How Should We Think About Pride Month?

How should Christ-followers think about Pride Month?

Well, first, in case you are not aware, Pride Month is a time of highlighting and celebrating everything LGBT (lesbian, gay, bisexual and transgender). You might have seen a few more letters tacked on—QQIAA (queer, questioning, intersex, asexual, ally).

It’s hard NOT to notice it’s Pride Month when rainbows suddenly appear on all kinds of products and logos. Many cities have Pride marches, much of which is not safe to broadcast on the evening news because the behavior in these parades is definitely not family-friendly.

How should believers think about it all?

We need to pass our thoughts and judgments through the filter of God’s word. What does God think about Pride Month?

First, every single person who is part of the LGBT community is a precious soul that He made in His image, for whom Christ died. And very few who identify as LGBT have not sustained some sort of soul wound, which makes this promise in Isaiah 42:3 even dearer: “A bruised reed He will not break, and a dimly burning wick He will not extinguish; He will faithfully bring forth justice.” So in terms of the individuals who participate in Pride Month, God knows each of them by name and He loves them, tenderly and great compassion.

God understands the heart cry of those in the LGBT community to belong, to be included and not excluded, to be visible and heard and understood and cared for, to hear that they matter. These are the heart desires of those who align under the Pride flag.

And God gets it, because those are legitimate desires that we all have because we’re born that way. God made us that way, all of us, to long to be loved, accepted, and affirmed.

It means the world to those who have found community under the LGBT banner because they were “different,” they were “other,” so they often felt marginalized and ostracized from their families or school communities or religious communities.

So Pride Month is a call to love the people who celebrate it.

But that’s not all.

God has also revealed His design and intention for human sexuality and gender identity, both in the Old Testament and, in the words of Jesus Himself, in the New Testament: “Have you not read that He who created them from the beginning made them male and female and said, ‘For this reason a man shall leave his father and mother be joined to his wife, and the two shall become one flesh’?” (Matthew 19:4-5)

God made human beings male and female. It really is that simple, regardless of how complicated people’s feelings can be about gender.

And He intended sexual expression to be limited to husband and wife within marriage, which we see by the Bible’s 44 references to sexual immorality (sex outside of marriage) as sin.
In view of the LGBT community’s desire for not just legitimacy but commendation in any and all sexual expression, we need to remember that God specifically forbade same-sex behavior in Leviticus 18:22 and 20:13, “Do not lie with a man as one lies with a woman; that is detestable.” In the New Testament, the apostle Paul expands this prohibition to include lesbianism in Romans 1:24-27:

Therefore, God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. . . . Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men . . .

So how should Christians think about Pride Month? With discernment.

- Remembering that the people involved are precious to God, but the identity they are choosing falls short of the glory of God (the Bible’s definition of sin, Romans 3:23) because it does not submit to and align with God’s intention for human sexuality.
- Not being fooled by the slogan “Love is love,” which is a slick gloss over the false declaration that calling something “love” automatically validates it. How about brother-sister incestuous “love”? How about adulterous “love”? How about polyamory (multiple partners in a relationship) “love”? And, especially since we have already started down the slippery slope, how long before there is a call to extend the sexual underpinnings of “love is love” to children and animals?
- Comparing one’s view of all things LGBT to God’s word. Those who identify as an Ally should ask themselves why they want to support behavior and an identity God calls sin.
- Taking seriously the sin of pride, holding two important ideas as equally important: Philippians 3:19 says those who “are proud of what they should be ashamed of” (such as those exhibiting their broken sexuality in Pride parades) are “enemies of the cross of Christ.” But Proverbs 16:5 warns, “Everyone who is proud in heart is an abomination to the LORD.” So every single one of us needs to confess our sin of pride, of comparing ourselves to anyone else so we feel we are better than others. In fact, seeing the Pride flag during Pride Month would make a great reminder to examine ourselves to look for a prideful, judge-y heart, to confess it as sin and repent.

Many of those who have come out of homosexuality are deeply grieved by Pride Month because they know it encourages hurting, lonely, wounded people to try to find life where it can never be found. They know the truth of Jeremiah 2:13, where God says,

“For my people have done two evil things: They have abandoned me— the fountain of living water. And they have dug for themselves cracked cisterns that can hold no water at all!”

How should a Christian think about Pride Month? With compassion and prayer for those caught in it, that they will turn to Jesus as the fountain of living water. And with humility for ourselves, to repent of any pride that comes from comparing ourselves to those waving rainbow flags. As Billy Graham said, “Never take credit for not falling into a temptation that never tempted you in the first place.”

This blog post originally appeared at blogs.bible.org/how-should-we-think-about-pride-month/ on June 15, 2021.
There’s one thing we do here at Probe that is my favorite part of ministry. Our Student Mind Games Camp is a week-long, total immersion, give-it-all-we’ve-got experience for high school and college students that changes minds and hearts forever.

Beautiful Camp Copass in the Dallas-Ft. Worth area is surrounded by a lake on three sides and it feels very secluded—even though it’s not far from the Dallas-Ft. Worth airport, so students can easily fly in. We teach Christian students how to think biblically on a wide range of subjects: understanding how others think as they understand their worldviews, how they can know that Christianity is true, creation and evolution, human nature, the differences between guys and girls, the problem of evil and the value of suffering, campus Christianity, and even how to watch a movie with their brain turned on. They learn about Islam, a compassionate but biblical view of homosexuality, different views of science and Earth-history, and genetic engineering.

Returning campers get to experience what is always a highlight for our students, a special alumni track with new lectures in an intimate, personal setting. The alumni always tell the first-timers what an amazing difference it makes to come back a second or even third time, because they get so much more out of the conference than they ever thought possible.

The Probe teachers don’t just give the lectures, though; we continue conversations at meals where we eat and visit with the students instead of each other. We break up into discussion groups to help the students process what they’re learning in the sessions. There is free time every afternoon and evening to hike, swim, play basketball or card games, read or nap. Or of course, just hang out with new friends.

The students are delighted to meet other thinking Christians from all over the country, students eager to think and grow in their faith as they learn to love God with their minds together. They enjoy getting to know us as the instructors, too. We’re not only available the whole week; we look for opportunities to engage in conversations that will encourage and affirm what God is doing in the minds and hearts of these precious young people.
We’ll be talking about Mind Games in this article, but you can go to our website, Probe.org/mindgames, and check out our videos, a typical week’s schedule, and lots of other information. In the next sections you’ll hear a little bit from several lecturers, and also from several of our Mind Games alumni.

**Sneak Peek of Probe Lectures**

Here are snippets from lectures of four of our Probe Mind Games instructors, speaking on the Biology of Human Uniqueness, LGBT, Islam, and Nietzsche for Beginners:

*Dr. Ray Bohlin:*

Fire is also necessary for creating tools, particularly metal tools. You have to be able to heat metals to a really high temperature: copper, silver, gold—all their melting temperatures are over a thousand degrees centigrade. So you have to get a really hot fire to do that, and to be able to make the tools liquid, to make them malleable. So you’ve got not only to be able to make a fire, you have to be intentional as to how you make a really hot fire.

*Sue Bohlin:*

What I really love is my title for this, which is “Grace and Truth About Homosexuality,” because I think we need both. We need to be coming from a heart of compassion and sympathy and understanding for the sexual and relational brokenness that results in homosexuality, but we also need to be absolutely camped out on the truth of the Word of God.

*Paul Rutherford:*

The third of the five pillars of Islam is the giving of alms, what they call *zakat*. It’s much similar to Christian charity, to giving to a church or giving to the poor; Muslims likewise have a heart for their community, have a heart for those who are down and out. This is the giving to “the least of these,” as Christians might call it. The fourth pillar of Islam is Ramadan, and Ramadan is a fast. It is a month-long fast. This is a time when they train themselves in discipline, of practicing not eating during the day, and when they train themselves in increasing their desire for God, for Allah.

*Todd Kappelman:*

Adolph Hitler, when he was coming to power after 1939, he ordered just crates and crates and crates of *Thus Spake Zarathustra* and would give to his captains and his commanders and everything, and we believe by this action in some of Hitler’s own words that he saw himself to be the inheritor of much of Nietzsche’s philosophy and especially the aspect of the overman, the great world historical figure that Nietzsche is going to advocate for solving some of the problems that he’s going to look at.

**Comments from Alumni, Part 1**

In this article we’re talking about our memorable, life-impacting, week-long summer Mind Games conference. But you don’t have to take our word for it. Consider what some of our alumni have to say.

Here’s three-time alumnus, Noah:
Mind Games is a fun place of fellowship, you get a lot of excitement, there’s a ropes course that you go on so there’s a lot of excitement there, you do a lot of team-building activities, it’s a ton of fun, you get to learn a whole lot about life, about faith, about people, about relationships. You get to experience a whole new world of things that you’ve never experienced before in the faith. A lot of people, they just have a surface-level faith, but here at Mind Games we go a whole lot deeper into that faith, we lay it out and we explain philosophically how it works, reasonably how it works, how it works with science, how it works with other people, how it works with suffering, how it works with everything, just how the world works with faith.

Here’s Esther:

My faith before Mind Games was a little crazy . . . I had thoughts about suicide a few times, and then I started to doubt, “Is God even there?” Like, if He was there, then wouldn’t I feel His presence? Then I came to Mind Games and I was like, there’s no way He’s not real. For someone who hasn’t been here, Mind Games is a great experience. You not only gain friends and family, but you learn more about God and how to stay stronger in your faith.

Tyler had a major shift between his first and second time at Mind Games:

I’m Tyler Lord from Athens, Georgia. Last year when I came I was actually agnostic, so I didn’t really know. But kinda having experiences throughout the year after Mind Games and coming back, I’ve become a Christian. It’s lots of fun. You come and, you know, it’s not really all about religion. There’s a bunch of free time you get to play around. You come in, and you don’t really know what to expect, When you get here and you think, oh, it’s gonna be a bunch of lectures, but it’s really not. You get a good bond with everybody’s who’s here, like the other campers. And even though there are lectures, they’re really interesting. The apologetics ones are great for like if someone comes up to you and they’re like, “Why are you a Christian?”

**Comments From Alumni, Part 2**

Here are a few more alumni comments, starting with Arty:

Mind Games is a wonderful time of fellowship, worship and just gaining a lot of knowledge into why Christianity is reasonable, how Christianity can work with science, how your faith and science can work together and not against each other. Mind Games is fun, it’s very much about the relationships that you build, it’s about the people who you interact with on a daily basis for the week.

This was Anya’s second time through:

After this second round of Mind Games, I feel like I’ve grown much more as a person, not just due to time but also how much Mind Games has affected me personally, If I had to describe Mind Games to someone who’s never been here before, I would say it’s something that completely blows your mind away. Not in the sense that it’s all weighing over your head, but just how much they describe, how much detail and information you have on how to defend your faith. First year it was amazing, and second year it got even better.

Ben also returned:

Well it’s really that the first Mind Games for me was like planting the seed, this time it’s nurturing the plant. It was really so I could re-establish what they had taught me last year, cause last year was such an eye-opener I wanted to see if either I could experience that or build upon it this year, which I have.
Amy set a record of coming to Mind Games!

My name is Amy Klaschus, I’m from Orlando Florida, and I’ve been to Mind Games five times now! What keeps me coming back to Mind Games is the people, because I love the teachers—they’re very nice and they’re always willing to help and answer questions. Every year there have been at least a few people among the students who are just so welcoming and so Christian in a way I can’t really find back home as much. I know that in shaping my growth in faith, Mind Games has been just completely essential, because it’s given me the perspective and the ability to think biblically about all the problems I face, all the problems I faced in high school and now all the problems I’ve been facing this past year of college.

Why Go to Mind Games?

We now know that three out of four high school seniors who had been part of a church youth group drop out of church within a year.\footnote{Steve Cable, Is This the Last Christian Generation? probe.org/is-this-the-last-christian-generation/} One reason for this is that they don’t own their faith; they don’t know that Christianity is true, and they don’t know why it’s true. They tend to equate faith with a warm fuzzy feeling that doesn’t stand up to the challenges of life. Many students are afraid to express their doubts so they never learn that there are good, solid answers to their questions. They are sensitive to the disconnect that happens when those who profess to be Christ-followers act no differently from unbelievers.

For over twenty years, Probe’s Mind Games conferences have been preparing young people for the challenges to their faith. In that time, we have witnessed firsthand the incredible thirst for a reliable trustworthy faith. Again and again we hear that some had despaired of ever finding something like Mind Games. The conference consistently exceeds expectations, and students often tell us they wish they had brought their friends.

Alumni from these summer conferences have gone on to become leaders on their campuses, the government and the military. This week-long immersion truly changes lives, giving them a new confidence in their God, His Word, and in their role as His ambassadors. We know this because some of them come back as alumni a second or third year, and because they contact us years later and let us know how Mind Games continues to impact them.

Mornings start with an informal devotional by Probe staff and a time of prayer. They receive twenty-five hours of lecture using video clips, role play, Q and A, and other teaching techniques. They connect with each other and process what they’re learning in small groups. We as staff get to know and truly love them.

The Student Mind Games Camp is for those who have finished their junior or senior years of high school, and for college freshmen and sophomores. [Note: especially motivated students younger than that are welcome, though!] Please go to our Web site, Probe.org/mindgames, and check out videos. You can look at a typical schedule, and find out all the details. And then register someone you love. It will make a difference in time and eternity.

Note

1. Steve Cable, Is This the Last Christian Generation? probe.org/is-this-the-last-christian-generation/

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In 2014, I wrote a blog post The Commencement Address I’ll Never Get to Give.

Then I was deeply honored to be asked to address the eight graduating seniors of the Richardson Home School Association, where my husband and I have been teaching. He’s the high school science teacher and I am his admin, I teach cursive handwriting to younger kids, and together we teach “Building Confident Christians,” a faith-building year of worldview and apologetics.

I had already written my address as a blog post, but I tweaked it some, coming in at a very-short-for-me nine minutes (because ain’t nobody goes to graduation for the commencement address, right?):

We’ve taught all eight of you, and I love you! Congratulations! You made it to the cap-and-gown stage. Not without a lot of help and prodding and prayers and frustration from your parents though, right? Thank them. There’s not a single thing you are or do or have that they didn’t have a part in. Thank them! I mean, right now! Stand up, wave and say thank you! (I’ll wait . . . !)

You’ve just finished many years of schooling, and along the way you may have picked up some hooey from the surrounding culture about how wonderful and special you are because of some well-meaning self-esteem messaging. You may have thrown away dozens of ribbons or trophies you received just for showing up. 

Those days are over, because that was never real life. Self-esteem and self-confidence are only gained one way, the hard way: working hard to meet a challenge and not give up until you succeed. You earn self-confidence by doing, not by reciting platitudes in a mirror.

I’d like to put on a life-coach hat for a minute and make some suggestions for your post-high-school life.

Most of you just finished Dr. Bohlin’s and my class, Building Confident Christians. We had you do a lot of reading for that class. I want to encourage you to read something else.

If you haven’t read Dale Carnegie’s book How to Win Friends and Influence People, read it. It’s a classic of how to understand people and how they like to be treated. The reason it’s so true is that the book fleshes out the second great commandment, “Love your neighbor as you love yourself.”

For example, when you see a service person, like a waitstaff or toll booth attendant, call him or her by name. One’s name is the sweetest sound on earth to each person, and service personnel are often treated as if they were invisible. Using someone’s name says, “You are not invisible to me, and I honor you for your service.” Prospective employees and spouses have been known to disqualify themselves because of the way they treated people with disrespect or contempt when out in public.

Everyone has an invisible tattoo on their forehead that says, “Please encourage me.” And most people have an invisible speech bubble over their heads that says, “Do I matter? Please show me I matter.” Every single person you will ever meet is infinitely valuable as the handcrafted masterpiece of the Creator God, and they deserve to be honored and respected simply because God made them
and He loves them.

Some final pithy words to the wise. . .

Listen to your body. You are fearfully and wonderfully made, and it will tell you what it needs. Especially listen to your body when it tells you it needs sleep, and green vegetables.

Learn to recognize the nudges of the Holy Spirit, and follow them.

Pray for your future spouse. Assume that you don’t know who they are right now, statistically speaking. He or she is out there somewhere. Your prayers WILL make a difference. (Afterwards, you can ask Dr. Bohlin and me about what that means.)

Don’t believe everything you think. You swim in the polluted waters of a culture that has rejected God and biblical values, and some of those ideas and thoughts have crept into your mind, even though you weren’t aware of it.

Plus, Satan and the demons are real, and you live on the battlefield of unrelenting spiritual warfare. You shouldn’t believe everything you think because one of the enemy’s favorite tactics is to whisper in our ears in first person, so we think these ideas are our own. Such as,

- “It’s okay, I can do this, no one will know.”
- “I deserve to get my way.”
- “I am such a loser.”
- “Well, I’m better than HER/HIM.”

Whether we’re talking about the cultural water you swim in, or the thoughts in your head that come from spiritual warfare, pass everything through the filter of God’s word. Which means you need to read and study it! Every day!

If you wonder if you should be doing something, you probably shouldn’t. If the thought, ‘Should I be doing this?’ even enters your head, it’s an alarm. Invite the Lord into that question!

A few minutes ago I asked you to stand up and thank your parents. One of the most important habits you can ever form is gratitude. Especially toward God. He is continually blessing you with everything from the ability to draw your next breath, to your ability to remember your name, to your ability to walk or drive or think or talk or get a job or more education.

Get in the habit of thanking Him for all those things. Regularly stop and ask yourself, “What would I really miss tomorrow if I didn’t give thanks for it today?”-and then thank the Lord for it. Right where you’re sitting-“Oh Lord! Thank You for cushioned seats! Thank You for 24/7 electricity! Thank You for air conditioning! Thank You for clean drinking water! Thank You for paved roads, and garbage pickup! There are so many things we would really miss tomorrow if we didn’t give thanks for them today.

A grateful heart is not a complaining heart.

A grateful heart is not a critical heart.

A grateful heart is not an entitled heart.

Believe me, it will make you a much better person to live with, or work with, or play with, or just be with.
One of the best ways to get in the habit of saying “Thank You, Lord” is a gratitude journal. It’s a wonderful discipline to record three things every day (or night) where you saw God being gracious and loving and kind to you, or to someone else. I want to make that easy for you, so I have a gift for each of you, a personalized gratitude journal. I challenge you, over the next few years, fill it up, one day at a time. What a magnificent form of worship that would be!

The Lord bless you and keep you. The Lord make His face to shine upon you, and give you peace. Your real education is about to begin.

1. After the graduation, I was humbled and grateful for the comments of the mother of an intellectual disabled child who pointed out that her daughter loves receiving ribbons and trophies for just showing up. It makes her feel valued and loved. I’m thankful for this perspective and I regret that my words caused needless pain.
2. Soon after I trusted Christ in college, I started praying every day for my future husband. Once I met Ray and realized he was the one God had chosen for me, we discovered that he had started having a daily quiet time of Bible study and prayer the same week I started to pray.

What Does It Mean To Live With an Eternal Perspective?

Sue Bohlin, who has been working on developing an eternal perspective for decades, provides some examples of how to do that.

Years ago, after spending his whole life on the mission field, a career missionary made his final trip home on a passenger ship. One of the other people on his sailing was a celebrity, and as the ship made its way into the harbor, all those on board beheld a huge throng of well wishers at the pier with signs and instruments to celebrate the famous person’s return.

The missionary stood at the railing, watching wistfully, knowing that not a soul was there for him. He said, “Lord, I’ve served You my whole life. Look at all the recognition and revelry for that famous person, and there’s nobody here for me. It hurts, Lord.”
He heard the still, small voice say, “You’re not home yet, son.”

I love this story that helps me keep in mind the big picture that includes the eternal, unseen realm, and the long picture that extends into the forever that awaits on the other side of death.

But how do we get an eternal perspective?

**Seeing the Unseen**

As I’ve grown older, 2 Corinthians 4:16-18 has become my new life verse:

So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

We have to work at seeing the unseen and eternal. We do that with the eyes of our hearts. We do that by training ourselves to view everything through the lens of God’s word.

I’ve been working at developing an eternal perspective for years. For me, it’s about connecting the dots between earthly things and heavenly things.

I look at earthly things and wonder, “How does this connect to the spirit realm? How does this connect to what is unseen and eternal?” (For examples, look at Glorious Morning Glories, Back Infections and Heart Infections, Cruise Ships, Roller Coasters and Attitudes, and Blowing Past Greatness.)

Jesus’ parables are the world’s best examples of using the physical to provide understanding of the eternal. He was always connecting the dots between the things He was surrounded by—different types of soil, lost coins and sheep and sons, a wedding banquet—and explaining how these things related to the Kingdom of Heaven.

Another aspect of seeing the unseen is staying aware of the fact that we live in a permanent battle zone of spiritual warfare. We have an enemy who hates us because He hates God, and is continually attacking us with lies and deceptions. When we forget that we live in a culture barraging us with anti-God anti-truth, it’s like going out in our underwear, needlessly exposing ourselves. Living with an eternal perspective means staying vigilant, donning our spiritual armor (Ephesians 6:10-18) and using it to fight back against the lies of the enemy.

One of the most important prayers we can ask is, “Lord, help me see Your hand at work”—and then intentionally looking for it. For years I have kept a “God Sightings” Journal where I record evidence of God intervening in my life and the lives of others I have seen. I love to ask my friends and mentees, “Do you have any God Sightings to share?” to help them identify the hand of God in their lives.

One final aspect of seeing the unseen is to remind ourselves that everything we can see, is going away. Everything we can see and measure is temporary and passing. So we need to think about what’s around us that is permanent and eternal, and invest in those things.

God.

People.
God’s word.

God’s work in people’s lives.

And the things we do to honor God and bless others. Randy Alcorn writes, “With eternity in view, nearly any honest activity—whether building a shed, driving a bus, pruning trees, changing diapers or caring for a patient—can be an investment in God’s kingdom.”

One of my friends is a TSA agent. She diligently reminds herself daily that every traveler who comes through the security line is infinitely valuable because they are made in the image of God, and Jesus died for them. She showers kindness on them because they are so important. One of her co-workers, for whom work is just a job where he punches a time clock, told her, “In two years you’ll stop being nice to everyone.” We don’t think so. She works at maintaining an eternal perspective, seeing the unseen, to the glory of God.

**Remembering the Long View**

Another aspect of living with an eternal perspective is focusing on the reality that our time on earth is short, especially compared to the never-ending life on the other side of death.

Another one of my favorite questions is to ask, “A hundred years from now, when you are face to face with Jesus in heaven, what do you want to be glad you chose today? Indulging your flesh and doing whatever you think will make you happy, or making choices that honor God and bless other people?”

Several years ago I wrote a blog post about one of the power tools for our “life tool belt” that remains an essential part of my eternal perspective: passing everything through the grid of the great question, “In the scope of eternity, what does this matter?”

In the decades since I started asking that question, it’s still the best filter for deciding what’s worth getting upset about, and what to let go, and what to just roll over into the Lord’s hands.

Moses was very helpful for helping us develop an eternal perspective. He writes in Psalm 90:10, “Our days may come to seventy years, or eighty, if our strength endures.” So we need to be sober about how much time we actually have. Then he writes a great prayer in verse 12 that helps us remember the long view: “Teach us to number our days, that we may gain a heart of wisdom.”

So I did.

As of today, I have lived 24,500 days.
If I live to be 70, I have only 1,050 days left.

If I live to be 80, I have only 4,700 days left.

Oh my word, I have so much earthly work to do in a very short time, before my life continues on the other side! And I so want to grow older well.

One way to do that is to pre-decide now that we will use our earthly days fully, engaged in ministry, as long as God gives us breath.

Years ago, my view of living with an eternal perspective was shaped by a lady who decided to start college in her 70s. When they asked her why she would do such a thing when her life was basically over, she said, “Oh no! It’s not over! I’m preparing for the next part of my life in heaven! The more equipped I can get on earth, the more ready I’ll be for what the Lord has for me on the other side!”

Another lady was homebound because she was so disabled. She got the word out that every afternoon, her home was open for anyone who needed prayer. Some days it was like there was a revolving door, so many coming and going! She had a vibrant ministry in the waning days of her life because she was determined to use her remaining earthly days fully, to the glory of God.

In the time you have now, live well. To the glory of God. Keep reminding yourself that everything we do now has an eternal impact. Our choices, our behaviors, our words, ripple into eternity. Which is why we need to seek to do everything for the glory of God.

I lettered this calligraphy and put it in a frame in my kitchen next to the coffee maker so I see it and recite it to myself every morning.

Two great questions to consider: “Lord, in order to live well, in order to live to Your glory, with an eternal perspective, what do You want me to do less of in the time I have left? And what do You want me to do more of?”

As a mom of littles, Nicole Johnson was feeling sorry for herself when she met with a friend who had just returned from Europe. She writes,

“My friend turned to me with a beautifully wrapped package, and said, ‘I brought you this.’ It was a book on the great cathedrals of Europe. I wasn’t exactly sure why she’d given it to me until I read her inscription: ‘With admiration for the greatness of what you are building when no one sees.’
“In the days ahead I would read—no, devour—the book. And I would discover what would become for me, four life-changing truths, after which I could pattern my work:

“1) No one can say who built the great cathedrals—we have no record of their names.
2) These builders gave their whole lives for a work they would never see finished.
3) They made great sacrifices and expected no credit.
4) The passion of their building was fueled by their faith that the eyes of God saw everything.

“There’s a story in the book about a rich man who came to visit the cathedral while it was being built, and he saw a workman carving a tiny bird on the inside of a beam. He was puzzled and asked the man, ‘Why are you spending so much time carving that bird into a beam that will be covered by the roof? No one will ever see it.’

“And the workman replied, ‘Because God sees it.’”

Living with an eternal perspective as we make choices and invest our time to glorify God is like building a cathedral that we won’t be able to see finished.

But every “next faithful step” of the tasks in your life, is building something. The things you do that no one sees but God—the unseen and eternal—they matter!


The Value of Suffering: A Christian Perspective

Sue Bohlin looks at suffering from a Christian perspective. Applying a biblical worldview to this difficult subject results in a distinctly different approach to suffering than our natural inclination of blame and self pity.

Suffering Prepares Us to Be the Bride of Christ
Among the many reasons God allows us to suffer, this is my personal favorite: it prepares us to be the radiant bride of Christ. The Lord Jesus has a big job to do, changing His ragamuffin church into a glorious bride worthy of the Lamb. Ephesians 5:26-27 tells us He is making us holy by washing us with the Word—presenting us to Himself as a radiant church, without stain or wrinkle or any other blemish. Suffering develops holiness in unholy people. But getting there is painful in the Lord’s “laundry room.” When you use bleach to get rid of stains, it’s a harsh process. Getting rid of wrinkles is even more painful: ironing means a combination of heat plus pressure. Ouch! No wonder suffering hurts!

But developing holiness in us is a worthwhile, extremely important goal for the Holy One who is our divine Bridegroom. We learn in Hebrews 12:10 that we are enabled to share in His holiness through the discipline of enduring hardship. More ouch! Fortunately, the same book assures us that discipline is a sign of God’s love (Heb. 12:6). Oswald Chambers reminds us that “God has one destined end for mankind—holiness. His one aim is the production of saints.”

It’s also important for all wives, but most especially the future wife of the Son of God, to have a submissive heart. Suffering makes us more determined to obey God; it teaches us to be submissive. The psalmist learned this lesson as he wrote in Psalm 119:67: “Before I was afflicted I went astray, but now I obey your word. It was good for me to be afflicted so that I might learn your decrees.”

The Lord Jesus has His work cut out for Him in purifying us for Himself (Titus 2:14). Let’s face it, left to ourselves we are a dirty, messy, fleshly people, and we desperately need to be made pure. As hurtful as it is, suffering can purify us if we submit to the One who has a loving plan for the pain.

Jesus wants not just a pure bride, but a mature one as well—and suffering produces growth and maturity in us. James 1:2-4 reminds us that trials produce perseverance, which makes us mature and complete. And Romans 5:3-4 tells us that we can actually rejoice in our sufferings, because, again, they produce perseverance, which produces character, which produces hope. The Lord is creating for Himself a bride with sterling character, but it’s not much fun getting there. I like something else Oswald Chambers wrote: “Sorrow burns up a great amount of shallowness.”

We usually don’t have much trouble understanding that our Divine Bridegroom loves us; but we can easily forget how much He longs for us to love Him back. Suffering scoops us out, making our hearts bigger so that we can hold more love for Him. It’s all part of a well-planned courtship. He does know what He’s doing . . . we just need to trust Him.

Suffering Allows Us to Minister Comfort to Others Who Suffer

One of the most rewarding reasons that suffering has value is experienced by those who can say with conviction, “I know how you feel. I’ve been in your shoes.” Suffering prepares us to minister comfort to others who suffer.

Feeling isolated is one of the hardest parts of suffering. It can feel like you’re all alone in your pain, and that makes it so much worse. The comfort of those who have known that same pain is inexpressible. It feels like a warm blanket being draped around your soul. But in order for someone to say those powerful words—“I know just how you feel because I’ve been there”—that person had to walk through the same difficult valley first.
Ray and I lost our first baby when she was born too prematurely to survive. It was the most horrible suffering we’ve ever known. But losing Becky has enabled me to weep with those who weep with the comforting tears of one who has experienced that deep and awful loss. It’s a wound that—by God’s grace—has never fully healed so that I can truly empathize with others out of the very real pain I still feel. Talking about my loss puts me in touch with the unhealed part of the grief and loss that will always hurt until I see my daughter again in heaven. One of the most incredibly comforting things we can ever experience is someone else’s tears for us. So when I say to a mother or father who has also lost a child, “I hurt with you, because I’ve lost a precious one too,” my tears bring warmth and comfort in a way that someone who has never known that pain cannot offer.

One of the most powerful words of comfort I received when we were grieving our baby’s loss was from a friend who said, “Your pain may not be about just you. It may well be about other people, preparing you to minister comfort and hope to someone in your future who will need what you can give them because of what you’re going through right now. And if you are faithful to cling to God now, I promise He will use you greatly to comfort others later.” That perspective was like a sweet balm to my soul, because it showed me that my suffering was not pointless.

There’s another aspect of bringing comfort to those in pain. Those who have suffered tend not to judge others experiencing similar suffering. Not being judged is a great comfort to those who hurt. When you’re in pain, your world narrows down to mere survival, and it’s easy for others to judge you for not “following the rules” that should only apply to those whose lives aren’t being swallowed by the pain monster.

Suffering often develops compassion and mercy in us. Those who suffer tend to have tender hearts toward others who are in pain. We can comfort others with the comfort that we have received from God (2 Cor. 1:4) because we have experienced the reality of the Holy Spirit being there for us, walking alongside us in our pain. Then we can turn around and walk alongside others in their pain, showing the compassion that our own suffering has produced in us.

**Suffering Develops Humble Dependence on God**

Marine Corps recruiter Randy Norfleet survived the Oklahoma City bombing despite losing 40 percent of his blood and needing 250 stitches to close his wounds. He never lost consciousness in the ambulance because he was too busy praying prayers of thanksgiving for his survival. When doctors said he would probably lose the sight in his right eye, Mr. Norfleet said, “Losing an eye is a small thing. Whatever brings you closer to God is a blessing. Through all this I’ve been brought closer to God. I’ve become more dependent on Him and less on myself.”

Suffering is excellent at teaching us humble dependence on God, the only appropriate response to our Creator. Ever since the fall of Adam, we keep forgetting that God created us to depend on Him and not on ourselves. We keep wanting to go our own way, pretending that we are God. Suffering is powerfully able to get us back on track.

Sometimes we hurt so much we can’t pray. We are forced to depend on the intercession of the Holy Spirit and the saints, needing them to go before the throne of God on our behalf. Instead of seeing that inability to pray as a personal failure, we can rejoice that our perception of being totally needy corresponds to the truth that we really are that needy. 2 Corinthians 1:9 tells us that hardships and sufferings happen “so that we might not rely on ourselves but on God, who raises the dead.”

Suffering brings a “one day at a time-ness” to our survival. We get to the point of saying, “Lord, I can only make it through today if You help me . . . if You take me through today . . . or the next hour . . . or the next few minutes.” One of my dearest friends shared with me the prayer from a heart
burning with emotional pain: “Papa, I know I can make it through the next fifteen minutes if You hold me and walk me through it.” Suffering has taught my friend the lesson of total, humble dependence on God.

As painful as it is, suffering strips away the distractions of life. It forces us to face the fact that we are powerless to change other people and most situations. The fear that accompanies suffering drives us to the Father like a little kid burying his face in his daddy’s leg. Recognizing our own powerlessness is actually the key to experience real power because we have to acknowledge our dependence on God before His power can flow from His heart into our lives.

The disciples experienced two different storms out on the lake. The Lord’s purpose in both storms was to train them to stop relying on their physical eyes and use their spiritual eyes. He wanted them to grow in trust and dependence on the Father. He allows us to experience storms in our lives for the same purpose: to learn to depend on God.

I love this paraphrase of Romans 8:28: “The Lord may not have planned that this should overtake me, but He has most certainly permitted it. Therefore, though it were an attack of an enemy, by the time it reaches me, it has the Lord’s permission, and therefore all is well. He will make it work together with all life’s experiences for good.”

Suffering Displays God’s Strength Through Our Weakness

*God never wastes suffering, not a scrap of it. He redeems all of it for His glory and our blessing.* The classic Scripture for the concept that suffering displays God’s strength through our weakness is found in 2 Corinthians 12:8-10, where we learn that God’s grace is sufficient for us, for His power is perfected in weakness. Paul said he delighted in weaknesses, hardships, and difficulties “for when I am weak, then I am strong.”

Our culture disdains weakness, but our frailty is a sign of God’s workmanship in us. It gets us closer to what we were created to be—completely dependent on God. Several years ago I realized that instead of despising the fact that polio had left me with a body that was weakened and compromised, susceptible to pain and fatigue, I could choose to rejoice in it. My weakness made me more like a fragile, easily broken window than a solid brick wall. But just as sunlight pours through a window but is blocked by a wall, I discovered that other people could see God’s strength and beauty in me because of the window-like nature of my weakness! Consider how the Lord Jesus was the exact representation of the glory of the Father—I mean, He was all window and no walls! He was completely dependent on the Father, choosing to become weak so that God’s strength could shine through Him. And He was the strongest person the world has ever seen. Not His own strength; He displayed the Father’s strength because of that very weakness.

The reason His strength can shine through us is because we know God better through suffering. One wise man I heard said, “I got theology in seminary, but I learned reality through trials. I got facts in Sunday School, but I learned faith through trusting God in difficult circumstances. I got truth from studying, but I got to know the Savior through suffering.”

Sometimes our suffering isn’t a consequence of our actions or even someone else’s. God is teaching other beings about Himself and His loved ones—as He did with Job. The point of Job’s trials was to enable heavenly beings to see God glorified in Job. Sometimes He trusts us with great pain in order to make a point, whether the intended audience is believers, unbelievers, or the spirit realm. Quadriplegic Joni Eareckson Tada, no stranger to great suffering, writes, “Whether a godly attitude shines from a brain-injured college student or from a lonely man relegated to a back bedroom, the response of patience and perseverance counts. God points to the peaceful attitude of suffering.
people to teach others about Himself. He not only teaches those we rub shoulders with every day, but He instructs the countless millions of angels and demons. The hosts in heaven stand amazed when they observe God sustain hurting people with His peace.

I once heard Charles Stanley say that nothing attracts the unbeliever like a saint suffering successfully. Joni Tada said, “You were made for one purpose, and that is to make God real to those around you.” The reality of God’s power, His love, and His character are made very, very real to a watching world when we trust Him in our pain.

**Suffering Gets Us Ready for Heaven**

Pain is inevitable because we live in a fallen world. 1 Thessalonians 3:3 reminds us that we are “destined for trials.” We don’t have a choice whether we will suffer—our choice is to go through it by ourselves or with God.

Suffering teaches us the difference between the important and the transient. It prepares us for heaven by teaching us how unfulfilling life on earth is and helping us develop an eternal perspective. Suffering makes us homesick for heaven.

Deep suffering of the soul is also a taste of hell. After many sleepless nights wracked by various kinds of pain, my friend Jan now knows what she was saved from. Many Christians only know they’re saved without grasping what it is Christ has delivered them from. Jan’s suffering has given her an appreciation of the reality of heaven, and she’s been changed forever.

I have an appreciation of heaven gained from a different experience. As my body weakens from the lifelong impact of polio, to be honest, I have a deep frustration with it that makes me grateful for the perfect, beautiful, completely working resurrection body waiting for me on the other side. My husband once told me that heaven is more real to me than anyone he knows. Suffering has done that for me. Paul explained what happens in 2 Corinthians 4:16-18:

> “Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, for what is seen is temporary, but what is unseen is eternal.”

One of the effects of suffering is to loosen our grasp on this life, because we shouldn’t be thinking that life in a fallen world is as wonderful as we sometimes think it is. Pastor Dick Bacon once said, “If this life were easy, we’d just love it too much. If God didn’t make it painful, we’d never let go of it.” Suffering reminds us that we live in an abnormal world. Suffering is abnormal—our souls protest, “This isn’t right!” We need to be reminded that we are living in the post-fall “Phase 2.” The perfect Phase 1 of God’s beautiful, suffering-free creation was ruined when Adam and Eve fell. So often, people wonder what kind of cruel God would deliberately make a world so full of pain and suffering. They’ve lost track of history. The world God originally made isn’t the one we experience. Suffering can make us long for the new heaven and the new earth where God will set all things right again.

Sometimes suffering literally prepares us for heaven. Cheryl’s in-laws, both beset by lingering illnesses, couldn’t understand why they couldn’t just die and get it over with. But after three long years of holding on, during a visit from Cheryl’s pastor, the wife trusted Christ on her deathbed and the husband received assurance of his salvation. A week later the wife died, followed in six months by her husband. They had continued to suffer because of God’s mercy and patience, who did not let
them go before they were ready for heaven.

Suffering dispels the cloaking mists of inconsequential distractions of this life and puts things in their proper perspective. My friend Pete buried his wife a few years ago after a battle with Lou Gehrig’s disease. One morning I learned that his car had died on the way to church, and I said something about what a bummer it was. Pete just shrugged and said, “This is nothing.” That’s what suffering will do for us. Trials are light and momentary afflictions . . . but God redeems them all.

Notes
1. Oswald Chambers, Our Utmost for His Highest, September 1.
2. Chambers, June 25.
5. Tada, 118.

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Glorious Morning Glories

This is what love looks like.

My husband planted morning glories for me on our back fence because they are my favorite.

I love that a whole new batch of brand new blooms pops out each morning, day after day of fresh beauty that reminds me of Lamentations 3:23, that God’s mercies are “new every morning—great is Your faithfulness!”

This year, we had to wait long into the fall for the flowers. The green foliage was crazy lush and full for months, but there were no gorgeous “blue happies,” as I think of them, until late October.
Finally they started exploding daily with beauty and color. Not long afterwards, an unseasonable cold snap hit us, and the green foliage started to wither and dry up.

But the “blue happies” kept popping out!

I had to smile at what was happening on our fence, because it was a powerful illustration of what it’s like for me to grow older. The green leaves were getting old and spent and dry and yucky, at the same time that every morning, there were still fresh and new morning glory blooms sprouting out. What a picture of what has become my new life verse, 2 Corinthians 4:16-18—

Therefore we do not lose heart, but **though our outer man is decaying, yet our inner man is being renewed day by day**. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

My body is growing older and weaker, especially ravaged by the lingering effects of polio. Not long ago, I spent almost two years unable to walk at all because of severe arthritis in both hips. (The Lord has restored so very much to me on the other side of two hip replacements! I’m able to walk and stand without pain these days, for which I give thanks every single day, but the march of time continues and, like everyone else, I’m going downhill physically.

But—the glorious but!—on the inside I get to be fresh and new every day! Just like the “blue happies”! As I walk in faithfulness with the Lord, seeking to abide in Him and allow the beauty and character of Christlikeness to flow into and through me, He keeps bringing renewed energy and joy to my soul. Every day! I love it!

The hope for us as believers, especially older believers, is that we get to be renewed daily with the radiance and vibrancy and joy of Jesus within that keeps getting better and better the older we get!

In fact, the Bible even speaks about our transformation as a special kind of glory: 2 Corinthians 3:17-18 says,

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with
ever-increasing glory, which comes from the Lord, who is the Spirit.

I LOVE being transformed, a little bit every day, into the image of Jesus, with ever-increasing glory! I get to be a spiritual morning glory!

This blog post originally appeared at blogs.bible.org/glorious-morning-glories/ on December 15, 2020.

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Invisible Women

*Sue Bohlin addresses the call for the church to meet the needs of single moms and those widowed by death, divorce, desertion, and imprisonment.*

The other morning at church, I was talking to one of our church leaders as he spotted one of our three-year-olds making a run for the lobby. He called the boy’s name three times, including extending his hand for a high-five, and was ignored all three times. (I’m a boy mom. I get it. The little guy was completely focused on escaping the worship center—no room for any other thoughts!) Laughing, I asked my friend, “Hey, how are you doing with that ‘feeling invisible’ thing?”

He was fine with it. But there are a number of people in our churches for whom feeling invisible is no laughing matter. It hurts.

A few days later, I was privileged to teach on 1 Timothy 5, where Paul gives Timothy direction on caring well for the widows in his congregation. In preparing for my message, I learned that in the first century, “widow” referred to a much larger group of women than just those whose husbands had died.

Widows could be women who had lost husbands through death, divorce, desertion, or imprisonment. (We have all four of those in our church.) They could even be women whose polygamist husbands had come to faith in Christ and learned that God’s plan for marriage is one man and one woman, and they sent all but one wife away. Widows could also refer to unmarried women; the sense of “widow” in the first century was a “without-a-man woman.” And of course in that time, when women had so few rights and privileges, that was a scary situation.

Paul’s instruction to Timothy on superintending the care of widows resonates with how important vulnerable women are to God. The Old Testament has 32 references to widows or widows and orphans! If God says something once it’s important . . . but THIRTY-TWO TIMES??!! In the New Testament, the Lord’s brother James sums up this Old Testament value, defining true religion as caring for widows and orphans in their distress (1:27).

How should the church care for vulnerable women today? The ones who can easily feel invisible in the church?

One group we need to take better care of is single moms.

I asked my dear friend, a single mom, about her experience. She was grateful for the ways in which
a few people from her church stepped in to provide physically in various ways:

- A new friend brought her son to the hospital when she was suddenly admitted, and then cared for him until she was discharged.
- They mowed her lawn
- Some folks gave her a break by taking her son for a few hours to several days
- One especially memorable year, a man took her son to the store to get my friend her one and only Mother’s Day gift

But she was always plagued by a constant longing—for belonging, for protection and help, for men to provide balance to her over-protective feminine mothering.

- She longed for a healthy family to draw them into their home and invite them for meals and family times together so they could see what “healthy” and “loving” and “respectful” looked like.
- She longed for a man to invest in her son so he could see how the boy treated his mom and take him aside to say, “Hey buddy, it’s not OK to talk to your mom that way.”
- She longed for a family to say, “Come spend Christmas with us” so it wasn’t just her and her son alone with the Christmas tree—again.

In addition to relational needs, many single moms have needs for practical assistance concerning their homes and cars. And another group of “invisible women” with the same kinds of needs are older single women.

Typical practical needs:

- Help with assembling furniture such as from Ikea
- Trimming trees and other kinds of yard work
- Home repair
- Changing out-of-reach light bulbs
- Winterizing (and then summerizing) a house
- Organizing a closet, room, or garage
- Changing the oil in the car
- Moving stuff (both to a new home and just moving heavy furniture in the house)
- Plumbing help such as installing a new faucet, fixing a dripping faucet or running toilet
- Installing a ceiling fan
- Grocery shopping
- Rides to the doctor, chemo appointments, tests, surgeries and procedures
- Babysitting and carting kids places they need to go
- Helping with budgeting and financial direction
- Meals: home-cooked and delivered, gift cards to restaurants

Just as in the church at Ephesus when Paul was helping Timothy love his people well, we need to connect those with needs, with the people gifted to serve. Or even those without supernatural giftings for service, but a generous, Christlike heart to love others. That’s how the church cares for its own.

So they don’t feel invisible.

This blog post originally appeared at blogs.bible.org/invisible-women/ on October 25, 2020.
Helping Teens Understand Homosexuality - Facts to Help Youth Withstand the Current Culture

Sue Bohlin provides practical ways to communicate with teens about common misunderstandings and the truth concerning homosexuality. Recognizing that teens deal with peer pressure to experiment and feelings of same sex attraction, she provides real ways to help teens make their way through this maze of contradiction and confusion.

In this article we look at ways to communicate the truth about homosexuality to teens. We examine the lies they are told and the sexual pressure they are under. We also look at ways to help kids process their gender confusion, as well as address helpful ways to encourage teens who already identify themselves as gay or lesbian. And finally, we provide perspective on how to treat those who struggle with same-sex attraction in a compassionate and godly way. By looking at this topic, from a Christian, biblical worldview perspective, we can communicate the depth of God’s love and His desire for us to experience the best life possible.

The Lies They Hear

In many schools and in the rest of the culture today, only one perspective is allowed to be heard. Consider four lies that are very familiar to teens today:

First, “Homosexuality is normal and healthy.” It’s neither. The fact that it simply occurs (in about 2% of the population) doesn’t make it normal. When we look at the way males and females were designed to complement each other both emotionally and sexually, that tells us something about the nature of homosexuality, that something has gone wrong somewhere. This is not judging the people who experience same-sex attraction; it’s like a red light on the dashboard of a car, denoting that something needs attention.

Acting physically on same-sex attractions is certainly not healthy. Those who do are at far greater risk for sexually transmitted diseases, including AIDS; alcoholism and drug abuse; depression; emotionally exhausting relationships; and a shortened lifespan. \(^1\) Please see the “Facts About Youth” website from the American College of Pediatricians, especially this article: Health Risks of the Homosexual Lifestyle.

Lie #2: “If you’re attracted to someone of the same sex, that means you’re gay or lesbian.” Not so. It really means that there are unmet, God-given needs for love and attention that were supposed to be met earlier in life. Having crushes on other people, of both sexes, is also a normal part of adolescent development. It means teens are transitioning emotionally from child to adult.

The third lie is, “Since you were born that way, you can’t change.” First, there is no scientific
evidence that anyone is born gay. It’s a myth that has been repeated so often that people believe it.
Second, thousands of people who were once gay have experienced significant changes in their
attractions and behavior. Change is possible.

The fourth lie is, “Embrace and celebrate your gay identity, because gay life is cool.” Those in
ministry to those dealing with unwanted homosexuality have heard many heartbreaking stories of
the truth: a dark side of intense and difficult relationships, relational patterns of disillusionment and
breakups, physical and emotional unhealthiness.

Countless people have said they wished they never entered the gay community in the first place, but
it’s hard to leave.

**Teens and Sexual Pressure**

Adolescents are under an extraordinary amount of sexual pressure. They live in a sex-saturated
culture, and the messages they receive from the media and, unfortunately, in school, clearly
communicate an expectation that sex is just part of having a social life. Rarely do they hear about
the heart-wrenching consequences of being sexually active, both physically and emotionally. The
agenda pushing sexual freedom is also engaged in trying to normalize homosexuality as well.

Teens are pushed to decide early if they are gay, straight, or bisexual, as young as elementary
school. But kids in their early teens, much less even younger than that, are no more equipped to
“decide” their sexual orientation than they are to choose a college major and career track. A
landmark study done by the University of Minnesota determined that at age twelve, one fourth of the
students were unsure of their sexual orientation. Their bodies were just beginning to experience the
changes that would turn them from children into adults, and they were being asked if they were gay,
straight, or bisexual. No wonder so many were confused! But by age seventeen, that number of kids
unsure of their sexual orientation had dropped to 5%.

And psychiatrist Dr. Jeffrey Satinover says, “[W]ithout any intervention whatsoever, three out of four
boys who think they’re gay at age 16 aren’t by 25. So if we’re going to treat homosexuality as a
state, 75% of ‘gays’ become ‘non-gay’ spontaneously. That’s a statement which I consider ludicrous,
but if you accept this tacit proposition—that being gay is an actual state, like being short or being
tall, black or white—then in three out of four people that condition changes itself spontaneously. . .
That’s with no outside intervention, just the natural processes of development.”

We need to tell teens, “It’s too soon to ‘declare a major’ in your sexuality.”

Teens are also pressured to experiment with both sexes as the only way they can know their sexual
orientation. It’s presented as nonchalantly as our cruise ship table partner suggesting we try
escargot—“Hey, how can you know if you like it unless you try it out?”

Teenage sexual behavior can have lifelong consequences, but they are not in a position to recognize
that. Their brains don’t finish developing until age twenty-five, and they tend to make decisions out
of the region of the brain that controls emotion. So they are easily swayed to make dangerous and
irresponsible choices, like engaging in any kind of sexual behavior.

Teens need to be encouraged to face the sexual pressures and stand against them.

**Gender Insecurity**

At a conference I attended, author and ministry leader Andy Comiskey shared a painful
experience in junior high where one day, out of the blue, the whole school was abuzz with the rumor that Andy was gay. There was even graffiti about it on the wall. He struggled with his sexual identity, but he had never acted out. He walked into a classroom on an errand and on his way out, two boys called “Faggot!” He was crushed and humiliated. Later on, he made it into a self-fulfilling prophecy and immersed himself in the gay lifestyle.

I went up to him and asked, “If you could rewrite the script of that incident, knowing what you do today, what would it look like?” He said, “Oh, I wish there had been some sensitive adults, especially in the church, to talk freely with me and other kids about ‘gender insecurity.’ They wouldn’t even have to talk about homosexuality or use the word—many kids can relate to the idea of ‘gender insecurity.’ It would have been so freeing for me to have someone acknowledge that it’s a real thing, but it didn’t mean I was gay. I wish there were people who could have spoken truth into my life at that point.”

One kind of truth that kids should hear is that around age ten, attraction for the same sex begins. This attraction is emotional, non-sexual, and involuntary. It doesn’t mean teens are gay or lesbian; it means they are transitioning through normal adolescent development. We have to learn to attach to people of our same sex before we can learn to attach to people of the opposite sex. But most teens don’t know this.

Some kids don’t feel secure in their masculinity or femininity for a variety of reasons, usually having to do with not being affirmed by parents and peers. God gives each of us needs for attention, approval and affection. When those needs are not met, the onset of hormones can sexualize this “hole in the heart.” Some teens can find themselves longing for the attention, approval and affection of people of their same gender. When others put on them the false and hurtful labels of “homo,” “fag,” or “lez,” they can easily find themselves believing the lies.

When teens are not secure in their gender, they don’t need to be pointed to gay groups at school. They need to be affirmed and encouraged to develop their innate, God-given masculinity or femininity, to see their gender as good. They need to have other kids reach out to make them feel “one of the guys” or “one of the girls.” They need time to finish growing up.

**Teens Who Identify as Gay or Lesbian**

Growing numbers of teens are self-identifying as gay or lesbian. In many circles, being gay—or claiming to be gay—is now considered cool, especially among girls.

Teenagers experiment with same-sex relationships for a variety of reasons. Some experience normal crushes on same-sex peers and think this means they are gay—or their friends inform them that’s what it means. What it really means is that they are learning to form deep and intense attachments which is a necessary precursor to maintaining long-term adult relationships like marriage.

Others experiment with same-sex relationships out of a legitimate need to belong. Some kids are simply curious; they just want to try it out like a new shade of lipstick.

Some teens experiment with same-sex relationships because others have labeled them gay or lesbian, and they wonder, “Am I? Do they know something I don’t know? Maybe I am and I need to go in that direction.” This is one reason it’s so important to impress on all kids the absolute unacceptability of name-calling and other cruelties. It’s not only bullying behavior, it can have terrible emotional consequences.

Some adolescents pursue same-sex relationships because they are anxious about growing into
adolescence and the responsibilities of adulthood. So they hide behind immature and emotionally volatile same-sex feelings and behaviors.

Often, what teens are attracted to in same-sex peers are the characteristics they wish they had in themselves: popularity, good looks, a winsome personality, a strong physique. This kind of jealousy doesn’t mean they are gay or lesbian; it means there is an area they need to build confidence in!

Most girls who get involved in same-sex relationships start out in friendships that grow increasingly controlling and needy. In these emotionally dependent relationships, girls can get so enmeshed with each other that their relationship turns physical.

Many people who later identify as gay or lesbian report feeling different from others, feeling like they don’t fit in or belong. Girls can feel like they don’t belong to the world of girls, and guys almost always feel like they can’t measure up in the world of males. This is gender insecurity, not homosexuality, but teens usually don’t hear this message. They need to.

Labels such as “gay” and “lesbian” and “homo” and “dyke” are incredibly hurtful, and it is easy for those who are slapped with those labels to believe them. But God doesn’t call anyone homosexual or lesbian; those labels are man’s invention, not biblical truth. It’s essential for teens to know who they are in God’s sight—beloved, precious, and stamped with the imprint of His acceptance and delight.

**When Teens Struggle with Same-Sex Attraction**

If you know teens who are struggling with feelings of same-sex attraction, or who seem to be experiencing gender insecurity, let me make some suggestions on how to minister to them.

First, don’t address the issue of homosexuality head-on. Same-sex strugglers are always wrestling with feelings of inferiority, rejection, shame and fear, so it’s extremely uncomfortable for anyone to bring up the subject. The heart of the issue for kids who find themselves attracted to others of the same sex are these dark and negative feelings. It’s much better to ask indirect questions that encourage them to talk about the underlying feelings of disconnection with a parent, or the ridicule of their peers, or depression and sadness.

Second, don’t use any labels. Teens who struggle with their gender identity already have a huge struggle with feeling that the rest of the world has put an unwelcome label on them. The false, man-made labels of “gay” and “lesbian” are hurtful, false, and restricting.

Consider what it would be like if we created a label such as “angro” for people who are easily ticked off and walk around in a continual low-level state of hostility. What if people went around saying, “I’m an angry person. That’s just the way I am—that’s WHO I am. I’m an angro.” They might believe they were born angry, that they have an “angro gene.” Not only is the label of “angro” false and misleading, but it can lead people to believe the lie that it is a permanent state or condition rather than a description of one’s current feelings.

That’s what happened with the relatively recent labels of “gay” and “lesbian.” They can become like jail cells, making people feel hopelessly trapped in a state or condition. It’s much better to help teens deal with the fact that they are experiencing some attractions to their same gender, and those feelings are like the red light on the dashboard of a car. They mean there’s something going on inside that needs some attention. And that’s literally true: God creates all of us with the need for attention, affection and approval, and those are the things adolescents are craving when they have feelings for people of the same sex. The needs are legitimate; we need to help them be met in healthy ways. This is where the church and other Christian youth organizations can make all the
difference in the world.

Third, communicate to kids who struggle that God did not make them gay. God doesn’t make anyone gay, and there is no scientific evidence that there is a biological basis for homosexual feelings or behavior. Even if they feel that they were born gay, this is the result of being told a fairy tale. Were American kids born English speakers? That’s all they ever knew, right? No, they weren’t born English speakers, they were born language speakers. Which language they speak is a matter of the shaping influences of their upbringing. Kids who experience same-sex attraction were born to be relational creatures, but how those relationships shape their souls is a function of their temperaments, their home life, and how they relate to other kids.

Fourth, give them a safe place to process their feelings without being shamed or condemned. For many teens, this unfortunately rules out their home, school, or church. I’m sure it grieves God’s heart that for many people, church is the most unsafe place on the planet for those who struggle with various life-controlling sins and urges. But there is a great free, online support group for struggling youth, moderated by an experienced and understanding youth pastor, at www.livehope.org. Kids can safely talk to others like themselves and learn how intimacy with Jesus Christ brings healing and change to broken and wounded hearts.

Fifth, many students who experience same sex attraction often feel fake if they don’t choose to identify with or act on their feelings. They have believed the lie that gay or lesbian is what they are. They want to be real. But getting real is becoming who God created them to be, despite their feelings of what whose around them might say. Finding out who God says they are is the true path to being real and not fake.

The Call to Understanding and Compassion

Many teens feel, “I just don’t get this whole gay/lesbian thing.” That’s perfectly understandable. Only 2-3% of the population deals with same gender attraction. The fact that it’s such a huge issue in our culture is completely out of proportion to the actual number of people experiencing it.

Kids need to know a few things about those who do struggle with same-sex attractions and feelings. First, they didn’t choose it. It’s something people discover, not something they decide on. And almost every single person who discovers they have strong feelings and fantasies about the same sex is horrified and terrified by this discovery. It’s a very painful part of their life, so it’s important for others to be respectful and kind.

Second, having crushes and strong feelings for friends and teachers of the same sex is a normal part of adolescent development. It doesn’t mean a teen is gay or lesbian. When other kids assure them that it does, it is slapping a false and hurtful label on them that they may find almost impossible to take off. If someone walked up to you and put a “Hi, My Name Is” nametag on you that had someone else’s name on it, you probably wouldn’t have any trouble taking it off and saying, “There’s a mistake here—that’s not who I am.” But when kids do the same thing with the “nametag” of “gay” or “lesbian,” they usually put it on kids who don’t have the security and self-confidence to realize that’s not who they are, and they can go through the rest of their lives believing a lie.

Third, be compassionate. People don’t know who around them is struggling, either with their own same-sex desires and attractions, or the painful burden of knowing a family member or loved one has them. They only have to show contempt once for those who experience same-sex feelings to show that they’re not a safe person.

Fourth, be respectful. That means cutting phrases like “Oh, that’s so gay” out of their vocabulary. It
means not throwing around words like “homo” or “fag” or “queer.” Every gay joke or insult is like sticking a dagger in the heart of those who carry a painful secret.

The bottom line for helping teens understand homosexuality is to call them to see God’s design as good, and show grace and compassion to those who don’t see it. Be “Jesus with skin on” in both His holiness and His kindness.

Notes

2. Read a few of the testimonies at the Living Hope Ministries website, www.livehope.org.
4. Homosexuality and Teens: An Interview with Dr. Jeffrey Satinover, Massachusetts Family Institute. www.mafamily.org/Marriage%20Hearing%202003/satinover2.htm
5. Founder and Director of Desert Stream Ministries, author of Pursuing Sexual Wholeness and Strength in Weakness.
6. www.becomingreal.org

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See also: answers to many questions in “Probe Answers Our E-Mail: Homosexuality”

On Suicide

The incidence of depression, anxiety, and suicide has skyrocketed as the isolation and life-disruption from Covid-19 has ravaged our world. I wrote this post in April 2013, but it’s even more salient today.

Over the weekend, Rick Warren (pastor of Saddleback Church in California, author of The Purpose Driven Life) and his wife Kay revealed that their son Matthew had taken his life after a lifelong struggle with mental illness. In an email to his church, Pastor Warren wrote, “[O]nly those closest knew that he struggled from birth with mental illness, dark holes of depression, and even suicidal thoughts. In spite of America’s best doctors, meds, counselors, and prayers for healing, the torture of mental illness never subsided.”

Many years ago, I was privileged to take a three-year lay counseling class from a wise and experienced man who taught us that those who commit suicide don’t really want to die; they just want the pain to end. Deep depression feels like being locked in a dark dungeon with no way out. The pain can become intolerably intense; one friend likened it to being forced to hold a large cauldron of boiling liquid with no hot pads. Those of us who have been spared from deep depression cannot really imagine how dark and how painful it is.
Psalm 139:16 says, “All the days ordained for me were written in Your book before one of them came to be.” That means that before God even creates us, He knows the day of our death. That also means that those who commit suicide are dying on their ordained last day. Most of the time, though, God intervenes in people’s plans to end their lives, each story different and drenched in grace.

When one teenage girl learned she was pregnant, she planned to drive one of her family’s cars into an embankment at the end of the week—but her parents sold that car before she could carry out her plan, and she decided she couldn’t wreck the one remaining vehicle. Today, she is so glad she gave birth to her baby girl, who brought immeasurable joy to her adoptive parents, and enjoys her life of service to God which includes her own family.

Another friend lay in bed one night planning to end her life by walking out in front of an 18-wheeler on the nearby interstate. As she thought about making her way in her nightgown across the empty field that lay between her house and the highway, she suddenly thought, “I can’t walk across that field in my bare feet!” . . . and turned over and went back to sleep.

When our son was suicidally depressed in high school, his friend came to us and told us of his plan to hurt himself a few days later. He was not pleased that his friend had “betrayed” him, but we were so grateful—and it enabled us to get him some badly-needed help.

There are so many stories of God’s intervention that when we do hear of someone taking their own life, I do believe it means God allowed it because it was their ordained day. This doesn’t diminish the pain for the survivors, though.

My dear friend Caren Austen, responding to the news of Matthew Warren’s suicide, wrote an essay revealing her own struggles with mental illness and suicidal depression so that people would know what it’s like. With her permission, I gratefully share these excerpts:

“I am not weak, lacking in faith, demon-possessed or oppressed or anything else but suffering from faulty brain chemistry.

“The disorder affects my daily life: my ability to work, interact with other people, activities of daily living to the point of sometimes being unable to get out of bed or leave my house. I hate it. I hate that God has chosen this path for my growth and sanctification. Depression is my nearly constant companion. I rarely get a break. I wake up with it. I work with it. I go to sleep with it, knowing that tomorrow I’ll wake up and live it all over again.

“There are so many of us who suffer silently, because it is not acceptable to discuss mental illness. Cancer is OK. People have sympathy and understanding for that. Cystic Fibrosis, diabetes, MS and the multitude of other terrible diseases and disorders are acceptable. Mental illness is considered taboo. The stigma attached to it prevents people from getting the help they need, from picking up the phone, from asking for prayer.

“Many, many people, especially Christians, negatively judge people with mental illness and especially those who have made the awful decision to take their own lives. A common statement is: ‘It’s the ultimate selfish act.’ I’d ask you to consider what agony any individual must be enduring to fight every natural instinct for survival to choose instead to die. To be feeling psychic pain so incredible that the very thought of even one more moment is unendurable. I have, in the past, been completely and thoroughly convinced that if I loved my family, especially my children, as I said I did, I would remove the evil (me) from their lives, so I would no longer influence them for evil.

“These are the kinds of thoughts that people who choose suicide experience. They are not to be
judged harshly. They are to be seen with compassion. Yes, it is an unspeakable tragedy that leaves those left behind with the worst kind of pain. A pain that I can’t even imagine as they believe that the one who died didn’t love them enough to fight. I know those are the thoughts, the feelings of those left behind, but they are not the actual reasons suicide was chosen. In fact, just the opposite is likely true. The one who chooses suicide often does it out of love for those they care most about, as strange as that may seem.”

Please, please pray for the Warren family and for all those teetering on the edge of suicide. God knows who they are. It may even be someone you know and love.

This blog post originally appeared at blogs.bible.org/on_suicide/.

What a Biblical Worldview Looks Like

Sue Bohlin explores elements of a way of looking at life that provides a biblical world and life view.

What Is a Worldview?

A young Christian couple I know married with high hopes for the future. Within three years they were divorced; the husband handled his hatred for his job by snapping at his wife and retreating to online gaming, and the wife shut down her heart to him and opened it to someone else.

In her book Total Truth, Nancy Pearcey tells of a Christian lawyer whose job was to find loopholes in the contracts with clients his law firm wanted to get rid of—that is, which enabled his company to break promises.{1} She tells another story of a Christian who worked at an abortion facility and never saw any conflict between the Bible she studied and its command not to murder.{2}

This disconnect between biblical teaching and the way it’s lived out is not just an American problem. Many African Christians go to church on Sundays and pray to Jesus for healing or prosperity, but when He doesn’t answer the way they wanted, they go to the village witch doctor.

All these people profess to be Christ-followers and agree that the Bible is the Word of God, yet they don’t view reality or live out their lives as if Jesus were Lord and the Bible is true. They don’t have a biblical worldview. They don’t “think Christianly.”

Nancy Pearcey writes, “‘Thinking Christianly’ means understanding that Christianity gives the truth about the whole of reality, a perspective for interpreting every subject matter.”{3} It means we learn to interpret everything in light of its relationship to God. The title of Nancy’s book, Total Truth, reflects her premise: that Christianity is not just a collection of religious truths, it is total truth. Thinking Christianly—which equips us to then live out a biblical worldview—means we understand
that natural and supernatural are seamlessly woven into one reality.

Our worldview is like an invisible pair of glasses through which we see reality and life. If we have the wrong prescription, the wrong beliefs and assumptions, what we see will be fuzzy and undependable. If we have the right prescription, we will see things as they are. The prescription of these glasses consists of our beliefs and the things we assume to be true. These beliefs and assumptions comprise the filter through which we experience and interpret life. And we all have a filter.

For example, let’s say you walk into a Walmart and discover you are their zillionth customer. Balloons drop, strobe lights go off, and you are handed a $1000 gift card, a trip to Disneyworld, and the keys to a new car. Your worldview will determine how you interpret that event. If you believe in fate, you will think, “It’s my lucky day! The stars are shining on me!” If you believe in only this physical, material universe, you will think, “Nice, but it’s a totally random and meaningless occurrence.” If you believe that Jesus is Lord over everything, you will think, “I so do not deserve this gift of grace, but I thank You for it, Lord. How do You want me to be a good steward of this amazing blessing?”

Everyone has a worldview, even though most people aren’t aware of it. We believe a biblical worldview is the right prescription for both living and understanding life.

**Creation, Fall, and Redemption**

My friend Dr. Jeff Myers of Summit Ministries says, “[A] person’s worldview is his default answers to life’s most pressing questions: Where did I come from? How should I live? What happens when I die?, and How do I know my answers to these questions are true?”

We all buy into an overarching story that explains much of why things are the way they are. For example, people who believe in traditional folk religion (animism) believe there are spirits connected to every physical item and event and place, and this way of looking at life shapes their response to the things that happen in life. People who embrace pantheism—a view of life that sees everything connected as part of a divine but impersonal force with no personal God and no distinctions between good and evil—will respond differently.

If we draw our worldview from the story of God’s dealing with mankind from the Bible, a helpful way to structure it is terms of creation, fall, and redemption. They answer the big three universal questions: Where did we come from? Why are things so messed up? How can it be fixed? Everything that exists and everything that happens falls into one of these categories.

*Creation* answers the question, where did we come from? as well as a basic philosophical question, why is there something rather than nothing at all? God created us in His image for the purpose of having a relationship with us, and He created the universe and our world as well. This explains the exquisite design we see in the human body, right down to the molecular machines inside cells. Creation explains why the earth is so finely tuned for life—just the right distance from just the right kind of star and the right kind of moon, just the right temperature for liquid water, just the right kind of atmosphere for us to breathe.

The relational God, whose very being consists of Father, Son, and Holy Spirit, created us in His image to draw us into the circle of divine mutual love and fellowship and delight. The reason we are here is so God could lavish love on us by sharing Himself with us and inviting us to participate in the divine life. That explains why we are so relational, and why we need and enjoy other people. It
explains why we are hard-wired to be spiritual—because He made us for Himself, and He is spirit. He created the universe and our planet as an expression of His love and glory, and because physical people need a physical place to live. A beautiful God creating us in His image explains why we love beauty in the world, in art, in music, and in every other expression of human culture.

The Fall answers the question, what went wrong? Adam and Eve’s rebellion against God brought sin into His marvelous creation, resulting in brokenness, blindness, and nothing working the way it did in the perfect, pre-fall world. The fall explains why death feels so unnatural, why there is suffering and sickness. It explains why there is moral evil like murder, rape and theft, and why there is natural evil like earthquakes and tsunamis and tornadoes. Many people are angry at God at these things. But they are all effects of the fall. He didn’t create the world this way; we’re the ones who messed it up. This fallen world breaks His heart far more than it breaks ours.

The good news is Redemption. God is working to set things right and restore His damaged, distorted creation. This explains why our souls long for justice, for the wicked to face the consequences of their evil choices, and for things to be fair and right. A just God will fulfill our longing for justice. He will make the wrongs right and the shattered whole. Good will triumph over evil once and for all. God’s promise of restoration explains why we still long for the perfection of Eden, even while we live immersed in a world and relationships that are far from perfect: He’s going to bring it back. The Lord Jesus Christ, who came to earth as fully God and fully man, living as one of us and then dying in our place, rising again, and ascending back to the Father’s right hand, promises He is making all things new (Rev. 21:5). God’s got a plan and He’s working it!

Living in Two Worlds

One of my favorite things to do is go snorkeling in the crystal clear waters of the Caribbean. When I’m wearing a mask and a snorkel tube, I can float on the water’s surface and enjoy the beautiful fish and corals that live in the underwater world. But I can also breathe air from the above-water world. When I’m snorkeling, I get to enjoy two worlds, two spheres of life, at the same time.

This is a picture of what it looks like to live out a biblical worldview. Paul exhorts us to focus “not on the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. 4:18). We live in a physical world, but looking at life biblically also means living in awareness of the unseen, eternal spiritual reality that also surrounds us. Many believers make the mistake of living as if they were functional naturalists—as if the material, physical world were all there is.

Thinking biblically means staying aware and focused on the spiritual and eternal part of life, letting that guide our interpretation of physical and temporal events. That doesn’t mean dismissing or denying the physical, living like some sort of ascetic who refuses to engage with the world; we just keep it in perspective.

I believe this is what the Lord Jesus intended when He said to “seek first the Kingdom of God” (Matt. 6:33). The physical world is so in-your-face about its reality—especially when we get tired, hungry, thirsty every day—that we don’t have any trouble being aware of this sphere of life. But focusing on (or even just staying aware of) the unseen, eternal part of life, like donning snorkel gear and going face-down in the water, allows us to function in both worlds at the same time. Next time you’re in a group where people share prayer requests, pay attention to how many of them are in the physical realm: health, finances, jobs, etc. These things are important, but according to Jesus’ priorities, the Kingdom—the unseen realm where He is Lord—is more important. I wonder what would happen if our prayer requests started reflecting this priority?
The seventeenth century monk Brother Lawrence lived out an important spiritual discipline he called “practicing the presence of God.” When we do this, we are able to process the heartbreak of living in a fallen world and the apparent unfairness of what looks like evil winning. When we read what the prophet Habbakuk wrote, and what Asaph recorded in Psalm 73, we see what it looks like to remember that God is sovereign, and He is able to make all things work together for good for those who love God and are called according to His purpose (Rom. 8:28). It helps us see all people as beloved image bearers for whom Christ died, even the jerks who cut us off in traffic. It helps us remember that what may feel like a bizarre random event may actually be the attack of spiritual warfare. It helps us balance our now-fallen feelings, which were impacted by the Fall like everything else, with the truth of God’s word. For example, one Christian woman filed for divorce from her husband with no biblical grounds, claiming that it must be okay since she didn’t feel “convicted by God.”

Thinking biblically means cultivating an awareness of the spiritual realm: the eternally important things, and the activity of God, angels, and demons. It’s like going through life wearing snorkel gear!

**Refusing the Sacred/Secular Split**

Have you ever heard someone saying something like, “Well, I personally oppose abortion, but I would never say that it’s wrong for anyone else because that’s a private issue.” Or, do you give ten percent of what you think of as your money to the Lord because that’s His portion? Do you think of your spiritual life as time spent reading the Bible and going to church, but the rest of the week is yours? One of the ways Christians fail to live out a biblical worldview is when we buy into the false division of the sacred and the secular.

Thinking biblically means not only believing that Jesus is Lord at the moment of our deaths, but He is also Lord over every aspect of our lives and every aspect of His creation. He created this world, He owns it, He entered it, and He redeemed it. He created us in His image, and then commanded us to take the salt and light of our image-bearing influence into every aspect of life: business, science, law, education, politics, and art, to name a few. The “Creation Mandate” is found in Genesis 1:2:

> God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth” (emphasis mine).

Let’s look at some examples:

- I’ve had a freelance calligraphy business for thirty years. Beyond showing honesty and integrity in my business dealings, there is also value in the beauty I bring into people’s lives through my hand lettering as a reflection of God’s beauty.

- All of my husband Ray’s education is in biology. He lives out his biblical worldview by seeking to explore and understand God’s creation through science, then explaining it to others in a way that gives glory to God.

- Christian educators who express a biblical worldview are teaching about God’s world and God’s truths whether they mention Him or not. Whether it’s the glorious patterns of mathematics or the themes of great literature, the Lordship of Christ ties it all together.

- My son’s undergraduate education was in art, and we loved seeing how he wove his biblical worldview into his art pieces. He suggests that a Christian artist has the opportunity to express
both the brokenness of life in a fallen world as well as the hope and redemption found in Christ.

- Christians in law can live out their biblical worldview by using their knowledge of the law to create protection for the weak and defenseless, to criminalize criminal behavior, and to codify making restitution, all of which are biblical values.

One element of living out a biblical worldview is refusing to compartmentalize life into our religious activities and then everything else, as if spiritual truth and concepts were unrelated to how we live our lives. One of my dear friends has lived in moral and emotional purity for three years after repenting of her lesbian relationship. The temptation can be strong some days, but she consistently chooses Jesus over her feelings. One day her supervisor, who goes to a large church, asked if she were gay. My friend replied that she used to claim a gay identity, but she’s been emotionally and sexually sober for three years. Her supervisor asked why, and my friend said, “Because it’s sin! It’s not God’s design or intention.”

“Oh, it’s not sin!” her supervisor cheerfully assured her. “God wants you to be happy! You just need to find the right girl and settle down.” My friend is living out a biblical worldview; her Christian supervisor, who most definitely does not, relegates the Bible to religious topics that don’t intersect with where the rest of life is lived. (Not only that: the Enemy used the supervisor’s lies and wrong beliefs to harass my friend as part of an all-out spiritual warfare attack.)

Jesus is Lord, and He loves and provides for His creation through people, whether we are delivering milk or delivering babies, serving in the military or the government, growing corn or managing hedge funds, raising our family or even serving in ministry. It’s all God’s work and we get to share in it (1 Cor. 3:9). Just as we can’t divide colors into sacred and secular, we shouldn’t do it with the rest of life either.

**Processing Life Through a Biblical Worldview**

I said earlier that a worldview is like a pair of glasses that is comprised of our beliefs and assumptions through which we see and interpret life. My husband, Ray, and I got a chance to put our biblical worldview into practice a few years ago when someone ran a red light and slammed into his car. He sustained a concussion but, miraculously, no cuts or scratches or broken anything. It took almost a year for him to recover from both the impact on his body and the mental fuzziness of his concussion.

As we processed this accident and the difficulties that unfolded from it, we experienced the wisdom that comes from interpreting life according to the truth of God’s word. Other worldviews would have interpreted this experience differently:

- **Naturalism**, the belief that the physical world is all there is, and there is no spiritual or supernatural component to life, would say, “Ray was in a car wreck, but there’s no meaning to it. It was just another accident; everything is an accident without purpose. Whether he survived or had been killed, ultimately that wouldn’t make any difference anyway since all of life is a random, meaningless existence.”

- **Pantheism**, the belief that all of life is a spiritual reality and the physical world is an illusion, would say, “Ray, his car, the other driver, and her car, are all part of ‘the one,’ the unifying essence of the universe. All of these particulars are an illusion, since there is only one reality where everything and everyone is divine.” And since many pantheists also share many of Eastern mysticism’s beliefs, we would hear, “Ray must have done something terrible in a
previous life to have experienced this trauma in this life. He was working off his bad karma from an earlier existence.”

• Traditional folk religion (Animism), the belief that the spirit world is constantly manipulating life in the physical world, because there is a spirit or spiritual force behind every event, might say, “Ray must have made some spirit angry with him. He needs to say some magic words or burn some incense or build an altar or do something to get the angry spirit to not be angry with him anymore.”

Since we seek to make the truth of God’s word the pair of glasses through which we view life, our filter includes the question, what does God say about this? Together, we practiced responding to this trauma according to our Christian worldview.

The most important truth was that God exists, and He has revealed Himself to be all-powerful and all-knowing. That means that getting “t-boned” was not a random accident that just happened. We reminded ourselves that He was still sovereign; a loving God was in control, even though He allowed Ray to get hit and his car totaled by a driver without insurance. God is all-powerful and could have prevented the accident, but for some reason He didn’t. We determined to trust Him even though He wasn’t explaining Himself.

This was a very bad car wreck, and the witnesses couldn’t believe he wasn’t killed instantly. Instead, he was protected from serious injury. We have thanked God many times for His amazing protection that resulted in 100% recovery.

Ray experienced very real pain and suffering, but we know from the Bible where that comes from: the fall of man is responsible for most pain and all suffering. He was not troubled by the possibility that his suffering might be meaningless because there was no one “up there” or “out there” giving meaning to it, like the view of life that atheists and agnostics have to face.

Ray’s car wreck had a special impact on me. At the time, I was dealing with my fear for my son’s safety since he was about to enter the Air Force during a war. Because Ray’s car wreck happened just three blocks from home, God impressed on me that His protection has nothing to do with geography. The best place to be, the safest place to be, is in God’s hand, and He has promised that no one can snatch us from His hand (John 8:28-29). I sensed Him impressing me that I could trust Him with my son the same way He protected my husband from lasting damage.

I hope this article helps you grow in your ability to think biblically so you can see life as it really is—one reality comprised of both the physical and spiritual, God’s world, God’s life—that He invites you into.

Notes

2. Ibid., 97-98.
3. Ibid., 34.
4. Email from Dr. Jeff Myers, April 19, 2011.

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