God.

The emotional damage is significant. One author suggested that victims of church abuse or other forms of spiritual abuse

suffer PTSD(post-traumatic stress disorder). They find it difficult to trust others, whether leaders in a church or other leaders in their life.

Victims of abusive churches also find it difficult to find the right church. That is why Ronald Enroth in his second book and Ken Blue in his book talk about discerning good from abusive. Here are a few questions worth considering.

1. Does the church leadership invite dialogue and solicit advice from others in the church who are not part of the elite group of leaders? Dogmatic and authoritarian pastors are threatened by diverse opinions whether from members or from people outside the church.

2. Is there a system of accountability or is all the power located in one person? Dogmatic and authoritarian pastors are not accountable to anyone. They may have a board of elders who merely “rubber stamp” any decisions.

3. Does the church encourage independent thinking and encourage members to develop discernment? Abusive church leaders attempt to get all its members to conform. There is a very low tolerance (sometimes no tolerance) for alternative perspectives even about insignificant programs and minor policies about how to run the church.

4. Is family commitment strengthened? Many churches (not just abusive churches) often demand so much of members that they begin to neglect their families. If parents are made to feel guilty for going to their children’s school events when it might conflict with a routine church meeting or activity, something is wrong.

5. Is the individual church member growing spiritually or on the edge of burnout? If you have to constantly attend a myriad of church meetings and meet a quota (time, talent, treasure) in order to be given church approval, something is wrong.

When someone leaves an abusive situation, it becomes difficult to trust others. That is also true when leaving an abusive church. Going to a different church or study group can be difficult and even frightening. But these questions help in choosing a church or organization that will help you grow spiritually.

Enabling Behavior and a Biblical Response – Part 1

There are no perfect churches because there are no perfect people. Sometimes I will hear someone say they are looking for the perfect church. A good response I have heard is: “If you find the perfect church, don’t join it because you will ruin it. You aren’t perfect.”

Every church has its problems, and pastors have a sin nature. But it does seem that we are also guilty of enabling behavior inside the church that isn’t healthy. Here are just a few statements I have gleaned from various sources.

Christians today often enable spiritual abuse from leaders because we value charisma over character. A pastor or leader is often given a platform not because of character but because he is a dynamic preacher.

Jesus warned His disciples (Matthew 20:25-28) that leaders should not exercise authority over people. Instead, whoever wants to become great must lower himself to be a servant. Paul even warns (2 Timothy 4:3) there will be a time when followers “will not endure sound doctrine.” Instead, they will want “to have their ears tickled” by eloquent speakers, who may not even have sound doctrine.

Paul reminds Timothy (1 Timothy 3:2-3) that a leader in the church should be “must be above reproach . . . sober-minded, self-controlled, respectable, hospitable, able to teach, not a

drunkard, not violent but gentle, not quarrelsome, not a lover of money.”

Peter (1 Peter 5:2-3) instructs the church that leadership should “shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock.”

Christians today also enable spiritual abuse when they value the institution over individuals. We have seen this in our numerous radio

programs involving church sexual abuse. Churches and denominations have been too quick to cover up sexual abuse scandals and intimidate victims. Time and again we hear them worrying about their reputations or the reputation of the church or denomination.

Christians today enable spiritual abuse when they value division over unity. Pastors and Christian leaders who are denouncing other churches or denominations can make us feel good about our church and denomination. But it doesn't bring unity. Paul teaches in Ephesians 4:3-6 to “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”

Enabling Behavior and a Biblical Response – Part 2

Christians today enable spiritual abuse when they value performance over character. Churches are often quicker to remove a pastor teaching heresy than to remove a pastor with character deficits. We should address heresy. Peter warns (2

Peter 2:1) that there will be “false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them, bringing swift destruction on themselves.”

But some churches or denominations may have pastors or church leaders who have good theology but poor character. One example in the New Testament can be found in a man named Diotrephes (3 John 9-12). John plans to confront him because he is self-willed (likes to put himself first) and rebellious (does not acknowledge authority) and a slanderer (talking wicked gossip). Some commentators have called him the first “church boss” because he uses power for ungodly ends within the church.

But notice that John says nothing about him having bad theology. In his previous letters (1 John and 2 John), he does call out the unbiblical teaching of the false teachers. The problem with Diotrephes was not theology but psychology. For all we know, he might have been a good Bible teacher, but his behavior is the problem. How many churches have turned a blind eye to character problems with a pastor because he was a good preacher and brought people into the church?

Christians today enable spiritual abuse when they value anger and outrage over grace and meekness. Too often we reward candidates who raise their voice and point their fingers by electing them to office. We may enjoy a pastor who pounds the pulpit and condemns society, but is that what is required of a church leader?

Christians should not be enabling this behavior, they should be confronting this behavior and even condemning this behavior. This first step should be to follow the instructions of Jesus (Matthew 18:15-17) to go directly to a person engaging in spiritual abuse (after prayer and reflection). If he listens to you, “you have won your brother over. But if he

will not listen, take one or two others along.” If this is happening in society, we should speak out against spiritual abuse and abusive churches.

An important response to spiritual abuse is biblical truth. As believers we should proclaim the truth. Truth means freedom, not bondage. Jesus said, “You shall know the truth and the truth shall make you free” (John 8:32).

Additional Resources

Stephen Arterburn, *Toxic Faith*, Nashville, Tenn.: Oliver Nelson Publishing, 1991.

Ken Blue, *Healing Spiritual Abuse*, Downers Grove, Ill.: InterVarsity Press, 1993.

Ronald Enroth, *Churches that Abuse*, Grand Rapids, Mich.: Zondervan Publishing, 1992.

Ronald Enroth, *Recovering from Churches that Abuse*, Grand Rapids, Mich.: Zondervan Publishing, 1994.

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Two Genders, Two Spectrums

Sue Bohlin suggests a biblical view of masculinity and femininity that encompasses the variety within two genders as God creates us.

How do you see the variations of gender in people? Many people automatically think of a single spectrum with masculinity on one end and femininity on the other.

I don't think that's the way it works.



Consider the very first thing we encounter about gender in the creation account of Genesis 1:27–

So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

Just two genders. No matter how many choices of made-up genders that Facebook used to offer.

We can look at the issue of gender spiritually by reading about how God created us male and female. We can also see the binary nature of gender by looking at biology. Male bodies produce small reproductive sex cells called gametes—sperm—and female bodies produce large gametes, eggs. There are no other options.

In this article we'll be walking through a way of looking at gender that I believe faithfully reflects what God has revealed in His word about His design for us as human beings. Instead of a single spectrum with male and masculinity on one end and female and femininity on the other, I suggest there are two separate spectrums^{[\[1\]](#)}: a masculinity spectrum and a femininity spectrum. God makes delightful variations in girls and women, and equally delightful variations in boys and men, all of us made in His image and created for His glory.

I suggest that God chooses where on each gender spectrum a baby comes into the world. It's our starting point, but as we mature we can embrace and grow in the other characteristics of masculinity or femininity. We can take up more "bandwidth" and become a more fully-rounded man or woman.

One end of the masculinity spectrum, I suggest, are the rough-

and-tumble boys who are constantly moving, playing sports, making noise, getting dirty, and can easily be emotionally clueless. On the other end of the spectrum are the sensitive, artistic, creative boys. And there's everything in between.

On the femininity spectrum, we see girly-girls on one end, who love frilly clothes, playing with their doll babies, and in American culture are drawn to pink and purple and sparkly. On the other end are the tomboy jockettes who are often gifted athletes and natural leaders, and hate girly clothes. And, as with their brothers, there is everything in between.

Let's explore these different gender spectrums and hopefully gain a fuller understanding of the goodness of God's creation just the way He makes each one of us.

Masculinity Spectrum 1

I really like the idea that every child, created in his or her own individuality in the image of God, is a gift box that we as parents and care-givers get to open and discover what's inside. Every child is fearfully and wonderfully made, as we read in Psalm 139, and that includes the kind of boy and the kind of girl God chose for them to be. Whoever came up with the philosophy that children are blank slates that we write on, so they become whoever and however the surrounding culture instructs them to be, must have never been around actual children. Real babies come out of the womb and start revealing how God made them.

God shapes some baby boys as rough-and-tumble. They are often considered classically "all boy." They're constantly moving. Ask boys to walk from point A to point B and they may well zig-zag their way across the room. They often have an affinity for fighting and weapons. One mama who said no toy guns in her home because she hated violence, found her young son nibbling his toast into the shape of a pistol, which he pointed at his brother and made shooting sound effects. Her other son would

treat the longest French fry from his Happy Meal like a miniature rifle to pretend-shoot his brother.

These rough-and-tumble boys are often emotionally clueless. They don't *mean* to be insensitive, they just don't pay much attention to non-verbal cues from other people. They tend to enjoy rough-housing with their daddies and with other boys. They will chest-bump and jostle each other in their male way of expressing friendship and affection. And these boys are drawn to contact sports, especially anything with balls.

God delights to make other boys, though far fewer of them, as sensitive, artistic, and creative. They are often gifted in the performing and visual arts, music, dance, drama, and design. They tend to experience life through a magnifying lens attached to their soul; everything is bigger, louder, and more vibrant. They can experience negative communications as more critical than they actually are. A parent's frown may feel as devastating as a spanking.

They constantly scan their environment, sensing when others around them are upset. My husband can spot these sensitive boys at age two in the church nursery. He has seen boys drop whatever toy they had and go over to another toddler asking, "You okay? It's okay."

Many of them don't care for sports, especially contact sports. Often they lack the eye-hand coordination needed for sports that utilize balls, rackets, clubs and other game equipment. They can do better at sports that scratch their competitive itch where they're racing against the clock, like cross-country running.

And of course, there are boys (and men) everywhere in between as well. One of my sons was so sensitive and artistic he graduated with an art degree; the other puts himself square in the middle of the masculinity spectrum.

Masculinity Spectrum 2

We see the two kinds of boys and men in the account of Jacob and Esau in Genesis 25. Esau, the rough-and-tumble man, was a hunter, an outdoorsman. His twin brother Jacob was a mama's boy, more interested in hanging back in the tents with his mother, in all probability the sensitive, artistic, creative type.

Since sensitive boys are in the minority, they often get bullied by the rough-and-tumbles or boys in the middle of the spectrum, and they can easily feel like they don't fit, they don't belong. They feel different from an early age.

These are the ones who are vulnerable to spiritual attacks of being labeled gay and other ugly words. In recent years, as sensitive, artistic and creative boys feel the pain of not fitting in, they are now being encouraged to label themselves as transgender. It used to be they would think, "I don't fit in the world of boys. There's something wrong with me." Now they are being encouraged to think, "I don't fit in the world of boys because I'm really a girl. Or life would be better and easier if I became a girl." (Which, of course, is impossible.) Then if they accept these false labels and they practice seeing themselves that way, they can literally think themselves into a gay or trans identity. But it doesn't have to be that way. Scripture tells us to "take every thought captive to the obedience of Christ" (2 Corinthians 10:5). All of us need to derive our identity from who God says we are.

Thinking of the masculinity spectrum, I like to ask, where would you put Jesus?

I think He embodies the entire spectrum. He was the best of rough-and-tumble men, strong and physically active; He started out as a carpenter or handyman, and men were drawn to Him. Was He artistic? Have you ever seen a sunrise or a sunset? Jesus paints the sky with glorious colors! Was He creative?

Scripture tells us He was the Creator of the universe!

I have observed over years that as boys and men grow spiritually, they start taking up more bandwidth on the masculinity spectrum as they become more well-rounded. Rough-and-tumbles learn to listen and show compassion, and sensitives stretch out their comfort zone to take more initiative and reject passivity.

Rough-and-tumbles can become great leaders and servants as they use their strength to love and serve others. Sensitives can become great husbands, dads, pastors, counselors, and teachers as *they* use their gifts to love and serve others.

Femininity Spectrum 1

On the one end of the femininity spectrum are the girly-girls who come into the world wanting a pink receiving blanket and one of those headbands with a big puffy flower on their little bald head. They can't wait till their fingernails and toenails are big enough for Mommy to paint. In American culture they often gravitate toward pink and purple and silver glitter. They cuddle baby dolls and stuffed animals.

One progressive-minded mother didn't want to support gender stereotypes for her daughter, so instead of buying her stuffed animals and dolls, she gave her cars and trucks. One afternoon she saw her little girl lining up the cars and trucks, covering them with a blanket, and tenderly kissing them "night-night" as she put them down for a nap. Just as she would have with dolls and stuffed toys, if she'd been allowed to have them.

It's easy to define feminine as girly-girls, but God loves and creates another kind of femininity.

He delights to make some girls tomboy jockettes. They have no interest in frilly clothes or makeup. They don't care for skirts or dresses and in fact will often push back when

required to wear “girl clothes.” For them, comfort is everything. You can find them outside climbing trees, shooting hoops, and perfecting their spirals. Some mechanically-inclined girls want to help their dads work on cars and lawnmowers. They tend to have no patience for girly-girl activities; girl drama drives them crazy. Barbie is stupid, and who wants to play house—nobody wins!

Many times they are gifted athletes, and often natural leaders.

Like sensitive boys, tomboys are outnumbered by girly-girls and those in the middle of the femininity spectrum. Being the minority, they are often bullied. They are judged and ostracized for not being like the other girls.

Sensitive boys and tomboy girls can get the message loud and clear that they don't have what it takes to be a good boy or girl. They can conclude, wrongly, that they don't belong in the world of boys, of girls. They burn with the shame of being “other than.” Different.

But God makes every person male or female on purpose, for His glory. They DO belong in the world of boys or girls, of men and women!

Femininity Spectrum 2

As girls grow spiritually, becoming more like Jesus, they can take up more bandwidth on the spectrum and become a more well-rounded expression of femininity.

Girly girls can put down their mirrors and selfies, and become prayer warriors and first responders. They can walk into emotional crises and hard conversations to point people to Jesus. They can become shepherds, more concerned about other people than themselves.

Tomboys can embrace the softer, more nurturing side of

femininity. These girls often want to fight and defend those needing protection. They need to be introduced to spiritual warfare! Whether as a princess warrior or a warrior princess, the kingdom needs all girls and women to be fully engaged in fighting evil!

Many of the gender issues today are about stereotypes. People want to stick everybody in either a blue box or a pink box. They make sweeping generalizations like

- “Boys wear blue and brown and play with trucks and guns.”
- “Girls wear pink and purple and play with Barbies and jewelry making kits.”

But what if a boy thinks blue and brown are boring, and he loves pink and purple? Does it mean he's gay? No! Jesus loves pink and purple! Have you ever seen a sunrise?

What if he doesn't want to play tackle football? What if he'd rather sit and try to draw out another kid's thoughts and feelings? Does it mean he's gay? No! It may be a junior counselor in the making, who's also going to be a fantastic daddy!

What if a girl thinks it's just WRONG that she has to stay inside and learn to make gravy because Grandma says that's what girls do, when there's a broken carburetor outside she's itching to get her hands on? What if she's an amazing softball player? Does it mean she's a lesbian? No! It means she's a gifted mechanic or athlete!

Let's forget the blue and pink boxes and just open the gift box that is each child and find out how God packed the gifts and interests inside. Let's celebrate God's good design of each child IN HIS IMAGE and affirm them as the child they are, even if they don't conform to stereotypes.

Can you imagine how freeing it would be to celebrate the full spectrum of masculinity and femininity, and teach kids to

appreciate and celebrate it in each other?

Notes

1. I do realize that the plural of spectrum is *spectra*, but most people don't take five years of Latin like I did. For those who wince at my coining a word, my apologies.

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Biblical Worldview: Parents and Pastors Are Not Passing It On

Steve Cable reviews the dismal results of surveying the worldview of American Christians.

Problem: How Parents are Missing the Mark

Following up on our series of articles featuring the results from Probe's recent 2020 survey of American Religious Beliefs^{1}, we want to add to that understanding drawing on data collected and analyzed by George Barna of the Christian Research Center at Arizona Christian University. Since 2020, the Christian Research Center has taken multiple surveys to assess the worldviews and the values of American adults. In 2023, Barna released a book entitled *American Worldview Inventory 2022-23: The Annual Report of the State of Worldview in the United States*.^{2}



Looking at the spiritual status and worldviews of America's parents of children living at home, our data and Barna's book both show the vast majority of Americans do not possess a biblical worldview to pass on to their children. Equally disturbing at a parenting level, most of them "do not even have the worldview development of their children on their radar."[\[3\]](#) To make this situation worse for the future of American Christianity, most Evangelical parents fall into the same category as other parents— a fractured, inconsistent worldview with no intentional plan to impart their worldview or any other worldview to their children.

Some people might want to argue that worldviews are personal, and children need to develop a personal worldview without parental intervention. That way they can own and nurture this view as young adults, finding something that works for them. Such an argument might have some substance, if we were talking about forming your views on how one might select sports teams to root for or even choose a career to pursue. But when we talk about worldviews, we are talking about the fundamentals of life including things such as "Where did life originate?", "What does it mean to be a person?", "Why is there evil and suffering in the world?", "How can we escape the destructive forces of sin in our life?", "Can we be restored to a relationship with our creator?" and others.

There are radically different answers to these questions being promoted in our society today. If you are an Evangelical Christian, you know that true biblical answers to these questions are under constant attack.

You should expect your children to choose to flee from these attacks by adopting another, nonbiblical worldview unless they have been given good reasons to believe the biblical answers are true.

If you believe that a biblical worldview is the only

foundation upon which to build a life that will echo through eternity, you need to be actively teaching, testing and encouraging your children with the truth. To do this you will need to repair your worldview along biblical guidelines and develop a plan for building these worldview truths into your children.

But first, we will look at the lies that have crept into many worldviews including those held by Christian parents.

The Victory of Syncretism

George Barna's research as well as our own clearly show a breakdown of biblically based thinking not only among the general population but also among those who identify as Evangelicals. Barna's recent research found that two-thirds of parents of preteens claim to be Christian, but only 4% of them possess a biblical worldview. So, what kind of worldview do they hold?

Barna surveyed adults in America using worldview questions to divide our population into seven different worldviews ranging from Biblical Theism to Moralistic Therapeutic Deism to Postmodernism to Eastern Mysticism. Surprisingly, the most popular worldview was Biblical Theism but held by only 2% of the parents of preteens. All the other worldviews offered were at 1% or less.

Wait, you may be asking! That sum adds up to less than 8% of the population and you would be right. What happened is that 94% of these parents were classified as being Syncretists. "Syncretism is a blending of multiple worldviews in which no single life philosophy is dominant, producing a worldview that is diverse and **often self-contradictory**."^{4} Since the rise of postmodernism (and probably before), more and more American have no problem holding a set of views which are at best inconsistent. Barna found most of these syncretistic parents gathered their worldview ideas from different parts of three

of the candidate worldviews: Eastern Mysticism, Moralistic Therapeutic Deism, and Biblical Theism. When considered as a whole, each of these worldviews is distinctly different and in fact counter to the other two.

We see that Americans tend to embrace beliefs in the different areas of worldview that seem attractive in that area, are espoused by many of their friends, and that they see espoused on their media outlets of choice. As one scholar describes it, "Central to syncretism is the belief that all religions offer truth, or that different religions present different paths to God. Syncretism operates on the assumption that combining certain teachings produces a better way of knowing and/or reaching God."

Barna found that less than one third of adults turn to the Bible as their primary source of moral guidance. Of course, even fewer turn to the sacred texts of other religions. American adults, without placing their faith in historical worldviews, feel a freedom to create their own way to view the world. In fact, 58% of adults believe that moral truth is up to the individual to decide. Since all truth is relative, inconsistencies and contradictions are not worth considering. Certainly a careful examination of the so-called truth that all truth is relative would show the falsehood in that statement.

The dominant worldview thinking of Americans assumes that the details of the faith you ascribe to don't matter as long as you place your faith in something AND you don't presume to question anyone else's object of faith. As you can see, this way of thinking creates a tough wall for any evangelistic message to overcome. People are not programmed to think, "Isn't it nice that this Christian is concerned for my eternal situation and wants to tell me the way I can improve it." Instead, they think, "How can this person be so rude and confrontational as to present their views as the only viable truth? This person needs to be shunned."

At the end of this essay, we will consider some strategies for tearing down this wall.

Values and Beliefs of Young Parents

As noted above, two major barriers exist, preventing the development of biblical leaning worldviews for our pre-teens. First, most parents do not take any concrete actions to pass on or promote a particular worldview. Instead, they leave it to the culture around their children to instill a worldview framework. If these parents have a somewhat Christian perspective themselves, they ignore the teaching of Deuteronomy where God tells us, *"These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall speak of them when you sit in your house and when you walk by the way and when you lie down and when you rise up."*^{5} And in the New Testament epistle Ephesians, Paul writes, *"Bring your children up in the discipline and instruction of the Lord."*^{6}

Secondly, the vast majority of parents, including many Evangelical parents, do not possess a biblical worldview to pass on. In some areas, they depart from the clear biblical teaching and subscribe to the lies of the world. As Barna points out, *"The parents of children under the age of 13 are a stellar example of this Christian nominalism that is widely accepted as spiritually normal and healthy."* ^{7} Let's examine some the areas where parents are failing to uphold a biblical worldview.

As Christians, we know that God created human life as sacred. Even as fallen humans, God considered our lives so important that Jesus came to die, taking on the price of our sin. And yet according to Barna's recent book, over three fourths of American parents do not suppose that human life is sacred.

This gap in a biblical worldview leads to a nation where many worship a woman's ability to choose an abortion over the sacred obligation to protect life. In fact, over 85% of

parents do not consider human life as sacred and/or support having an abortion if raising the child would be **too inconvenient** for the parents. To put it bluntly, the right to live a life without inconveniences is more important than another person's right to live at all.

Another example is that less than one in four self-identified Christian parents oppose the notion that having faith matters more than which faith. They are essentially saying if you have faith in Buddha, Mohammed, or your household idol, that is just as good as having faith in Christ. These parents (and remember, these are people who identify themselves as Christians) believe that God would sacrifice His Son, turning His back on Jesus as He took the sins of the world upon Himself, when there were already other ways people could be restored to God that would require no love or sacrifice on the part of God. This inconsistent, self-contradictory thinking is a hallmark

of the syncretistic views that dominate our society.

Barna also found that only one in ten parents have a consistently biblical perspective on God, creation, and history. Without this understanding, their children cannot be expected to grasp these key precepts on their own.

With this combination of *laissez-faire* parenting and a lack of a consistent biblical worldview, the natural conclusion is that the upcoming generation of young adults will be even further removed from clear biblical thinking than the current generation. Unfortunately, this result is almost certain without a concerted effort by concerned Christians to communicate the truth.

Pastors (for the most part) Not Helping Combat the Decline

As we consider the decline in American young adults who profess and live according to a biblical worldview, we might

ask what influences are in play to counter this decline. One of the questions Barna addresses is “How well are America’s pastors working to stem this discouraging tide on unbelief?” To get a handle on this question, he surveyed 1,000 pastors across America including Senior Pastors, Youth Pastors and Teaching Pastors.[\[8\]](#)

If these pastors are going to help turn people back to a biblical worldview, they need to possess one themselves. What the survey found was only four out of ten Senior Pastors professed a biblical worldview. This result is disheartening, but perhaps even more startling only 12% of the Youth Pastors claimed a biblical worldview. One third of the pastors surveyed did not even read their Bible at least once a week. So, the vast majority of our children who are attending church regularly have no chance of receiving a clearly articulated biblical worldview from the spiritual leaders their parents are relying on for sound spiritual teaching.

Well, you may be thinking, these results are for all pastors, but I attend an evangelical church so I can be confident in the teaching my children will receive. It is true that while only one out of three Mainline Protestant pastors profess a biblical worldview, we can expect Evangelical pastors to be significantly better. But even Evangelical pastors still only have about one out of two (50%) with a biblical worldview. This result implies that half of the Evangelical churches in America are not teaching a biblical worldview.

Southern Baptists and non-denominational Evangelicals do score significantly higher. Among Southern Baptists, over three out of four pastors professed a consistent biblical worldview. This significantly higher number may result from Southern Baptist churches requiring candidates for pastoral positions to affirm their belief in the Baptist Faith and Message document. Similarly, almost two out of three non-denominational pastors supported such a worldview.

In Barna's analysis, an Integrated Disciple was defined as someone who *"professed a biblical worldview and successfully integrated their biblical beliefs into their daily behavior."*^{9} One would think the pastors of mid-sized and large churches would be the most educated and very likely to be Integrated Disciples. However, what the survey revealed was that only 15% of pastors at churches with over 250 in average attendance were identified as Integrated Disciples. It is hard to find a disciple who is not following a spiritual leader, but in these churches such a leader will be hard to find.

Some people would like to believe that it doesn't matter which church you go to as long as you are going to church. Probe's and Barna's results show this hopeful view to be unfounded. Among Roman Catholics, less than 6% of the priests profess a biblical worldview. This lack of biblical leadership is clearly evident among those people who regularly attend Catholic mass where less than one out of one hundred profess a clear biblical worldview.

Today it is of utmost importance that Christian parents examine the teaching coming from the pastors and other leaders at their church. If the teaching does not reflect a biblical worldview, you should run, not walk, to the nearest exit and search for another church.

How to Combat the Decline in Biblical Worldview Believers

In this article, we have been highlighting the decline in the portion of our population who profess a biblical review, drawing on the research results presented in the book, *American Worldview Inventory 2022-23*. Although it helps to know the facts about the beliefs of most Americans, just reviewing and lamenting the data does not really accomplish anything. We want to consider and act on the steps we can take as individuals and churches to plant and tend to a new

generation of Integrated Disciples in our country.

Barna calls on us to intentionally teach the key doctrines of an evangelical, biblical worldview in our seminaries, our churches, and our homes. As recent history has clearly demonstrated, just assuming that younger generations will catch our biblical worldview is doomed to failure. We need to systematically, intentionally, and repeatedly extol and explain the key truths that make us those who “*proclaim the excellencies of Him who called us out of darkness into his marvelous light.*”[\[10\]](#) Barna suggests the following key truths to focus on:

1. An orthodox, biblical understanding of God which understands that God is the all-powerful, all-knowing, perfect, and just creator of the universe who rule that universe today. Among parents of children under 13, just 40% hold that view.
2. All human beings are sinful by nature; every choice we make has moral contours and consequences. A vast majority of Americans, about three out of four, do not believe that humans are born with a sin nature and are certain to sin “and can only be saved from its consequences by Jesus Christ.”
3. Jesus Christ’s sacrificial death is the only way to be reconciled with our holy God. We receive this free gift through our repentance and our confession that Jesus Christ is our Lord. Only three out of ten adults believe this is the only way to heaven, while only 2 of 100 believe they will go to hell after they die.
4. The entire Bible is true, reliable and relevant. When we understand how we received the Bible and how it applies to every aspect of our life and earth and in heaven, it changes how we perceive and interact with the world.
5. Absolute moral truth exists—and those truths are defined

by God. Absolute truth can only be known by the source of truth, our Creator. Unfortunately, the majority of adults believe that determining moral truth is up to each individual.

6. The ultimate purpose of human life is to know, love, and serve God. If we know the true God, we will “love *Him because He first loved us*”[{11}](#) and we will want to serve Him through “*the good works He has prepared for us.*”[{12}](#) Most young Americans say they lack meaning and purpose. They will never be able to find truly meaningful purpose apart from Christ.

7. Success on earth is best understood as consistent obedience to God. If we understand that we are eternal beings who in Christ are the recipients of an eternal inheritance, we can see that our true success cannot be found in the temporal pleasures of this world. Only 20% of adults embrace this definition of success.

In my experience, I have watch numerous young people grow up in a church and then leave to either thrive in a dynamic Christ-honoring life or fall away into a syncretic worldview, serving their own interests. The world system is constantly feeding them with lies and attacking the truths they have been taught. So, how can we do a better job of helping build strong Christians with a solid biblical worldview?

First, we must teach them the seven truths listed above. Not once, but many times and in many situations. Their parents must talk about these truths and their churches must teach these truths.

Second, we must ask them regularly to explain what they believe. Just because they have sat under teaching does not mean they have learned any lessons. To believe we should test high school students to determine what they have learned and then ignore testing students of the Bible is at best

foolhardy.

Third, we must tell these students as they enter into more of the secular world that we are still there for them. Tell them, "If someone or something causes you to question what you have learned, don't just throw out what you have learned and follow something else. Come tell me about it and why it seems like it may be true. I have been in similar halls to the ones you are walking through now. I am convinced that the only source of real truth is found in Jesus Christ and the Word of God. Let's look at it together." Let us "*bear one another's burdens and thus fulfill the law of Christ.*"[\[13\]](#)

Notes

1. Steve Cable, *Understanding a Post-Christian America in 2020*, probe.org/wp-content/uploads/2022/07/Post-Christian-America.pdf
2. George Barna, *American Worldview Inventory 2022-23: The Annual Report of the State of Worldview in the United States*, Arizona Christian University Press, 2023.
3. Ibid., page 7.
4. Ibid., page 12.
5. Deuteronomy 6:6-7
6. Ephesians 6:4
7. Barna, page 27.
8. Ibid., page 41.
9. Ibid., page 51.
10. 1 Peter 2:9
11. 1 John 4:19
12. Ephesians 2:10
13. Galatians 6:2

Civility

We are living in the midst of an epidemic of rudeness and desperately need civility. Kerby Anderson looks at the rise of incivility and documents its effects in society, education, and politics. He concludes by providing a biblical framework for civility.

The Rise of Incivility

We seem to be living in the midst of an epidemic of rudeness. Articles in the newspaper document the number of incidents of road rage. And if you doubt that, just try to merge onto a busy freeway and see how many drivers honk their horn or try to cut you off.

And that's just the tip of the iceberg. A 1997 American Automobile Association report documents a sharp rise in the use of cars as weapons (people trying to run over other people on purpose). A Colorado funeral director complains about impatient drivers darting in and out of funeral processions. Instead of waiting for the procession to pass, they threaten life and limb while ignoring both law and tradition in their rush to get somewhere.

Rudeness seems to be at an all-time high in airports. There is the story of the man who was angry at missing a flight connection and threw his suitcase at an eight-month pregnant airline employee. Or there is the story of the woman who learned that there were no sandwiches on her flight and punched the flight attendant and pushed her to the floor. And there is the tragic story of the man who rushed the cockpit and had to be restrained. In the process of stopping him, the passengers apparently used too much force and killed him.

Cursing and vulgar language are on the increase. Character assassination and negative political advertisements are up.

Meanwhile, charitable giving seems to be on the decline along with volunteerism.

No wonder so many are talking about the need for civility. George W. Bush's inaugural speech talked about "a new commitment to live out our nation's promise through civility, courage, compassion and character. America, at its best, matches a commitment to principle with a concern for civility."

Commentators are wringing their hands over our social distress. Former education secretary and virtues guru William Bennett has addressed the issue of civility. Gertrude Himmelfarb has written about *The Demoralization of Society: From Victorian Virtues to Modern Values*. Scott Peck, author of *The Road Less Traveled*, has devoted a book to the problem, as has Yale Law professor Stephen Carter.

Newspapers are running stories asking, "Why are we so rude?" *U.S. News and World Report* talks about "The American Uncivil Wars."^[1] They conclude that "Crude, Rude and Obnoxious Behavior Has Replaced Good Manners."

So in this article I will be addressing this very important concept of civility. In a sense, it is a second installment on a previous article I wrote on [integrity](#). If integrity is the standard we use to judge our own moral development, then civility is the standard we use to judge our moral interaction with others.

As we will see, the rules of civility are ultimately the rules of morality, which are rooted in biblical morality.

The Moral Basis of Civility

The word *civilité* shares the same etymology with words like *civilized* and *civilization*. Quite simply, the root word means to be "a member of the household." Just as there are certain rules that allow family members to live peacefully within a

household, so there are rules of civility that allow us to live peacefully within a society. We have certain moral responsibilities to one another.

While there have been many philosophical discussions on what civility is and how it should be practiced, I believe Jesus simply expressed the goal of civility when he taught that, "You shall love your neighbor as yourself" (Matthew 22:39). If we truly love our neighbors, then we should be governed by moral standards that express concern for others and limit our own freedom.

Perhaps that is why civility is on the decline. More and more people live for themselves and do not feel they are morally accountable to anyone (even God) for their actions or behavior. We are told to "Look Out for #1," and not to let anyone limit our freedom to be ourselves.

Civility also acknowledges the value of another person. Politeness and manners are not merely to make social life easier. Stephen Carter, in his book on *Civility*, says that our actions and sacrifice are a

. . .[S]ignal of respect for our fellow citizens, marking them as full equals, both before the law and before God. Rules of civility are thus also rules of morality; it is morally proper to treat our fellow citizens with respect, and morally improper not to. Our crisis of civility is part of a larger crisis of morality.[\[2\]](#)

Again, this may help answer why civility is on the decline. An increasing majority in our society no longer believes in moral absolutes. These deny that absolutes of any kind exist, much less moral absolutes. So as our crisis of morality unfolds, so does barbarism and decadence. Civility is what is lost from society.

If this is so, then the rise of rudeness and incivility cannot be easily altered. Miss Manners and others have written books

about how our nation can regain its civility. But if the crisis is greater than a lack of manners (and I believe that it is), its solution must be found in a greater social change than merely teaching manners or character. Ultimately, an increase in civility must flow out of a moral and religious change. Spiritual revival and reformation are the ultimate solutions to the current problem of incivility. And I believe Christians should lead the way by exemplary behavior. In essence, Christians must be the best citizens and the best examples of civility in society.

Civility in the Schools

We have documented the rising incivility in our society. What is so tragic is to find that our children are mimicking the incivility of the adult world. A poll conducted by the National Association of Secondary School Principals found that 89 percent of grade school teachers and principals reported that they “regularly” face abusive language from students.[\[3\]](#)

Contrast this situation with the nature of public education just a few decades ago. It is likely that when you grew up, you were instructed in manners and etiquette. The day began with the pledge of allegiance to the flag, and throughout the day you were instructed to show respect to your country and to your teachers.

Today when schools try to teach manners, parents and civil libertarians often thwart those plans. And when a school does succeed in teaching civility, the story becomes headline news; as it was when *U.S. News and World Report* opened its account on “The American Uncivil Wars” with a story of a school that was actually trying to teach manners.[\[4\]](#)

Consider what would have happened a few decades ago if you misbehaved at school. Your teacher or your principal would have disciplined you. And when you arrived home, your parents would have assumed you were disciplined for good reason. They

probably would have punished you again. Now contrast that with today's parents who are quick to challenge the teacher or principal and are often quick to threaten with a lawsuit.

When I was growing up there seemed to be a conspiracy of the adults against the kids. Every parent and every teacher had the same set of moral values. So if I misbehaved at Johnny's house, I knew that Johnny's mother had the same set of rules as my mother. If I misbehaved at school, I knew my teachers had the same set of rules as my parents.

Today that moral consensus is gone. If anything, we have a conspiracy of the kids against the adults. Most kids spend lots of time telling their parents what *other* parents let their kids do. We have sunk to the least common denominator in our morality.

To rebuild civility in our society, we need to begin with the next generation. Sadly they are not learning to respect authority. They are learning to disrespect authority and to play one set of parental values against another. And parents must begin to trust a teacher's authority. My parents trusted the teachers and the school to enforce the rules appropriately. Trust and respect are two essential ingredients in rebuilding a foundation of civility.

Civility in Politics

Often when we talk about the need for civility, we focus on the political arena. Character assassination and negative political advertisements are on the increase. Many commentators lament what they call the "politics of personal destruction." And savvy candidates have tried to tap into this growing concern by calling for greater civility in our public discourse.

At the outset, we should acknowledge that politics has always been a dirty business. More than two centuries ago, the

founders of this country often had harsh and critical things to say about each other during political campaigns. Yet we also have some very positive examples of civil discussions of major social ills.

According to Stephen Carter in his book *Civility*, one shining example of this is the Civil Rights Movement. "The leaders of the Southern Christian Leadership Conference (SCLC) knew that the protests would be met with violence, because they were challenging a violently oppressive system. But they also knew that success would be found not through incivility, but through the display of moral courage."

Martin Luther King Jr. and other civil rights leaders trained their protestors to remain civil and even loving in the face of repression. He called this the "process of purification," and it "involved both prayer and repeated reminders that the Biblical injunction to love our neighbors is not a command to love only the nice ones." It's instructive to remember that the stated purpose of the Southern Christian Leadership Conference was "to save the soul of the nation."

Those of us involved in social action today should be mindful of this as we fight against social ills in our society. I firmly believe that Christians should be good citizens and models of civility. That doesn't mean we shouldn't be passionate about trying to rectify social problems. And we can disagree with those who do not hold to a biblical view of morality. But we should learn to disagree without being disagreeable. We should make our case with logic and compassion. And I believe we will be more successful if we do so.

Consider the abortion debate. A majority of citizens have a great deal of ambivalence about abortion. They do not feel good about abortion on demand, but they also fear what might happen if abortion was totally banned in this country. Will we attract these millions of people by being angry, vociferous

Bible-thumpers? Or will we attract them by being thoughtful, compassionate Christians who demonstrate our love for both mother and child at crisis pregnancy centers? I think the answer should be obvious, and that is the power of civility in the public arena.

Civility: A Biblical Framework

At the heart of civility is the biblical command to love your neighbor as yourself. While it is relatively easy to love people who are your friends or people who are nice to you, the real test of Christian love comes when we are with strangers or with people who are not civil to you. When we find ourselves in the presence of strangers, we should treat them with dignity and respect even if they are not civil to us. Even if they are not gracious toward us, we should not repay them with incivility. Romans 12:21 says, "Do not be overcome by evil, but overcome evil with good."

Our duty to be civil to others should not depend on whether we like them or agree with their moral or political perspectives. They may be disagreeable, and we are free to disagree with them, but we should do so by giving grace. Often such a gentle response can change a discussion or dialogue. Proverbs 15:1 reminds us that, "A gentle answer turns away wrath."

Civility also requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. Therefore, one should listen to others and consider the possibility that they might be right and that he is wrong. Philippians 2:3 says, "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself."

Civility also requires that we watch what we say. The Bible clearly warns us of the danger of the tongue (James 3:5-8). We should work to cleanse our language of harsh, critical, and condemning words. We should rid ourselves of nasty and vulgar

language. Ephesians 4:29 says, "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear."

If Christians want to reform society and return to civility, one excellent model is William Wilberforce (1759-1833). Most people know Wilberforce as the man who brought an end to the British slave trade. He served for half a century in the House of Commons. And led by his Christian faith, he tirelessly worked for the abolition of slavery. But that was only one of the "two great objects" of his life. The other, even more daunting was his attempt to transform the civil and moral climate of his times. Although he is known as an abolitionist, the other great accomplishment of his life was in the reformation of manners.

I believe he provides a positive example of how Christians should engage the world. We should do so with courage, compassion, character, and civility.

Notes

1. John Marks, "The American Uncivil Wars: How Crude, Ruse and Obnoxious Behavior Has Replaced Good Manners and Why That Hurts Our Politics and Culture," *U.S. News and World Report*, 22 April 1996, 66-72.
2. Stephen Carter, *Civility: Manners, Morals, and the Etiquette of Democracy* (New York: HarperCollins, 1998), 11.
3. Antonia Barber, "Rough Language Plagues Schools, Educators Say," *USA Today*, 11 March 1997, 6D.
4. Marks, "The American Uncivil Wars," 66.
5. Carter, *Civility*, 28.