

Gentle and Quiet . . .

Whaaaaaaa???

A lot of women, women like me, have come to a full stop when reading in 1 Peter 3:3-4, where he challenges us:

“Your beauty should not consist of outward things like elaborate hairstyles and the wearing of gold ornaments or fine clothes. Instead, it should consist of what is inside the heart with the imperishable quality of **a gentle and quiet spirit**, which is very valuable in God’s eyes.”

A gentle and quiet spirit? Uh-oh.

Some of us have thought, “Oh man. I’m sunk. Is that what it means to be a godly woman? Gentle and quiet?”

Others have wondered, “But God! You made me with a big, loud personality! Why would Your word call me to be something other than who I am?”

And still others have fretted, “If a gentle and quiet spirit is valuable to God, what does that say about us party girls who love to laugh?”

Good news! A gentle and quiet SPIRIT is different from a gentle and quiet PERSONALITY. The Greek word for spirit is different from the word for soul, or personality. Our spirit is the part of us where God dwells, where He makes His home. A woman can have a dynamic, energetic, live-out-loud personality—and still glorify God in her gentle and quiet spirit.

If you look up the meaning of the words “gentle” and “quiet” in the New Testament’s original language, a treasure awaits—especially for us not-so-gentle-and-quiet personalities.

The Greek word translated “gentle” actually means *meekness*. Too bad we have no English word that properly translates this word. Meekness is seen as weakness or mildness. It’s not.



It’s more like “power wrapped in gentleness.” Or “strength wrapped in love.” Remember Arnold Schwarzenegger in the movie “Kindergarten Cop”? It’s not the actual movie, but the idea behind the title, that I think illustrates meekness: when a big, strong, burly man has to restrain his strength because he is dealing with very small children.

The concept behind meekness is, “Don’t be fooled by this gentle exterior; there is strength and power underneath.”

Meekness is the result of a strong trust in God, when we are able to accept His dealings with us as good, and therefore we do not resist Him or dispute how He deals with us. Meekness is closely linked with humility. It means not fighting against God, and because we trust in God’s goodness, we don’t fight against men either—even evil people.

Meekness is the opposite of self-assertiveness and self-interest; it is a settled, balanced spirit that is neither high on self nor down in the dumps, simply because it’s not occupied with self at all.

There is a picture of a meek woman in Proverbs 31:25 – “She is clothed with strength and dignity; she can laugh at the days to come.” She can laugh because she trusts God and knows He is good, and she doesn’t fight Him as He deals with her.

The greatest example is the Lord Jesus, who said, “Take My yoke upon you and learn from Me, for I am meek and lowly of heart.”

And then there's the matter of a quiet spirit.

This is not about being an [introvert](#) or being a woman of few words, but of a tranquil spirit, where the tranquility arises from within. The root word means “firm, immovable, steadfast.”

A quiet spirit is tranquil because it believes God for who He is. A woman with a tranquil spirit knows how to rest in her trust in God. Many women exuding the beauty of a tranquil spirit are very familiar with Psalm 91, the great antidote for tranquility-stealers.

God says that a gentle and quiet spirit is of “great worth” in His sight. That's a pretty weak translation. It means VERY precious, of great price. The same word is used of the spikenard ointment that Mary lavished over Jesus' feet when she anointed Him just before His death. It was worth three years' wages, and it greatly blessed the Lord that she poured it out on Him. A gentle and quiet spirit blesses Him the same way.

A woman with a gentle and quiet spirit is NOT passive, and she is not weak. She has a lot of power inside her because she is yielded to the Lord and takes great joy in trusting Him. She expects that His dealings with her are all good, and it gives her a great peace and tranquility.

One of the best things about a gentle and quiet spirit is that it's contagious. It can whet the appetite of others to trust God in the same way, with the beauty of an intimate love and trust that brings a calming influence to those she touches. Others go away thinking, “everything's going to be okay,” because she lives it.

So . . . whew. On behalf of us not-so-gentle-and-quiet

personality types. . . It's all good!

This blog post originally appeared at
blogs.bible.org/engage/sue_bohlin/gentle_and_quiet_whaaaaa on
September 23, 2014.

The Dark Underside of Abortion: A Christian Worldview Perspective

Sue Bohlin looks at the common effects of an abortion on the women who choose it. From a biblical worldview perspective, it is not surprising that many women experience guilt, shame and denial. Christ can bring forgiveness and healing for those who have taken this brutally wrong path in their past.

Laura's Story

No matter how many times Laura^{1} took the home pregnancy test, it kept showing up positive. She was pregnant, and seventeen years old. She'd gotten an A on her paper against abortion in school. Her parents would never understand, especially since her mother volunteered at the crisis pregnancy center! Her boyfriend was hot, but hardly husband material. He was more committed to skateboarding than to her. Laura had never felt more confused in her life.

When she called her boyfriend to tell him she was pregnant, he just said, "That stinks. Well, I gotta go," and he was gone. She carried her horrible secret for three weeks before finally telling her parents. Her father exploded: "What did I ever do to deserve this? Well, we'll just have to get rid of it. It's

the best thing for everybody. You're too young to be a mother." When Laura's eyes flooded with tears, he said, "You may hate me for a while, but I'm willing to take that risk. You'll get over it. You're young. You can have a real life with a real future this way."

Her mother, visibly shaken, said, "How could you do this to us? What would people think of us, to have a pregnant daughter? You've really gone and done it now, Laura." Two days later, her mother took her to a Planned Parenthood clinic. Laura cried the whole way there: "Please, no! Don't make me do this, don't make me do this!" Nobody listened, nobody cared that she didn't want the abortion. When a counselor asked if she was sure, she just shrugged her shoulders, beaten and defeated.

As soon as it was over, everyone seemed to forget about it. Her parents never brought it up again. All her relationships fell apart. Laura was deeply depressed, not knowing how to handle her feelings. She was too ashamed to talk about the abortion with her friends, and her parents made her promise not to tell anyone.

She didn't get over it. She was stuck in a place filled with anger and hurt. She couldn't overcome the loss of her baby, and she didn't even have words for that. Anything related to babies made her cry: new baby announcements at church, diaper commercials, even driving by Babies-R-Us. Everything triggered relentless heartache. There was a wound in her soul that would not stop bleeding.

Abortion is not the cure to a problem pregnancy. It is what counselor Theresa Burke calls an "emotionally draining and physically ugly experience."[{2}](#) The majority of those who have an abortion experience a variety of problems afterwards. One post-abortal woman described it as "emotional torture."

In what follows, we're going to explore the ugly underside of

abortion.

Why Women Choose Abortion

The banner of the pro-choice movement is, “Every woman has the right to choose.” But why do women choose to have an abortion? Many women report that they didn’t want one. Various studies have found that sixty-five to seventy percent of women who get abortions also believe it’s morally wrong.[{3}](#) When women violate their conscience or betray their maternal instincts, that’s going to cause a lot of stress.

Years after their abortion, women will often say that they didn’t want to have one but they felt forced to. They thought it was wrong, but they did it anyway because they felt pressure—from circumstances, or from one or more key people in their lives. Often it’s boyfriends, sometimes husbands. When a boyfriend threatens to leave unless a girl has an abortion, most of the time they break up anyway. Then she has lost both her baby and her boyfriend. Crisis pregnancy counselor Dr. Julie Parton says that almost as often, the pressure comes from parents, especially Christian parents.[{4}](#) She says that there are three main factors influencing Christian mothers to push their daughters toward abortion: selfishness, shame, and fear.[{5}](#)

But the bottom line reason for abortion is spiritual. Even though they’re usually not aware of it, people are listening to the voice of the enemy, who Jesus said came to steal, kill, and destroy.[{6}](#) Satan hates women, and he hates the image of God in the unborn baby. Abortion hurts women and destroys babies.

And for every woman who has had an abortion, there is a man whose baby has died. Whether he pushed for the abortion or fought it,[{7}](#) God’s design of his masculine heart to protect and provide has been violated as well. Dr. Parton points out

that over forty-five million men have bottled-up feelings about their abortions, and wonders if there is a connection with the heightened amount of violence in our culture of death. Could road rage be the boiling over of deep-seated anger in some of these men?

We need to talk more about the ways that abortion steals, kills and destroys. But it is crucial that you know that *abortion is not the unpardonable sin*. Jesus Christ died to pay for all sins, including abortion. He extends cleansing and forgiveness to every man and woman who has been wounded by abortion. He offers reconciliation with God and the grace to forgive ourselves. No sin is greater than His love or His sacrifice to pay for that sin. There is peace and joy waiting for those who have received Christ's gift of forgiveness and cleansing from guilt.[\[8\]](#)

Post-Abortion Syndrome: Self-destruction, Guilt and Anger

Abortion is deeply troubling because it touches on three central issues of a woman's self-concept: her sexuality, her morality, and her maternal identity. She also has to deal with the loss of a child. This loss must be confronted, processed, and grieved in order for a woman to resolve her experience.[\[9\]](#)

Many women find themselves troubled after their abortion because they don't think through these issues before their abortion. The fact that they experience relief immediately after the abortion is no guarantee that problems won't surface later. Unresolved emotions will demand our attention sooner or later.

For millions of women, Post-Abortion Syndrome is an ugly after-effect of abortion, consisting of a number of powerful emotions that can erupt in dangerous and destructive behaviors. Far from being "no big deal," which is how abortion

is often minimized in our culture, abortion is a traumatic event in the life of most women who have one. Life becomes divided into “before the abortion” and “after the abortion.” So it is no surprise that so many experience some degree of post-traumatic stress disorder. They used to call this “shell shock” after World War II. PTSD is a collection of negative, destructive behaviors and ways of thinking.

In many women with a history of abortion there is an alarming increase of self-destructive behavior. Many women are consumed with self-hatred, expressing it in drug and/or alcohol abuse. Millions of women battle depression and suicidal thoughts.[{10}](#) One woman said, “I became a tramp and slept with anyone and everyone. I engaged in unprotected sex and each month when I wasn’t pregnant I would go into a deep depression. I was rebellious. I wanted my parents to see what I had become. I dropped out of college. I tried suicide, but I didn’t have the guts to slit my wrists or blow my brains out. I couldn’t get my hands on sleeping pills, so I resorted to over the counter sleep aids and booze.”[{11}](#)

The majority of post-abortive women are plagued by guilt.[{12}](#) As one woman put it, “I hated myself. I felt abandoned and lost. There was no one’s shoulder to cry on, and I wanted to cry like hell. And I felt guilty about killing something. I couldn’t get it out of my head that I’d just killed a baby.”[{13}](#) This high guilt rate is unique to abortion compared to any other medical procedure. There are no support groups for those who had their appendix or gall bladder removed, and people don’t seek counseling after orthopedic surgery. Guilt is a painful aftereffect of abortion.

Some women react with anger and rage. They feel deeply isolated and angry at anyone who hurt them and their baby. They are irritated by everyone and everything, and no one can do anything right. They can fly into rages with the slightest provocation. Often, they are not aware of the connection between their abortion and a constantly simmering heart full

of anger, especially since most women feel pressured to have the abortion in the first place.

Post Abortion Syndrome: Shame and Denial

A huge aspect of Post-Abortion Syndrome is shame. Post-abortal women often feel like second-class citizens. They live in fear of others finding out their terrible dark secret. One woman told me that whenever she would walk into a room, she was constantly scanning the faces: *Do they know? Can they tell by looking at me?* Some women are afraid to attend an abortion recovery group where anyone would know them, even though everyone is there for the same reason. When a Christian has an abortion, she often goes into one of two directions; she either cuts herself off from God because she's so ashamed of herself, or she tries to become the ultimate "Martha," wearing herself out in service to try and earn her way back to God's approval and blessing. The shame of abortion drives many women to perfectionism because they feel so deeply flawed and sinful.

Denial – Many women spend huge amounts of mental energy trying not to think about their abortion. Romans 1 calls this "suppressing the truth in unrighteousness." The horror of participating in the death of one's child is too painful to face, and many women work hard at maintaining denial for five to ten years.[{14}](#) But eventually reality usually comes to the surface.

Some women find themselves falling apart when their youngest child leaves home, or at menopause. Others become uncontrollably sad when they hold their first grandchild. One woman's denial system shattered when she saw a museum exhibit of pre-born babies and saw what her baby looked like when she aborted him. Another woman almost lost it in nursing school when she learned about prenatal development. The abortion counselor had told her it was just a blob of tissue. Even

those who deny their unborn child was a human being and not a clump of cells admit they have to work at maintaining denial. One woman said, “I didn’t think of it as a baby. I just didn’t want to think of it that way.”[{15}](#)

Child abuse – As the number of abortions continues to rise, so does the incidence of child abuse.[{16}](#) Unresolved post-abortion feelings are tied to patterns of emotional or physical abuse of living children. One mother erupted in intense rage whenever her newborn baby cried. She came to realize that she hated her daughter for being able to do all the things that her aborted baby could never do.[{17}](#) One woman beat her three year old son to death shortly after an abortion which triggered a “psychotic episode” of grief, guilt, and anger.[{18}](#)

Healing After Abortion

Post-Abortion Syndrome is a dark, ugly underside of abortion. Researchers have reported over a hundred psychological effects of abortion stress, including depression, flashbacks, sleep and eating disorders, anxiety attacks, a diminished capacity for bonding with later children, increased tendency toward violent outbursts, chronic problems in maintaining intimate relationships, and difficulty concentrating.[{20}](#)

Death – Women who abort are approximately four times more likely to die in the following year than women who carry their pregnancies to term.[{21}](#)

Breast Cancer – The risk of breast cancer almost doubles after one abortion, and rises even further with two or more abortions.[{22}](#)

Cervical, Ovarian and Liver Cancer – Women with one abortion face a 2.3 relative risk of cervical cancer, compared to non-aborted women, and women with two or more abortions face a 4.92 relative risk. Similar elevated risks of ovarian and

liver cancer have also been linked to single and multiple abortions. These increased cancer rates for post-aborted women are apparently linked to the unnatural disruption of the hormonal changes which accompany pregnancy and untreated cervical damage.[{23}](#)

Damage to Cervix and Uterus – This causes problems with subsequent deliveries, and can result in handicaps in subsequent newborns.[{24}](#)

Increased Risks for Teenagers – Teenagers, who account for about thirty percent of all abortions, are also at much higher risk of suffering many abortion related complications. This is true of both immediate complications and of long-term reproductive damage.[{25}](#)

What do you say to someone who's experienced the trauma of abortion? It's a terrible loss. How do you help someone grieve? What do you say? Perhaps something like, "I'm so sorry. It must be very difficult for you. Do you want to tell me about it?" We can offer a listening ear, full of compassion and grace: "What was the abortion like? What has it been like to live with it?" Seek to validate the woman or man's grief with honor and respect so they can get to a place of healing peace.

What if you're the one who's had an abortion? You need to grieve. Grief is a natural and necessary response to loss. It's more than a single emotion of sadness. It includes feelings of loss, confusion, loneliness, anger, despair, and more. It can't be turned on and off at will. Working through your grief means confronting your loss, admitting it, grieving it with tears and other expressions of sadness.

The pain and grief of abortion is complicated by the fact that it is also sin. But it is not the unpardonable sin. Confess it, and receive the cleansing and forgiveness that Jesus offers. He paid for your abortion on the Cross. He offers you

the healing that allows you to be at peace with God and with yourself. He offers you the courage to tell your story with someone safe, which transforms your pain into something redemptive. He offers you the stability that means you don't fall apart if someone else is talking about abortion, or pregnancy, or babies in general.

Dr. Parton suggests three steps toward healing. First, acknowledge the wound that needs to be healed. It may take ten to fifteen years before a woman may be willing to take this step. Second, reach out for help. The Bible tells us, "Confess your sins to one another and pray for one another that you may be healed."^{26} Find others who have walked the same path, either in person or online.^{27} Dr. Parton says there is an unusual strength of emotional bonding in post-abortive groups. Receive God's forgiveness and cleansing in community; that's His plan. Third, get into God's Word. It's a supernatural source of comfort and encouragement.

There is a dark and ugly underside to abortion, but it's not too dark for God to redeem. Praise the Lord!

Notes

1. This account is based on a true story, with the name changed, found in Theresa Burke and David C. Reardon, *Forbidden Grief: The Unspoken Pain of Abortion* (Springfield, IL: Acorn Books, 2002), 23-25.
2. Ibid., 41.
3. Ibid., xx.
4. Personal conversation with the author, Sept. 21, 2007.
5. **Selfishness** – because she had all these dreams, plans, hopes, and ambitions for her daughter. When the daughter turns up pregnant, mom has to grieve the loss of all her dreams for her precious daughter. She'll say things like, "I just can't stand by and watch you throw your life away" or "If you have a baby right now you're just going to be stuck for the next eighteen years."

Shame – Mom feels that if her daughter's pregnancy becomes public knowledge, everyone will know she was not a good mother. She failed at teaching her daughter morality and purity and the things a good Christian mother should have taught her.

Fear – of rejection. She fears that her Christian friends will judge and reject her. So she thinks, or says, "How could you do this to me?" The mom can be so focused on her own stuff, her selfishness and shame and fear, that she can't or doesn't step up to the plate and help her daughter do what they both know is right, because these other factors are overwhelming her.

6. John 10:10.

7. I am aware that many men never know about the abortion of their child. Some find out later and they often experience deep grief and anger, not only at the loss of their child's life, but the unilateral decision to keep them in the dark about their own child's life or death.

8. Come to our website at Probe.org for help with that. [The Most Important Decision of Your Life](#) and [How to Handle the Things You Hate But Can't Change](#).

9. Burke and Reardon, *Forbidden Grief*, 33.

10. Sixty-three percent of women who have had an abortion seek mental health care. There is a one hundred and fifty-four percent increase in suicide. The suicide rate within one year after an abortion was three times higher than for all women, seven times higher than for women carrying to term, and nearly twice as high as for women who suffered a miscarriage. Suicide attempts appear to be especially prevalent among post-abortion teenagers.

Afterabortion.org,

[www.afterabortion.info/psychol.html](#) (accessed Feb. 23, 2008).

11. "Before I Had Time to Think," Afterabortion.org, [www.afterabortion.org](#) (accessed Feb. 23, 2008).

12. A poll by the *LA Times* revealed that fifty-six percent of those who admitted to an abortion felt guilty. But since another poll showed that seventy-four percent of those who admitted to having an abortion believe it's morally wrong, I

believe that number is way too low. See Burke and Reardon, *Forbidden Grief*, 47.

13. Linda Bird Francke, *The Ambivalence of Abortion* (New York: Random House, 1978), 61. Cited in www.abortionfacts.com/reardon/women_who_abortion_and_their_vie.asp (accessed February 23, 2008).

14. David Reardon, *Aborted Women-Silent No More* (Chicago: Loyola University Press, 1987).

15. Francke, *Ambivalence*, 63.

16. Psychologist Philip Ney has studied the connection. He sees several effects of abortion:

1) Failure to bond with subsequent children. One mother admitted, "We had our first daughter and I never felt the deep love for her I should have. For several reasons, I guess. The first is that I had never grieved over the loss of the child I had aborted. I was also afraid to love her too much. I felt that God was just going to take her away from me to punish me for killing my first child."

2) The weakening of maternal instincts. Killing one's own child violates the God-given instinct to nurture and protect. It can result in a hardened heart as a way of protecting herself from the truth of her action.

3) Reduced inhibitions against violence, particularly toward children. (Theresa Karminiski Burke and David C. Reardon, "Abortion Trauma and Child Abuse," *Afterabortion.org*, www.afterabortion.org.)

17. Reardon, *Aborted Women*, 129-30.

18. *Ibid.*

19. R.F. Badgley, et al., *Report of the Committee on the Operation of the Abortion Law*, Minister of Supply and Services, Ottawa, Canada, 1977, 313-319.

20. The following citations are found in "A List of Major Physical Sequelae Related to Abortion" at *Afterabortion.org*, www.afterabortion.org (accessed Feb. 23, 2008).

21. Gissler, M., et al., "Pregnancy-associated deaths in Finland 1987-1994 – definition problems and benefits of record linkage," *Acta Obstetricia et Gynecologica Scandinavica* 76

- (1997): 651-657 .
22. H.L. Howe, et al., "Early Abortion and Breast Cancer Risk Among Women Under Age 40," *International Journal of Epidemiology* 18, no. 2 (1989): 300-304; L.I. Remennick, "Induced Abortion as A Cancer Risk Factor: A Review of Epidemiological Evidence," *Journal of Epidemiological Community Health* (1990); M.C. Pike, "Oral Contraceptive Use and Early Abortion as Risk Factors for Breast Cancer in Young Women," *British Journal of Cancer* 43 (1981): 72.
23. M-G, Le, et al., "Oral Contraceptive Use and Breast or Cervical Cancer: Preliminary Results of a French Case- Control Study, Hormones and Sexual Factors in Human Cancer Etiology," ed. JP Wolff, et al., *Excerpta Medica: New York* (1984), 139-147; F. Parazzini, et al., "Reproductive Factors and the Risk of Invasive and Intraepithelial Cervical Neoplasia," *British Journal of Cancer*, 59 (1989): 805-809; H.L. Stewart, et al., "Epidemiology of Cancers of the Uterine Cervix and Corpus, Breast and Ovary in Israel and New York City," *Journal of the National Cancer Institute* 37, no. 1, 1-96; I. Fujimoto, et al., "Epidemiologic Study of Carcinoma in Situ of the Cervix," *Journal of Reproductive Medicine* 30, no. 7 (July 1985):535; N. Weiss, "Events of Reproductive Life and the Incidence of Epithelial Ovarian Cancer," *Am. J. of Epidemiology* 117, no. 2 (1983): 128-139; V. Beral, et al., "Does Pregnancy Protect Against Ovarian Cancer," *The Lancet* (May 20, 1978), 1083-1087; C. LaVecchia, et al., "Reproductive Factors and the Risk of Hepatocellular Carcinoma in Women," *International Journal of Cancer* 52 (1992): 351.
24. K. Schulz, et al., "Measures to Prevent Cervical Injuries During Suction Curettage Abortion," *The Lancet* (May 28, 1983): 1182-1184; W. Cates, "The Risks Associated with Teenage Abortion," *New England Journal of Medicine* 309 no. 11: 612-624; R. Castadot, "Pregnancy Termination: Techniques, Risks, and Complications and Their Management," *Fertility and Sterility* 45, no. 1 (1986): 5-16. Barrett, et al., "Induced Abortion: A Risk Factor for Placenta Previa," *American Journal of Ob&Gyn* 141 (1981): 7. Hogue, Cates and Tietze, "Impact of

Vacuum Aspiration Abortion on Future Childbearing: A Review," *Family Planning Perspectives* 15, no. 3 (May-June 1983).

25. Wadhera, "Legal Abortion Among Teens, 1974-1978," *Canadian Medical Association Journal* 122 (June 1980):1386-1389.

26. James 5:16

27. [Her Choice to Heal](http://www.abortionrecovery.org/messageboards/tabid/210/Default.aspx);

© 2008 Probe Ministries

"How Do You Respond to Vicky Beeching's Coming Out as Gay and Proud?"

Dear Sue,

Did you happen to see this in the past few days? [Vicky Beeching, Star of the Christian Rock Scene: I'm Gay. God Loves Me Just the Way I Am](#)

What am I supposed to make of it? I have searched the scriptures, poured my heart out to God over the years and still struggling. I cannot work out how she came up with this view, but it is really rocking my world view and I am in serious danger of coming unstuck. I am starting to wonder if my understanding of Scripture, of this being wrong and the reasons why for all these years is incorrect and it has made me so depressed since I read this article.

My heart hurts for Vicky.

Yes, she experiences same-sex attraction (SSA) and yes, God loves her just the way she is, but He loves her too much to

leave her there. Her SSA is like the red light on the dashboard of a car. It means something is wrong under the hood that needs attention. God loves her just the way she is but He wants to bring healing to her heart. She may identify as gay, but God won't agree to that identity. He would say, "You are My beloved daughter, created in My image and for My glory."

100 years from today, when she is in heaven, she will not be saying she's gay. Sexuality is only for this earth. If something about us is temporary, then it shouldn't be our identity. That's why God, who doesn't make anyone gay (anymore than He makes anyone selfish or bigoted or self-centered), won't agree with her confusion about her identity.

I think it's good to acknowledge when one has a "thorn in the flesh" (2 Cor. 12:7). But saying it is good and it's fine and God accepts it as His intention and design is wrong. It would be better to say, "I experience same-sex attraction, and I need help to find out where it came from and what to do about it." And I would say, after fifteen years of helping people deal with unwanted SSA, that the way to deal with the holes in one's heart is [intimacy with the Father and the Son and the Spirit](#). The problem driving SSA is a sense of disconnection, of not belonging or being attached. The way that is resolved is by focusing on Jesus, who said in John 14:23 of His Father, "We will come to him and make Our home with him." Resting in the indwelling Father, Son and Spirit is how that hole is filled.

Blessing you,

Sue Bohlin

Posted Sept. 2014

© 2014 Probe Ministries

Dumb . . . or Dangerous?

Sue Bohlin blogs about the viral video of Victoria Osteen teaching that we should worship God and do good for ourselves.

The latest video to go viral, at least in the Christian sphere, is a clip of Victoria Osteen at the massive Lakewood Church in Houston, followed immediately by a completely out-of-context (but hilarious) snippet from The (Bill) Cosby Show.

Here is the transcript of her 33-second message:

“I just want to encourage every one of us to realize when we obey God, we’re not doing it for God—I mean, that’s one way to look at it—we’re doing it for ourselves, because God takes pleasure when we’re happy. That’s the thing that gives Him the greatest joy this morning. So I want you to know this morning, just do good for your own self. Do good ’cause God wants you to be happy. When you come to church, when you worship Him, you’re not doing it for God really. You’re doing it for yourself, because that’s what makes God happy. Amen?”

Then we see an incredulous Bill Cosby: “That’s the dumbest thing I’ve ever heard in my life!”

I found myself unable to stop thinking about this video, it was so disturbing to me.

Is it true? Does our happiness give God the greatest joy? Should we obey Him and do good so we can be happy? When we go to church and worship God, is it really for and about us?

:::shudder:::

As the apostle Paul was fond of saying, “May it never be!” Or,

as Rick Warren said in his opening sentence of the mega-hit *The Purpose Driven Life*, “It’s not about you.”

The Osteens preach a “gospel of self.” Jesus, on the other hand, said, “If anyone would come after Me, let him deny himself and take up his cross and follow Me” (Matthew 16:24). Denying ourselves means taking ourselves off the throne of our lives and making Jesus Lord, following Him in obedience and submission. The crazy (as in, crazy-beautiful) thing is that when we follow Him by abiding—staying connected and dependent on Him, He flows HIS joy into us: “These things I have spoken to you so that My joy may be in you, and that your joy may be made full” (John 15:24). Denying ourselves and abiding in Jesus leads to a supernatural degree of happiness and joy—but it’s not the kind of “God wants you to be happy” we see in Mrs. Osteen’s teaching.

There is a massive disconnect between a false god who is all about making ME happy and the true God of the Bible. One of the greatest minds in Christianity, A.W. Tozer, wrote about our concept of God:

“What comes into our minds when we think about God is the most important thing about us. . . . [T]he gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like. We tend by a secret law of the soul to move toward our mental image of God. This is true not only of the individual Christian, but of the company of Christians that composes the Church. Always the most revealing thing about the Church is her idea of God.” (*The Knowledge of the Holy*, New York: HarperCollins, 1961, p.1)

It is dangerous teaching that promotes a god who is all about our happiness. This sets people up for all kinds of disastrous beliefs about the way life really is. And when they expect God to make and keep them happy, they are frustrated and turn away

in disbelief because their expectations were not met—expectations that the true God never promised. A few days ago, Probe Ministries received an email asking for advice from a woman whose life had skidded off the rails, and she was confused because she just *knew* God wanted her to be “happy above all.”

Ultimately, that is true in a way: God delights in His children being full of joy and the kind of biblical happiness that is found in every reference to being blessed. (See the Beatitudes in the Sermon on the Mount, Matthew 5, for starters.) But we find that kind of happiness NOT in ourselves but in intimate connection with the true God. Again, it’s not about us.

Think about what happens when parents indulge their children’s every whim because they want them to be happy. Do you get stable, productive people who are others-aware and open to serving them? No! You get spoiled brats! Can you imagine our heavenly Father indulging His children’s immature, self-centered ideas of what would make us happy to create a world of spoiled brats? “May it never be!”

God does want us to be happy. By His definition, in His way, in His timing. And it’s so much more than the “spoiled brat” concept of happiness, it’s about finding our happiness in relationship with Him.

Because it’s not about us.

It’s about Him.

This blog post originally appeared at
blogs.bible.org/engage/sue_bohlin/dumb_or_dangerous on Sept.
1, 2014

Evidence for God's Existence

Romans chapter 1 says that God has planted evidence of Himself throughout His creation so we are without excuse. Sue Bohlin looks at different types of evidence indicating that God really does exist.

A “Just Right” Universe

There's so much about the universe, and our world in particular, that we take for granted because it works so well. But Christian astronomer Dr. Hugh Ross has cited twenty-six different characteristics about the universe that enable it to sustain life. And there are thirty-three characteristics about our galaxy, our solar system, and the planet Earth that are finely-tuned to allow life to exist.^{1} I do well to make the meat, potatoes, vegetables, and bread all come out at the same time for dinner; we're talking about fifty-nine different aspects all being kept in perfect balance so the universe hangs together and we can live in it!

Our Earth, for instance, is perfectly designed for life. It's the “just right” size for the atmosphere we need. Its size and corresponding gravity hold a thin, but not too thin, layer of gases to protect us and allow us to breathe. When astronaut John Glenn returned to space, one of the things that struck him was how thin and fragile our atmosphere is (only 50 miles above the Earth). If our planet were smaller it couldn't support an atmosphere, like on Mercury. If it were larger, like Jupiter, the atmosphere would contain free hydrogen, which is poison for us.^{2} Earth is the only planet we know of that contains an atmosphere that can support human, animal, and plant life.

The Earth is also placed at a “just right” distance from the sun and the other planets in our solar system. If we were closer to the sun, we'd burn up. If we were farther away, we'd

freeze. Because Earth's orbit is nearly circular, this slightly elliptical shape means that we enjoy a quite narrow range of temperatures, which is important to life. The speed of Earth's rotation on its axis, completing one turn every 24 hours, means that the sun warms the planet evenly. Compare our world to the moon, where there are incredible temperature variations because it lacks sufficient atmosphere or water to retain or deflect the sun's energy.

Speaking of the moon, it's important that there is only one moon, not two or three or none, and it's the "just right" size and distance from us. The moon's gravity impacts the movement of ocean currents, keeping the water from becoming stagnant.[{3}](#)

Water itself is an important part of a "just right" world. Plants, animals and human beings are mostly made of water, and we need it to live. One of the things that makes Earth unique is the abundance of water in a liquid state.

Water has surface tension. This means that water can move upward, against gravity, to bring liquid nutrients to the tops of the tallest plants.

Everything else in the world freezes from the bottom up, but water freezes from the top down. Everything else contracts when it freezes, but water expands. This means that in winter, ponds and rivers and lakes can freeze at the surface, but allow fish and other marine creatures to live down below.

The fact that we live on a "just right" planet in a "just right" universe is evidence that it all was created by a loving God.

The Nagging Itch of "Ought"

As a mother, I was convinced of the existence of a moral God when my children, without being taught, would complain that something wasn't "fair." Fair? Who taught them about fair? Why

is it that no one ever has to teach children about fairness, but all parents hear the universal wail of "That's not fa-a-a-a-air!" The concept of fairness is about an internal awareness that there's a certain way that things ought to be. It's not limited to three-year-olds who are unhappy that their older siblings get to stay up later. We see the same thing on "Save the Whales" bumper stickers. Why should we save the whales? Because we ought to take care of the world. Why should we take care of the world? Because we just should, that's why. It's the right thing to do. There's that sense of "ought" again.

Certain values can be found in all human cultures, a belief that we act certain ways because they're the right thing to do. Murdering one's own people is wrong, for example. Lying and cheating is wrong. So is stealing. Where did this universal sense of right and wrong come from? If we just evolved from the apes, and there is nothing except space, time, and matter, then from where did this moral sense of right and wrong arise?

A moral sense of right and wrong isn't connected to our muscles or bones or blood. Some scientists argue that it comes from our genes – that belief in morality selects us for survival and reproduction. But if pressed, those same scientists would assure you that ultimate right and wrong don't exist in a measurable way, and it's only the illusion of morality that helps us survive. But if one researcher stole another's data and published results under his own name, all the theories about morality as illusion would go right out the window. I don't know of any scientist who wouldn't cry, "That's not fair!" Living in the real world is a true antidote for sophisticated arguments against right and wrong.

Apologist Greg Koukl points out that guilt is another indicator of ultimate right and wrong. "It's tied into our understanding of things that are right and things that are wrong. We feel guilty when we think we've violated a moral

rule, an “ought.” And that feeling hurts. It doesn’t hurt our body; it hurts our souls. An ethical violation is not a physical thing, like a punch in the nose, producing physical pain. It’s a soulish injury producing a soulish pain. That’s why I call it ethical pain. That’s what guilt is – ethical pain.”[{4}](#)

The reason all human beings start out with an awareness of right and wrong, the reason we all yearn for justice and fairness, is that we are made in the image of God, who is just and right. The reason we feel violated when someone does us wrong is that a moral law has been broken – and you can’t have a moral law without a moral law giver. Every time we feel that old feeling of, “It’s not fa-a-a-a-air!” rising up within us, it’s a signpost pointing us to the existence of God. He has left signposts pointing to Himself all over creation. That’s why we are without excuse.

Evidence of Design Implies a Designer



If you’ve ever visited or seen pictures of Mount Rushmore (South Dakota USA), you cannot help but look at the gigantic sculpture of four presidents’ faces and wonder at the skill of the sculptor. You know, without having to be told, that the natural forces of wind and rain did not erode the rock into those shapes. It took the skilled hands of an artist.

William Paley made a compelling argument years ago that the intricacies of a watch are so clearly engineered that it cannot be the product of nature: a watch demands a watchmaker. In the same way, the more we discover about our world and ourselves, the more we see that like an expertly-fashioned watch, our world and we ourselves have been finely crafted with intentional design. And design implies a designer.

Since we live in our bodies and take so much of our abilities for granted, it's understandable that we might miss the evidence of design within ourselves – much like a fish might be oblivious to what it means to be wet. Dr. Phillip Bishop at the University of Alabama, challenges us to consider what would happen if we commissioned a team of mechanical engineers to develop a robot that could lift 500 pounds. And let's say we also commissioned them to design a robot that could play Chopin. They could probably do that. But what if we asked them to come up with a robot that could do both, and limit the robot's weight to 250 pounds, and require that it be able to do a variety of similar tasks? They'd laugh in our faces, no matter how much time or money we gave them to do it. But you know, all we'd be asking them to do is to come up with a very crude replication of former football player Mike Reid.[{5}](#)

Probably the greatest evidence of design in creation is DNA, the material of which our genes are made, as well as the genetic material for every living thing on the planet. One of the startling discoveries about DNA is that it is a highly complex informational code, so complex that scientists struggle hard to decipher even the tiniest portions of the various genes in every organism. DNA conveys intelligent information; in fact, molecular biologists use language terms – code, translation, transcription – to describe what it does and how it acts. Communication engineers and information scientists tell us that you can't have a code without a code-maker, so it would seem that DNA is probably the strongest indicator in our world that there is an intelligent Designer behind its existence.

Dr. Richard Dawkins, a professor of biology who writes books and articles praising evolution, said in his book *The Blind Watchmaker*, “Biology is the study of complicated things that give the appearance of having been designed for a purpose.”[{6}](#) Even those who desperately fear the implications of design keep running into it.

Those who deny the evidence of a designer are a lot like the foolish fisherman. If he fails to catch a fish, he says, "Aha! This proves there are no fish!" He doesn't want to consider the possibility that it might be he is an inept fisherman. Since science cannot measure the intangible or the supernatural, there are many people who say, "Aha! There is no Creator."^{17}} Foolish fishermen deny the evidence that God exists and has left His fingerprints all over creation.

The Reliability of the Bible

Every religion has its own holy book, but the Bible is different from all the others. It claims to be the very Word of God, not dropped out of the sky but God-breathed, infused with God's power as He communicated His thoughts and intent through human writers.

The Bible was written over a period of 1500 years, by about forty different writers, on three different continents. They addressed a wide variety of subjects, and yet the individual books of the Bible show a remarkable consistency within themselves. There is a great deal of diversity within the Bible, at the same time displaying an amazing unity. It presents an internally consistent message with one great theme: God's love for man and the great lengths to which He went to demonstrate that love.

If you pick up any city newspaper, you won't find the kind of agreement and harmony in it that is the hallmark of the biblical books. A collection of documents that spans so much time and distance could not be marked by this unity unless it was superintended by one Author who was behind it all. The unity of the Bible is evidence of God's existence.

One other aspect of the Bible is probably the greatest evidence that God exists and that He has spoken to us in His holy book: fulfilled prophecy. The Bible contains hundreds of details of history which were written in advance before any of

them came to pass. Only a sovereign God, who knows the future and can make it happen, can write prophecy that is accurately and always – eventually – fulfilled.

For example, God spoke through the prophet Ezekiel against the bustling seaport and trade center of Tyre. In Ezekiel 26:3-6, He said He would bring nations against her: “They shall destroy the walls of Tyre and break down her towers; and I will scrape her soil from her, and make her a bare rock.” Ezekiel 26-28 has many details of this prophecy against Tyre, which would be like Billy Graham announcing that God was going to wipe New York off the map.

Tyre consisted of two parts, a mainland city and an island a half-mile offshore. The first attack came from the Babylonian king Nebuchadnezzar, who laid siege to Tyre for thirteen years. Finally, his battering rams broke through the walls, and he tore down the city's towers. But the island part of the city wasn't yet destroyed, because this prophecy was fulfilled in stages. For 250 years it flourished, until Alexander the Great set his sights on Tyre. Even without a navy, he was able to conquer this island city in what some consider his greatest military exploit. He turned the ruined walls and towers of Old Tyre into rubble, which he used to build a causeway from the mainland to the island. When he ran out of material, he scraped the soil from the land to finish the land-bridge, leaving only barren rocks where the old city used to be. He fulfilled the prophecy, “They will break down your walls and destroy your pleasant houses; your stones and timber and soil they will cast into the midst of the waters”(Ez. 26:12).

Fulfilled prophecy is just one example of how God shows He is there and He is not silent. How else do we explain the existence of history written in advance?

Jesus: The Ultimate Evidence

The most astounding thing God has ever done to show His

existence to us is when He passed through the veil between heaven and earth and came to live among us as a man.

Jesus Christ was far more than just a great moral teacher. He said things that would be outrageous if they weren't true, but He backed them up with even more outrageous signs to prove they were. Jesus claimed not to speak for God as a prophet, but to be God in human flesh. He said, "If you've seen Me, you've seen the Father" (John 14:9), and, "The Father and I are one" (John 10:30). When asked if He was the Messiah, the promised Savior, He said yes.^[8] He told his contemporaries, "Before Abraham was, I am" (John 8:58). The fact that His unbelieving listeners decided then to kill Him shows that they realized He was claiming to be Yahweh, God Almighty.

When Jesus told His followers that He was the Good Shepherd (John 10:11-18), they would immediately be reminded of a passage in the book of Ezekiel where Yahweh God pronounced Himself shepherd over Israel (Ez. 34:1-16). Jesus equated Himself with God.

But words are cheap, so Jesus backed up His words with miracles and signs to validate His truth-claims. He healed all sorts of diseases in people: the blind, the deaf, the crippled, lepers, epileptics, and even a woman with a twelve-year hemorrhage. He took authority over the demons that terrorized and possessed people. He even raised the dead.

Jesus showed His authority over nature, as well. He calmed a terrible storm with just a word. He created food out of thin air, with bread and fish left over! He turned water into wine. He walked on water.

He showed us what God the Father is like; Jesus was God with skin on. He was loving and sensitive, at the same time strong and determined. Children and troubled people were drawn to Him like a magnet, but the arrogant and self-sufficient were threatened by Him. He drenched people with grace and mercy

while never compromising His holiness and righteousness.

And after living a perfect life, He showed His love to us by dying in our place on a Roman cross, promising to come back to life. Who else but God Himself could make a promise like that and then fulfill it? The literal, bodily resurrection of Jesus Christ is the final, greatest proof that there is a God, that Jesus is God Himself, and that God has entered our world and showed us the way to heaven so we can be with Him forever. He said, “I am the way, the truth, and the life; no one comes to the Father except by Me” (John 14:6).

God exists, and He has spoken. He made a “just right” universe that is stamped with clues of its Maker. He placed eternity in our hearts, as Ecclesiastes tells us, and all people have a strong moral streak because we are made in the image of a moral God. The evidence of design in our bodies, our world and the universe is a signpost pointing to a loving, intelligent Designer behind it all. The unity of the Bible and the hundreds of fulfilled prophecies in it show the mind of God behind its creation. And we’ve looked at the way Jesus punched through the space-time continuum to show us what God looks like, and opened the doorway to heaven. Jesus is the clearest evidence of all that God does exist.

Notes

1. Hugh Ross, *Creator and the Cosmos*. (Colorado Springs, CO.: Navpress, 1995), 111-145.
2. R.E.D. Clark, *Creation* (London: Tyndale Press, 1946), 20.
3. The Wonders of God’s Creation, Moody Institute of Science (Chicago, IL).
4. Gregory Koukl, “Guilt and God,” Stand to Reason Commentary. <http://www.str.org/free/commentaries/theology/gultngod.htm>.
5. Phillip Bishop, “Evidence of God in Human Physiology.” <http://www.leaderu.com/science/bishop.html>
6. Richard Dawkins, *The Blind Watchmaker* (New York: W.W. Norton & Co., 1986), 1.

7. Bishop.

8. Mark 14:61-62; Matthew 26: 63-65; Luke 22:67-70

The author gratefully acknowledges the insights of Marilyn Adamson, whose article "Is There a God?" on LeaderU.com formed the basis for much of this essay.

© 1999 Probe Ministries.

"Is Animal Homosexuality Proof that It's Normal?"

A teenage girl in my church has just been confronted by discussions on homosexuality in her high school classroom. When she told the class that homosexuality was not "normal" behavior because it did not exist among animals, the teacher said that studies have "proven" that homosexuality is prevalent among animals, esp. elephants. While browsing on the web, I have found this to be a widely used "proof." What would you answer? How can I help this girl?

First of all, I would encourage her to ask with humility and softness (i.e., no edge in her voice) where she can find the studies that "prove" the prevalence of homosexuality in animals. People toss off assertions all the time (such as, "science has proven homosexuality is genetic") but when we ask where the articles are, they don't have an answer. They're just parrotting what they've heard.

Same-sex behavior DOES exist in the animal kingdom, for a number of reasons. Usually, it's either playful antics, or dominance behavior to assert hierarchy. For one male to mount, or attempt to mount, another male is a very powerful way to

communicate his higher position in the “pecking order” of the community. But if you bring in a female in heat, suddenly the male-male behavior is abandoned in favor of the female. Sometimes males mount other males in a type of practice before the females come into heat.

Secondly, I have read of same-sex attachments in animals, but the fact that they exist doesn’t make it normal any more than the fact that cystic fibrosis or diabetes exists makes those diseases normal. From a Christian perspective, we live in a fallen world, and that falleness extends to the entire creation on the planet. It would make sense that things would go wrong even among the animals. For instance, I understand that a hormonal imbalance can result in homosexual behavior in some animals. (Here are links to a couple of articles concerning that. Note the naturalistic bias underlying them: “What is, is normal and natural and therefore to be embraced.” <http://www.noglstp.org/bulletin/1997spring.html> and <http://www.libchrist.com/other/homosexual/sheepandanimals.html>)

Even from a godless evolutionary perspective, there is no benefit to homosexual behavior since those who engage in it do not reproduce, and from an evolutionary perspective, the only purpose in life is to make babies (the bottom line for the more scientific-sounding “survive and reproduce”).

I recently discovered an excellent article on the “animal homosexuality myth” at the NARTH (National Association for the Research and Treatment of Homosexuality) website. This article points out that we can find occurrences of “homosexuality,” cannibalism and infanticide in the animal kingdom, but the fact that these aberrant behaviors exist should not lead us to deduce that they are acceptable and normal HUMAN behaviors to engage in! www.narth.org/docs/animalmyth.html

Hope this helps!

Sue Bohlin
Probe Ministries

Published Oct. 2002, updated Aug. 2014

“I’m a Mormon and I Have Questions about Your Article”

I read your article [A Short Look at Six World Religions](#) and it said that many of Joseph Smith’s prophecies never came true. Which prophecies are those?

I also read, “Both of these religions teach salvation by works, not God’s grace.” I have been a member of the Church of Jesus Christ of Latter-day Saints from 8 years of age, and I have always been taught that we are saved by the grace of God. However, salvation is not free. For example, if one chooses to not live the commandments that God has given, then how can he be worthy to live in the presence of God? Here is a quote from the Book of Mormon: “For we know that it is by grace that we are saved after all that we can do.” (page 99-100). Jesus Christ paid the price for our sins, but we must do our part to accept his atonement and live his commandments. Accepting his atonement is not enough. Through the grace of our loving Savior we can be redeemed from our sins and return to the presence of our Heavenly Father clean from all sin, again if we keep his commandments the best we know how. God the Father and His Son Jesus Christ are the perfect examples of mercy.

Have a good day and thank you for teaching the gospel of Jesus Christ, who is my best friend.

Hello _____,

Jesus is my best friend too! <smile>

I read your [A Short Look at Six World Religions](#) and it said that many of Joseph Smith's prophecies never came true. Which prophecies are those?

I cited a few of them in a response to an e-mail about my article. Your question prompted me to add a link to that article at the end of the one you read, but here's a [direct link](#) for you.

I also read, "Both of these religions teach salvation by works, not God's grace." I have been a member of the Chruch of Jesus Christ of Latter-day Saints from 8 years of age, and I have always been taught that we are saved by the grace of God. However, salvation is not free.

I would agree that salvation was not free for God, for whom it cost Him EVERYTHING. But it *is* a free gift for us. Please note Ephesians 2:8,9:

"For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast."

This scripture is diametrically opposed to Mormon doctrine. We cannot do anything to contribute to our salvation. Isaiah 64:6 says that all our righteousness is as filthy rags; what can we possibly give to God that will overcome the heinous sin of requiring the death of His Son to be reconciled to Him? If someone came in here and murdered one of my sons and then said, "Hey, I don't want you to be mad at me. . . let me do something to help me get myself in your good graces. Here's a nickel. . ."—Well, guess what? That wouldn't work! And it doesn't work with God either.

_____, I pray the Lord will open your eyes to see that trying to earn salvation with our paltry efforts—even WITH His grace—is a slap in the face of our God. He wants us to come to

Him with empty hands and the realization that we do not deserve and cannot earn the gift of eternal life that comes ONLY through trusting in the Lord Jesus.

Warmly,

Sue Bohlin
Probe Ministries

Luke, I Am Not Your Father

One of the greatest movie lines in history is in *Star Wars*, when the evil Darth Vader reveals the awful truth to our hero Luke Skywalker: “Luke, I am your father.” (Actually, this is a misquote, but it’s become part of our cultural lexicon anyway. Check out this [YouTube video](#) of a four-year-old’s priceless reaction to seeing this scene in Star Wars for the first time.)



Luke is understandably traumatized by the revelation that the enemy is actually his daddy.

He’s in good company. Millions—probably billions—of people in human history have sustained “father wounds” because their dads were punitive, abusive, evil, distant, judgmental, absent, unsafe, or just disengaged. We live in a fallen world where our relationships are broken, and where hurt people, hurt people. A father’s role is incredibly powerful, both for

good and for evil, and every father makes an indelible impression on his children whether he intends to or not.

Children grow up receiving many messages about what a father is like by watching their dads—and boy, do they watch their dads. The only way a boy can learn how to be a man is by watching and copying men, and a father is the closest man to a child. The way a girl learns the value of being female is by watching how her father treats her mother and herself. Children can grow up learning that a father is loving and kind, disciplining from a teaching heart that wants them to grow up to be good adults, a man of integrity and honesty. Many of us were blessed to grow up with just such a dad, and with the “heart template” of a father like that, we can become a parent very much like our wonderful dads—and the generational blessings of a good example are handed down through the years.

But children can also grow up learning that a father is a mean bully whose anger is to be feared and avoided. They can learn that a father’s temperament is volatile; they never know if he will embrace them warmly or freeze them out with contempt or indifference. They can learn that a father’s word cannot be trusted, and that he presents himself with one face in the world and the church, but quite another at home. They can learn that a father is non-communicative and authoritarian, a deadly combination. Some children grow up learning that a father is nothing more than a sperm donor who is there to conceive them but disappears forever.

This is bad enough, but it gets worse.

God puts children in families where they learn about Him from the way their parents model parenthood. Our concept of “father” is whatever our own dads looked and acted like. Then, when we discover that God reveals Himself as Father in His Word, we paint the face of our heavenly Father with a brush dipped into the bucket of whatever our own fathers were like.

One of my friends shared with me several hurtful stories of the way her dad related to her in judgment throughout her entire life—including the breathtaking condemnation, “If you disappoint *me* this much, how much more must you disappoint God??” She really struggled with trusting Him. One day I told her, “Sweetie, you don’t know God. He is not a heavenly version of your earthly father. He is who He is. Let’s pray that you will see Him as He really is.” Later, she told me that being told she didn’t know God was the turning point in her relationship with Him, and she started reading the scriptures with an eagerness to find out who He actually is. She started living out Romans 12:2—“be transformed by the renewing of your mind”—and gratefully allowed the Holy Spirit to change the earthly-father filter though which she understood God the Father to be.

One of the kindest things God can tell us is, “Child, I am not your earthly father. I am your heavenly Father. Let Me transform the way you see me through the power of My word.” One of the best places to marinate and meditate is Luke 15. Jesus told all three stories in that chapter to reveal to us the heart of His Father. We are most familiar with the third story, the parable commonly called “The Prodigal Son.” But it’s really about the amazing, grace-filled Father. That story is the best and most accurate filter in the whole Bible for testing our conception of God.

If we see God as vindictive and full of wrath, anxious to blast us with His angry thunderbolts: how does the Father in Luke 15 compare? Where is the judgmental condemnation in that story? It’s not there!

If we see God as distant, unapproachable and uncommunicative, what do we do with the picture of the Father out looking every day for His lost child to return, running to meet him when he finally does?

If we see God as stingy and mean-spirited about His wealth,

how does Jesus' picture of the Father's generous heart correct our perception?

If Luke Skywalker were real and looking to the Lord, I think he might hear, "Luke, I am NOT your father. I am your Father. Come here and let Me enfold you in My good, loving and safe embrace."

This blog post originally appeared at

blogs.bible.org/tapestry/sue_bohlin/luke_i_am_not_your_father

Focus on What's Fixed

My husband and I recently took an Alaskan cruise. As we settled ourselves for sailaway in front of large windows on one of the highest decks, I heard a little girl ask, "Did we start moving yet? How will we know when we're moving?" I don't know what her mother said, but I do know the answer: you fix your gaze on what *isn't* moving.

I was looking at the building in this picture I took; when the ship starting pushing away from the pier, I knew we were moving because of our view through the window in relation to the stationary building.



And I thought, "Little one, the answer to your question is wisdom for life as well. Stay focused on what is unmovable, unchangeable, what is true for all times and all people in all places. Then you will be able to respond wisely to what moves and changes in your life and in the world."

This is true in both the small things and the world-shaking immense ones. Ray and I have been away from home for two and a half weeks, on an itinerary that has meant a lot of shifting and changing locations, unpacking suitcases one week and trying to live out of them the next. We remind ourselves that the inconvenience is temporary because, Lord willing, we'll be home soon. That is a small, small thing made easier by remaining aware that "this too shall pass," that the comforting security of home and routine is right around the corner. But on the other end of the scale there are also horrible, horrible things happening in our world, particularly the explosion of Islamic terrorism in Iraq, persecuting Christians who are losing everything up to and including their earthly lives. West Africa is seriously shaken by an Ebola outbreak that is causing instability in everything. If that's not enough examples for you, Lael Arrington recently blogged here about "[Five Ways to Dispel Dread](#)."

It can feel like the world is wobbling on its axis. Even our own little worlds. It is crucial to keep our eyes on the One who says, "I the Lord do not change" (Malachi 3:6), on the One who promises, "I will never leave you or forsake you" (Joshua 1:5). We need to stay focused on the unchanging Word of God, in which He reveals that He knows how the future will unfold, and has everything under control—even the end-times horrors that appear to be right around the corner.

Later on our cruise, as we were sailing from one port to another, I knew we were moving—apart from feeling it—because I could see the churned-up wake next to the ship. But in order to tell how much we were rolling from side to side, I focused on the horizon which appeared to rise and fall. But since I knew it was unmovable, that meant the rising and falling was happening on the ship. I sat looking out the window, gazing at the horizon that reminded me of God's unchangeableness. A good and loving God is always, always in control. I am so glad.

This blog post originally appeared at blogs.bible.org/focus-

Christian Worldview Links

Here are some other sites that we suggest are worth checking out.

Worldview Academy

Worldview Academy is a non-denominational ministry committed to training students and parents to think and live in accord with the Christian worldview. They pursue this mission via three primary programs: WVA Leadership Camps, week-long camps that train and equip students 13 and older; “Mere Christianity” Worldview Weekends, providing the same basic education for adults and teens at host churches nation-wide; and educational resources.

Worldview Matters

Which Way Does Your Worldview Compass Point? Like a compass pointing north, a worldview provides the bearings a person needs for determining which direction to take when any issue is faced. The only problem is, not every worldview points north. “Think Again!” is a multi-media, interactive workshop that clarifies the latitude and longitude lines of a biblically based worldview.

Christian Information Ministries

Bill Crouse and Russ Wise are former Probe staff members who have written prodigiously on a number of current issues from a Christian perspective. Bill also offers the Rapid Response

Report, an analysis of important issues in our culture today that you can read online or receive by e-mail: www.rapidresponserreport.com

Leadership University

LU has an awesome amount of information on a wide variety of topics of interest to high school and college students. This is a terrific resource for those seeking a Christian perspective.

Stand to Reason

Greg Koukl's ministry is building Christian thinkers for the public defense of the faith. This site has articles on abortion, apologetics, ethics, evolution, homosexuality, philosophy, life, science, social issues, and theology.

Spiritual Counterfeits Project

For years, SCP has been providing in-depth Christian perspective on the enemy's deceptions and schemes in arenas ranging from near-death experiences to virtual reality to the latest New Age trends.

Access Research Network

Visit this site for a responsible, Christian perspective on science, technology and society. The folks at ARN have been friends of Probe for a long time.

Vital Signs Ministries

Vital Signs Ministries is a Christ-centered pro-life agency, created to help tell the truth about abortion, infanticide, euthanasia, chastity and other life issues. They are a group of Christians who genuinely desire to obey God's commands to

seek justice for those threatened by the death ethic which now rampages through our culture.

The Things That Matter Most (and I-Tunes)

Airing on major talk radio stations in Houston and Dallas, this program explores what we believe and why we believe it with guests as diverse as theologian R.C. Sproul and atheist Sam Harris. Each week hosts (longtime worldview friend of Probe) Lael Arrington and Rick Davis explore scholarly evidence and fascinating personal stories about God and eternity, reason and faith, purpose and meaning with both skeptics and true believers. Select Listen to shows to download archived programs on Christianity:

The Case for the Real Jesus, Lee Strobel;

Islam: Inside the Hajj, Dr. Hesham Hassaballa;

Science and God: The Human Genome Project, Director, Dr. Francis Collins,

How Science Shows that God Does Not Exist, Dr. Victor Stenger (with Dr. Hugh Ross);

Skeptics: The Gospel of Judas, Dr. Bart Ehrman (with Dr. Darrel Bock),

Time mag humor writer, Joel Stein;

Morality: PostSecrets, Frank Warren,

War is a Force That Gives Us Meaning, Chris Hedges;

Religions: Kabbalah, Yehuda Berg,

Escaping Scientology, Karen Pressley;

Origins: What Evolution Can and Can't Do, Dr. Michael Behe;

Health: Why Good Things Happen to Good People, Dr. Stephen Post;

Spiritual Memoirs: Finding God Beyond Harvard, Kelly Monroe Kullberg,

Letting Go of God, Saturday Night Live comedienne Julia Sweeney;

Afterlife: 90 Minutes in Heaven, Don Piper,

Near Death Experiences, Dr. Gary Habermas

Bible Study Tools

BibleStudyTools.com is the largest free online Bible website for verse search and in-depth studies. You can create personalized Bible Studies with the ability to highlight Scripture, save notes in the margin and search and compare 31 versions side by side on a split-panel screen, all for free. Includes: Over 30 different Bible translations; Bible translations in Spanish, French, German, Italian and Dutch; Apocrypha books in different versions; Bible Commentaries including Matthew Henry, Scofield and Wesley; Concordances from Nave, Strong, Torrey and others; Popular dictionaries of the Bible including Baker's Evangelical, Easton's, and Smith's; Biblical Encyclopedias; Church history writings like Fox's Book of Martyrs and those of Flavius Josephus; Greek and Hebrew Lexicons; Bible Maps and guides for bible study.

Kerby Anderson Recommends . . .

[Abortion Facts](http://www.abortionfacts.com) [http://www.abortionfacts.com]

[Wallbuilders](http://www.walbuilders.com) [http://www.walbuilders.com]

[Town Hall](http://www.townhall.com/) [http://www.townhall.com/]

[Heritage Foundation](http://www.heritage.org/) [http://www.heritage.org/]

[National Review](http://www.townhall.com/) [http://www.townhall.com/]

[Freedom Works](http://www.freedomworks.org/) [http://www.freedomworks.org/]

[Media Research Center](http://www.mrc.org/) [http://www.mrc.org/]

[One News Now](http://www.onenewsnow.com/) [http://www.onenewsnow.com/]

[Family Research Council](http://www.frc.org/) [http://www.frc.org/]

[American Family Association](http://www.afa.net/) [http://www.afa.net/]

[National Right to Life](http://www.nrlc.org/) [http://www.nrlc.org/]

[Christian Coalition](http://www.cc.org/) [http://www.cc.org/]

[Concerned Women for America](http://www.cwfa.org/) [http://www.cwfa.org/]

[National Religious Broadcasters](http://nrb.org/) [http://nrb.org/]

[Moody Bible Institute](http://www.moody.edu) [http://www.moody.edu]

[Christian Broadcasting Network](http://www.the700club.org/) [http://www.the700club.org/]

[Leadership University](http://www.leaderu.com/) [http://www.leaderu.com/]

[World Magazine](http://www.worldmag.com) [http://www.worldmag.com]

[<http://www.traditionalvalues.org>]

Eagle Forum [<http://www.eagleforum.org>]

Favorites of Other Probe Staff...

The Biblical Studies Foundation

This is a treasure trove of biblical commentaries, message/sermon illustrations, well-written essays and even the work-in-progress “NET Bible.” Teachers and pastors will find this a tremendous resource for their preparation.

Christianity and Homosexuality Home Page

With links to articles by both Exodus International and Homosexuals Anonymous (Christian organizations ministering to those seeking help for their homosexuality), this page is an excellent resource for those seeking to understand this issue that holds suffering people in its grip.

The Medical Institute for Sexual Health

The Medical Institute is a nonprofit medical organization founded in 1992 by gynecologist Joe S. McIlhaney, Jr., M.D., designed to confront the world epidemics of nonmarital pregnancy and sexually transmitted disease. The only 100 percent effective way to avoid nonmarital pregnancy and STD infection is to avoid sexual activity outside a mutually faithful lifelong relationship – marriage. The Medical Institute believes there is a new sexual revolution underway – one based on science, built on character and bridged through education.

Bible Prayer Fellowship

This organization exists to “share how you can know God intimately and enjoy the abundant life He gives to those who seek Him. We want you to be one of our prayer partners. Together let’s learn to pray prayers that really transform individuals, families, small groups and churches.”

C.S. Lewis Society of California

Good resources for fans of Christian worldview master C.S. Lewis.

Forum of Christian Leaders

The Forum of Christian Leaders online (FOCL) is a web site which presents audio and video recordings of talks by Christian leaders from Europe and America. Recordings come from the annual European Leadership Forum which Rick Wade attended several years, and cover a wide range of topics in such areas as apologetics, discipleship, theology, economics and business, counseling and psychology, education, leadership, and culture and art. The Forum is a place for Christians in leadership positions to interact and support each other, so presenters speak from their own experience in ministry. Presentation formats include answers to specific questions, short talks, workshops, webinars, and longer courses. This is a rich resource!