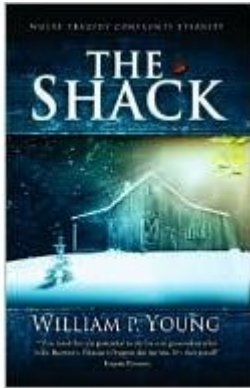


Response to “The Shack”



The buzz is growing in Christian circles about this novel, [{1}](#) for good reason. Response to it seems to be strong: the majority of people grateful and testifying how deeply it impacted their relationship with God, and others decrying it as heresy for its unconventional presentation of God and religious systems. (For an excellent rebuttal by a theologically sound man who knows both the book and the author, please read [“Is The Shack Heresy?”](#) by Wayne Jacobsen.)

It’s a story about a man whose young daughter had been abducted and murdered several years before he receives a note from God inviting him to the shack where his daughter died. It’s signed “Papa,” his wife’s favorite term of endearment for God. He spends an unimaginable weekend with all three members of the Godhead, a weekend which changes him forever.

It is similar to *Dinner with a Perfect Stranger*, [{2}](#) where Jesus appears as a contemporary businessman and answers the main character’s questions and objections over their dinner conversation. What *Dinner* did for basic apologetics, *The Shack* does for theodicy: the problem of “How can a good, loving and all-powerful God allow evil and suffering?”

Personally, *The Shack* became one of my all-time favorite books before I had even finished it.

Most people don’t read novels with a highlighter in hand, but this one made me want to. Since I was reading a borrowed copy, I didn’t have that freedom. But I read it with a pen in hand

because I kept finding passages to record in my “wisdom journal,” a book I’ve been adding to for years with wisdom from others that I didn’t want to forget.

I started to say that I absolutely loved this book, but I didn’t. I did love it, but not absolutely, because of one (and totally unnecessary, in my opinion) sticking point that I believe is not consistent with Scripture, on the nature of authority and hierarchy. More on that later.

The author, who grew up as a missionary kid and who took some seminary training as an adult, clearly knows the Word, and knows a lot about “doing Christianity.” It is also clear that he has learned how to dive deep into an intimate, warm, loving personal relationship with God, and he knows and shows the difference.

Fresh Insights

Through a series of conversations between the main character, Mack, and the three Persons of the Godhead, we are given fresh insights into some important aspects of Christianity, both major and minor:

- God is warm and inviting
- He collects our tears in a bottle
- Jesus was not particularly handsome
- God is one, in three Persons
- The Holy Spirit is a comforter
- There is love, affection and fellowship within the Trinity
- God prefers us to relate to Him out of desire rather than obligation
- God values what is given from the heart
- God understands that difficult fathers make it hard for us to connect with God
- God is compassionate toward the anguished question, “How can a good and loving God allow pain and suffering?”
- The substitutionary atonement of Christ

- The faulty dichotomous perception of the OT God as mean and wrathful, and the NT God in Jesus as loving and grace-filled
- There is a redemptive value to pain and suffering
- How good triumphs over evil
- The nature and purpose of the Law
- The healing nature of God's love
- Through the cross, God was reconciled to the world, but so many refuse to be reconciled to Him
- God's omniscience coexists with our freedom to make significant choices
- In the incarnation, Jesus willingly embraced the limitations of humanity without losing His divinity

Those are some pretty heavy concepts to put into a novel, but it works. It not only works, it draws the reader into the relationship between Father, Son and Spirit as well as how each member of the Godhead lovingly engages with the main character.

How God is Portrayed

Some people have been deeply offended by the fact that God the Father presents Himself to Mack as “a large, beaming, African-American woman” (p. 82) because God always refers to Himself in the masculine in the Bible. And the Holy Spirit is represented as a small Asian woman. I have to admit, this sounds a lot more jarring and heterodox than it actually is in the book. I was touched by Papa's reasons for manifesting as a woman to Mack, who had been horribly abused by his father as a boy:

“Mackenzie, I am neither male or female, even though both genders are derived from my nature. If I choose to appear to you as a man or as a woman and suggest that you call me Papa is simply to mix metaphors, to help you keep from falling so easily back into your religious conditioning.”

She leaned forward as if to share a secret. “To reveal myself

to you as a very large, white grandfather figure with flowing beard, like Gandalf, would simply reinforce your religious stereotypes, and this weekend is not about reinforcing your religious stereotypes.”

. . . She looked at Mack intently. “Hasn’t it always been a problem for you to embrace me as your father, and after what you’ve been through, you couldn’t very well handle a father right now, could you?”

*He knew she was right, and he realized the kindness and compassion in what she was doing. Somehow, the way she had approached him had skirted his resistance to her love. It was strange, and painful, and maybe even a little bit wonderful.
(pp. 93-94)*

For the record, before the book ends but not until after God does some marvelous healing in Mack’s heart about his father, Papa does appear to him as a man. The Papa/Father persona is never compromised by any sort of “God is our Mother” garbage.

Apart from the fact that this is a work of fiction, I do think it is appropriate to note that God has also chosen to reveal Himself as a burning bush, a pillar of fire, a cloud, and an angel.

Deep Ministry

On his personal [website](#), the author reveals he has a history of childhood sexual abuse, so he is very familiar with the deep wounds to the soul that only God can touch and heal. The anguished cry of a broken heart is real and well-portrayed. So is the even deeper love and compassion of a God who never abandons us, even when we lose sight of Him. And who has a larger plan that none of our choices can foil.

I appreciated the explanation of the Christ-life, the indwelling Christ, that allows us to “kill our independence”

(crucify the flesh) in His strength. I appreciated how the author writes what the healing power of God's love looks like. I appreciated the portrayal of God as warm and affectionate and accessible, without losing His majesty and power. I appreciated the sense of being led into deeper truths of a relationship with God that allow me to revel in the sense that God doesn't just love me, He *likes* me.

An Unfortunate Error

The biggest problem I had with the book—apart from the fact that it came to an end!—is the denial of authority and hierarchy within the Trinity, and the suggestion that hierarchy is a result of the Fall, not of the created order.

“We have no concept of final authority among us, only unity. . . What you're seeing here is relationship without any overlay of power. We don't need power over the other because we are always looking out for the best. Hierarchy would make no sense to us.” (p. 122)

What, then, do we do with 1 Cor. 11:3? “But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.”

“We are indeed submitted to one another and have always been so and always will be. Papa is as much submitted to me (Jesus) as I to him, or Sarayu (Holy Spirit) to me, or Papa to her. Submission is not about authority and it is not obedience; it is all about relationships of love and respect. In fact, we are submitted to you in the same way.” (p. 145)

I think perhaps the author has confused *submission* with *servng*. God submitting to His creation? I don't think so! The faulty notion of mutual across-the-board submission, with husbands submitting to wives and parents submitting to their children, and elders submitting to the church body, is

troublesome, and not at all necessary to the point or the story in this book.

But that is a minor point compared to the rest of *The Shack*, one that does not cancel out the value of everything else. We should be reading *everything* through a discernment filter anyway.

Who the Book Is For

On a personal note, besides my work at Probe, I also have the privilege of serving in a ministry with people whose difficult relationships early in their lives have caused trouble in their relationships with themselves, other people, and God. Many of them were sexually abused, and they usually find it impossible to trust a God who would allow that kind of pain to happen to them. I am recommending *The Shack* to them because of the hope it can offer that they were not alone, that God was with them in all the painful times that left such deep wounds, and that He has a plan for all of it that does not in the least compromise His goodness.

Particularly because so many of these precious broken people had deeply flawed relationships with a parent, I was brought to tears (for only the first time of several) when God tenderly offers Mack, "If you'll let me, I'll be the Papa you never had." (p. 92) I have seen God heal a number of broken hearts by manifesting the loving, wise, nurturing parent they always longed for.

This is a good book for Christians who feel guilty for not doing or being enough, who fear they will see disgust in God's eyes when they meet face to face, who can't give themselves permission to rest from their "hamster treadmill" for fear of disappointing God. It is for those who love Christ's bride, but wonder what it would be like for the church to be vibrant, grace-drenched, and warmly affirming of people without affirming the sin that breaks God's heart. It is for those who

are not satisfied with a cognitive-only “Christianity from the neck up,” but want a relationship with the Lord that connects the head and the heart.

I thank Papa for *The Shack* and for William P. Young who brought it to us.

Notes

1. William P. Young, *The Shack*. Los Angeles: Windblown Media, 2007.
2. David Gregory, *Dinner with a Perfect Stranger*. Colorado Springs: Waterbook Press, 2005.

Addendum: August 5, 2009

Recently I returned to speak at a church MOPS (Mothers of Pre-Schoolers) group where I had spoken last year. One of the ladies greeted me warmly and told me that the best thing she heard all year was that “boys express affection aggressively.”

The interesting thing is that I never said that. She had apparently conflated two different observations I had made about boys, and combined them into the best “take-away” of the year.

What struck me about that incident was how that is a picture of much of the criticism of *The Shack*. Many people’s hostility toward the book isn’t about what it actually says, it’s about their perception of what the author says. And they ascribe hurtful labels like “heresy” and “dangerous” to a book that appears to be greatly used by God to communicate His heart to millions of people in a way they can hear.

Just as we do with Bible study, it’s important to keep in mind the context of the book: why it was written, its original intended audience, and pertinent facts about the author that make a difference in how we understand the final product.

Paul Young has always written as gifts for people. He wrote the book in response to his wife's urging, "You think outside the box. Write something for our kids that will help them understand how you got to this place of your relationship with God." He had come through an eleven-year journey of counseling, prayer, and wrestling with God and with himself; he emerged with a very different, intimate relationship with God.

He intended the story to be a Christmas gift for his six children and a few friends. His goal was to get sixteen copies printed and bound in time for Christmas, and that would be the end of it. But a few of those copies were copied and circulated among more friends as readers recognized something powerful in the story, something they wanted to share with others. Quickly the viral marketing took on a life of its own.

When neither Christian nor secular publishers were interested in *The Shack*, two friends, Wayne Jacobsen and Brad Cummings, formed a self-publishing company. The three men spent a year hammering through the book, editing it, sharpening it, and discussing the theology. In the process, some of Paul Young's "out of the box" theology was shaped and brought back to a more biblically sound position.

This book is a novel—a long parable. It is a "slice of God," so to speak, not a novelized systematic theology. The point was to show, in story form, how Paul's view of God as a mean, judgmental, condemning cosmic bully—"Gandalf with an attitude," as he put it—had been transformed to allow him to see the grace-drenched love of a Father who longed for relationship, not hoop-jumping lackeys. He uses imagery to communicate spiritual truth, and I think that asking "What is the author using this imagery to portray?" is essential to not jumping to the wrong conclusions. Paul Young does not believe in a feminized God; that was the way he chose to communicate the tenderness and compassion of a loving God, the [heart of El-Shaddai \("the breasted one"\)](#). He does not believe that the

Father and the Spirit hung on the cross with Jesus; when he wrote that they bore the same scars as Jesus, that was a way to portray the oneness of the Trinity because the Father's and the Spirit's hearts were deeply wounded in the crucifixion as well. The scars are about their hearts, not a misunderstanding about Who it was that hung on the cross.

Paul's children would have understood his starting point. He had grown up as a missionary kid in Irian Jaya, with an angry father with a lot of emotional baggage who didn't know any other strategy than to pass it on to his children. On top of that, Paul was sexually abused by the members of the Dani tribe until he was sent away to boarding school, where the abuse continued, starting the first night when the older boys immediately began molesting the new first graders.

He was a mess.

And then he grew into a mess with a degree from a Bible college and some seminary education. He knew a lot about a God who looked and acted a lot like his father (an unfortunate truth that is repeated millions of times over in millions of families). Paul Young understands about a God of judgment, who hates sin. He gets that.

The Shack presents another side of the heart of God that took years for him to be able to see and embrace. And the breathtaking grace and delight of a heavenly Father who knows how to express love to His beloved son is something he wanted to show his children and friends. So he wrote *The Shack*. It is intentionally not a full-orbed exploration of the nature and character of God; it focuses on the grace and love of God. That doesn't mean the rest of His character doesn't exist.

The people that have the most problems with the book usually have the most theological education. They have finely-tuned spiritual Geiger counters, able to detect nuances in theological expression that the majority of people reading the

book cannot. Our culture is more biblically illiterate and untaught than we have ever seen in the history of our country. And even in good Bible-teaching churches we can regularly see confusion about the Trinity; I have lost track of the number of times I have heard someone pray from the pulpit or platform something like, "Father, we praise You today and we thank You for Your great goodness. Thank You for making us Your children and showing us Your love for us by dying on the cross. . ."

The objectionable theological nuances are lost on the millions of people who are still foggy on the concept of three Persons in one God.

There is nothing in *The Shack* that contradicts Probe Ministries' doctrinal statement. The issues that people have with this book are not about central, core doctrines of the faith. It's about how one's understanding of biblical truth is expressed. And just like my MOPS friend, many of the objections are grounded in people's *perceptions* of what they read: "The author implies. . ." or "We can deduce that . . ."

Theologians play an extremely important role in protecting truth. But sometimes they can get so committed to their understanding of biblical truth, to their "box," that they perceive anything outside the box as wrong. As one wise seminarian told me, "We need theologians. But we also need people who can think outside the box, who are able to present the gospel and the truths of the Bible in ways people can get. And those two groups of people usually drive each other crazy."

I believe much of the controversy about *The Shack* is because people's understanding of the book is crashing into their current understanding of theology. There are people who loved the book, as well as people who are critical of and hostile toward the book, who all love the Lord and love His word. It's a lot like the in-house debate about the age of the earth: there are old-earth and young-earth believers who are all

fully committed to the Word of God as truth, who disagree on this issue. Unfortunately, as with the age of the earth debate, there is some mud-slinging toward those who disagree. In both arguments, some people have lost sight of the call to "be diligent to preserve the unity of the Spirit in the bond of peace" (Ephesians 4:3). Paul Young is a fellow brother in the Lord. He loves the Father, Jesus and the Holy Spirit, and He loves the Word of God. He loves the bride of Christ, the church. I think that's important.

I recently learned that someone with a Ph.D. in theology was warned of the controversy about *The Shack*. "Controversies don't bother me," this wise believer said. "I remember when C.S. Lewis was scheduled to speak at a church in New Haven when we were at Yale. He was banned from the church because *The Screwtape Letters* was too controversial. As with Lewis, time will tell whether this book is a blip on the radar screen, or if it has the hand of God on it."

The night before I did a presentation on the book and the controversy at my church, I tossed and turned much of the night. I knew I would be presenting a perspective that is diametrically opposed to many evangelicals', and it troubled me. As I prayed, "Lord, what's up with the furor over this book? Give me Your perspective," I believe He answered me: "He doesn't get everything right." Ah. That makes sense. No, Paul Young doesn't get everything right, and I do see that. None of us get everything right, but we don't know what our blind spots are and we don't know what we get wrong. Many believers seem to have confused the gospel with "getting your theological beliefs right." And not "getting everything right" is a cardinal sin, which I am reminded of every time I get a strong email urging me to repent of my wrong belief about this "heretical" book. For the record, what I got from the Lord is that He knows Paul Young doesn't get everything right, and He's using the book to draw millions to Himself anyway. I think there's something to be said for that.

As Long As it Doesn't Hurt Anyone Else – A Biblical Critique of Modern Ethics

Rick Wade considers a common idea behind the ethical thinking of many people. He identifies the inconsistencies in this approach and compares it to a biblically informed ethical system. As Christians, we should bring a Christ centered perspective to our ethical decisions.

What ethical principle guides our society these days? Clearly the Bible isn't the norm. What is?

As I see it, people generally don't try to justify their actions. We want to do something, so we do it. And if we're criticized by someone else, how do we respond? The one justification I hear over and over again is, "I can do whatever I want, as long as it doesn't hurt anyone else."

Do a quick search on the Internet using the phrase "hurt anyone else." Here's a blog by a motorcycle rider who says it's no one else's business whether he wears a helmet because it doesn't hurt anyone else.[{1}](#) Here's another one where the topic is some kind of staph infection that seems to be spreading among gay men. The writer says he or she's a "big gay rights supporter and definitely [believes] that a person should be true to their own sexuality (as long as it doesn't hurt anyone else)." The writer goes on to raise a question about whether certain sexual activity is okay from a public health perspective.[{2}](#) Now there's a dilemma.

“As long as it doesn’t hurt anyone else.” On the surface, that looks like a pretty good rule. I can think of things we’d all agree are morally acceptable that we should avoid if others could be hurt. There’s nothing wrong with swinging a baseball bat around, unless you’re in a roomful of people. In Scripture we’re admonished to give up our freedoms if necessary to save the conscience of weaker believers (1 Corinthians 8).

Problems with the Rule

As a fundamental rule of life, “as long as it doesn’t hurt anyone else” is a pretty skimpy ethical principle. There are several problems with it.

First, if there are no concrete ethical principles that apply across the board, how do we measure hurt? Some things are obvious. Swinging a bat in a roomful of people will have immediate and obvious negative consequences. But physical hurt isn’t the only kind. We need to know what constitutes “hurt” in order to apply the “as long as” principle. So, one question to ask a person who touts this approach to life is, How do you decide whether something is hurtful or not? Without concrete ethical norms, the “as long as” rule is empty.

Second, this rule faces a problem similar to one faced by utilitarian ethics. *Utilitarianism* seeks to achieve the greatest good for the greatest number of people. But how can a person predict the outcome of an action? It’s difficult to work out a greatest good calculus. The “as long as” rule doesn’t even go as far as utilitarianism. The latter at least seeks the good of others (in principle, anyway). The former only seeks to avoid harming them. So the question becomes, How can you predict who will be hurt or how?

Here’s another thought. Consider the influence others have had on *you*, including those who did what they wanted “as long as it didn’t hurt someone else.” What about the young man who was just enjoying his high school prom night with a little

partying and wrecked his car, killing someone's daughter? Or how about the couple who had a sexual relationship apart from the responsibilities of marriage, and then parted over jealousy or a changed mind and carried the scars of that relationship into others? Maybe you've had to deal with the ramifications of such experiences, yours or your spouse's. Maybe you've had to try to learn on your own how to behave like a grownup because your dad never buckled down in the serious business of life but just had fun, forgetting that he was teaching you by word and example how to live.

When hearing this rule espoused, I can't help wondering how many people even *try* to figure out the effects of their actions on others. I mean, we might give a moment's thought to whether something will hurt anyone in the immediate setting or within a short period of time. But do we think beyond the immediate? How do our actions as young people affect our children not yet born? Or what does it mean for parents if their teenage daughter engages in a hard night of partying and winds up in a coma because of what she's imbibed? Such things do happen, you know?

One more objection before giving a thumbnail sketch of biblical teaching on the matter. When a person speaks of not hurting others, what about that person him- or herself? Is it acceptable to hurt ourselves as long as we don't hurt others? I'm not talking about taking measurable risks that we are confident we can handle. I'm talking about the array of things people do and justify with the "as long as" principle: doing drugs, engaging in "safe" sex apart from marital commitment, cheating on taxes, spending years following childish dreams without giving serious thought to the future, even living a very shrunken life.

That last one is important to note because ethics isn't just a set of rules given to prevent harm; it also has to do with guiding us into fulfilled lives. The "as long as" rule can justify a seriously diminished life. Most of us have

encountered people (maybe our own teenagers!) who could be doing so much better in life than they are, and when challenged they respond, "What does it matter? I'm not hurting anybody else." Maybe not, but they're sure hurting themselves.

A Biblical Ethic

What does the Bible say about these things? Scripture calls us to put others ahead of ourselves. We aren't to cause others harm. More than that, we're to seek others' good. We're given the ultimate example of sacrifice in Christ, "who, though he was in the form of God did not count equality with God a thing to be grasped, but made himself nothing" for our benefit ([Philippians 2:6-8](#)). We're told to give up things we can legitimately enjoy if they hurt other people ([1 Corinthians 8](#)).

Furthermore, we're given real ethical content: Don't steal. Don't murder. Don't take someone else's wife. Do good to others. Feed the hungry. Practice justice grounded in the righteousness of God.

Then there's the matter of our own lives. Is the "as long as" principle sufficient to encourage us to develop and use the abilities God has given us? A couch potato might truly not be hurting anyone else, but he's living a small life. Just seeking to do good to others can be a motivation to get up and get busy and do ourselves some good as a result.

The "as long as" rule pushes personal liberty almost to the limit. It puts me at the center of the world. I can do whatever I want, and furthermore, you'd better not do anything that I find hurtful. I stated the rule in the first person in the opening paragraph ("I can do whatever I want") deliberately. For some reason we don't apply it as liberally to others as we do to ourselves!

Without ethical content, however, it gives no direction at

all. It really has no place in the Christian life. Our lives are to be governed by an ethics grounded in the nature and will of God which takes into account a biblical view of human nature, a biblical call to protect others and seek their good, and the divine project of redemption that seeks to save and build people up in the image of Christ, including ourselves.

This vision of life makes the “as long as” rule look rather paltry, doesn’t it? We can do better.

Notes

1. TheLedger.com, (see: tinyurl.com/34m9mf).
2. MyFolsom.com (see: tinyurl.com/2jp32o).

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See Also:

[“How Should I Respond to ‘It’s All Right to do Anything as Long as It Doesn’t Hurt Anybody’?”](#)

The Mitchell Report: Christian Response to Steroids in Sports

Heather Zeiger considers the question of how Christians should respond to the revelations regarding steroid use in sports. The Mitchell report is one example accompanied by many others

such as the U.S. Anti-Doping Agency report on cyclist, Lance Armstrong. Heather takes a biblical worldview perspective on this issue taking into consideration their impact on our bodies, our perception of the world, and the perception of young people on what is acceptable in our society. As a Christian, there are numerous reasons not to take steroids and not to glorify the accomplishments of those who do.

Former Senator George Mitchell was charged to investigate and document the prevalence of steroid and human growth hormone use in Major League Baseball. The objective of the report was not only to bring to light the steroid problem, but to offer solutions to help eradicate its use and abuse. Senator Mitchell specifically wanted “the media to focus less on names and more on central conclusions and recommendations of the report.”[\[1\]](#)

Later this month and in February, hearings before the House Committee on Oversight and Reform will be held to determine if stronger penalties for steroid use and more rigorous testing are appropriate. The committee will also investigate whether certain athletes are guilty of using performance enhancing drugs. This has brought the topic of steroid abuse in sports to the forefront of the media, providing an excellent opportunity for discussion.

Sport is an important part of life. The Apostle Paul wrote about running and boxing, and used it as an analogy for the Christian walk.[\[2\]](#) And unlike the Gnostics who despise the body, we honor it as part of our *imago dei* or being created in God’s image (for more information see [Bodybuilding: Edifying Thoughts About Our Bodies](#) by Michael Gleghorn). So as Christians, we embrace playing sports and exercise. But like so many things, there is a way to play sports that is consistent with a Christian worldview and a way that is not. There are both physical and biblical reasons why steroid use is dangerous and unethical.

What are Steroids?

The first reported use of performance enhancers was in 776 B.C. {3} when athletes would eat sheep testicles to increase their testosterone levels. Today athletes don't use sheep, but the intention is still to increase their testosterone beyond natural levels. Steroids are chemicals that are either a form of testosterone or a testosterone precursor. *Anabolic androgenic steroids* (AAS) {4} increase muscle mass and muscle recovery by producing five to thirty times the testosterone that the typical male body produces. {5} Athletes who abuse steroids do see an increase in muscle mass and/or speed, and at first, will see improvements in their performance. ESPN's *The Dope on Steroids* reports that steroids can make the body as much as 50 percent more muscular than is possible without them. {6}

Using steroids to increase muscle strength is illegal, but there are many forms of steroids that remain undetectable in drug tests making it difficult to regulate their use. Furthermore, players have also abused another illegal, undetectable drug called *human growth hormone*, which is not a steroid, but is often used in conjunction with steroids to make a player bigger and to speed injury recovery. {7} Random drug testing creates controversy over privacy violations, and announced tests are easy to beat. By using water-based steroids, it only takes a couple of weeks for players' bodies to dilute the chemicals to undetectable levels.

While steroids do produce short-term results, the side effects and long-term effects can be devastating.

The Problem

Side-Effects

Physical side-effects from steroid use include increases in cholesterol, acne on arms and back, increase in blood

pressure, stiffening of heart tissue, increased production of body hair yet decreased production of scalp hair, stunted growth, hypogonadism (diminished hormonal or reproductive functioning in the testes or the ovaries), sexual dysfunction, and increased risks for both strokes and heart attacks. Psychological side effects include aggressiveness, depression, and addiction/dependence. See [Dangers of Steroid Abuse](#) for a more detailed look at these and other possible side-effects to steroid abuse.

Influence on Teens

Athletes are role models for kids, and some studies indicate that athletes are second only to parents in their influence on teen choices. I remember watching track and field as a child and later as a teenager and being captivated by the runners. They had this combination of grace and strength that I admired, so I eventually took up running.

Kids turn to athletes for inspiration all the time, but the problem is they also believe that the athletes are successful because they use steroids. Take this testimonial from www.steroidabuse.com as an example:

For me, taking steroids was a natural move. I was an athlete in high school and got a college scholarship to play football at a major university. Between my senior year of high school and my freshman year of college I started my first cycle because I thought I needed to be faster. I took injectable testosterone and winstrol. I figured that winstrol must be good because it's what Ben Johnson got busted using. I wanted to be fast like him.

I was getting stronger at every workout and feeling great. I had heard that steroids can make your joints weaker but I figured Ben Johnson didn't have that problem, so it was probably just a rumor. {8}

Another testimonial discusses how a parent's obsession with his son, Corey, and his athletic success eventually lead him to administering steroids to Corey when he was only 13. He thought this was how the pros compete. In the end, Corey, now 18, comments about his steroid experience:

As Corey tries to scrounge together enough money to get his own place, one point still gnaws at him: He firmly believes he could have been a champion without pharmacological enhancement.

Soft-spoken and reserved, Corey wavers among embarrassment, regret and awe when he reflects on his fractured teenage years and his experiment with steroids. "People make it sound like these medications are only performance-enhancing, but they have a huge mental impact as well," he says. "By the time I was done, I was a wreck..."[{9}](#)

And as the Mitchell Report stated, "After the Associated Press reported Mark McGwire was using androstenedione (a testosterone precursor)...sales of that substance increased by over 1000%."[{10}](#) Athletes have a strong influence on people, especially teens.

The Christian Worldview

When the news of Barry Bonds' alleged steroid use broke last summer, *Newsweek* commentator George Will observed that "Athletes who are chemically propelled to victory do not merely overvalue winning, they misunderstand why winning is properly valued... In fact, it becomes a display of some chemists' virtuosity and some athlete's bad character." He later adds that "the athlete's proper goal is to perform unusually well, not unnaturally well."[{11}](#) We have a moral foundation for these points in God's word.

First of all, steroids cause the body to be enhanced beyond

what it was designed to do. We believe that God has designed us with his purposes in mind, and he has gifted people with different talents and abilities. From an engineering perspective, he put the parts together with a particular design in mind, so when a steroid user becomes stronger than that for which he was designed, the rest of the parts, his joints, tendons, and ligaments, become damaged.[{12}](#)

Secondly, steroids are often taken for cosmetic reasons—usually by men obsessed with acquiring a certain physique. As we see from Scripture, this is a disproportionate view of the human body. The Bible tells us to offer our bodies as living sacrifices.[{13}](#) And as we see in Luke 12:22-34, Jesus tells us not to worry over what we will eat or drink and what to wear, that He will provide what is necessary. This puts the body in its proper perspective as something to care for, but not something to obsess over.

Lastly, there is a character issue here. Consider the Apostle Paul's view of weakness, which we could apply to physical weakness as well:

So to keep me from being too elated by the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from being too elated. Three times I pleaded with the Lord about this, and that it should leave me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weakness, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong. (2 Corinthians 12:7-10, ESV).

As Christians, we believe in being good stewards of our health, but there is a difference between "therapeutic" and "enhancement." Therapeutic medical advancements alleviate the

effects of the fall of man, such as death and suffering. Enhancements involve man trying to become what he deems as “better” than how God made him, which essentially was the very cause of the fall. Obviously, there is gray area here, but this helps us make some distinctions. As we see from Paul’s statements, the human idea of weakness is not necessarily God’s idea of weakness. God’s view is that in our weakness Christ is glorified.

Notes

1. Mitchell, George L. “Report to the Commissioner of baseball of an independent investigation into the illegal use of steroids and other performance enhancing substances by players in major league baseball,” Dec. 13, 2007, Office of the Commissioner of Baseball, pg. SR 35-37.

2. [1 Corinthians 9:24-27](#) (ESV)

3. www.steroidabuse.com

4. *Anabolic* = metabolic process of building larger muscles from smaller ones, *Androgenic* = production of male traits

5. Mitchell, pg. 7. The complete Mitchell report can be viewed at Major League Baseball’s official site: mlb.mlb.com/mlb/news/mitchell/index.jsp

6. sports.espn.go.com/specialdesign/steroids/window.html

7. Both Anabolic steroids and human growth hormone (HGH) are legal when used for prescribed medical reasons. Muscle growth or cosmetics is not an FDA approved medical use for either of these drugs.

8. www.steroidabuse.com/true-stories-of-steroid-abuse.html

9.

sportsillustrated.cnn.com/2008/magazine/01/15/sins.of.a.father.0121/index.html

10. Mitchell, pg. 16.

11. George Will, *Newsweek*, May 21, 2007, www.newsweek.com/id/34762

12. [Genesis 1:27, Psalm 139:13-16, Proverbs 16:4](#) (ESV)

13. [Romans 12:1,2](#) (ESV)

The Golden Compass: Pointing in the Wrong Direction

The Golden Compass is the opening gambit in Phillip Pullman's all out-attack on the religious faith of his readers. The film version is scheduled for wide release in theaters on December 7th following a massive marketing campaign. The movie may be more subtle than the book, but it is still opening the door to the full anti-God message of Pullman's *His Dark Materials* trilogy. Since the intended audience for these books is children and young adults, Christian parents need to be prepared to respond to the advertising hype and peer group pressure associated with the upcoming movie release. You want to be able to explain why a PG-13 movie is not appropriate for adolescents.

Just in case you don't have time to read this entire article, I am going to summarize my recommendations:

1. **Don't be put on the defensive.** Pullman is not the first to try to glamorize atheism and, although his fantasy is intriguing and well written, it does not introduce any new arguments into the discussion. If a friend has read it, consider this a great opportunity to make a defense for the hope that is within you. Since his books are allegorical fantasy, you don't need to rebut the books. Simply explain why you have placed your faith in Jesus Christ as your

Savior and Lord.

2. Don't reward evangelistic atheists financially for their efforts. Unless you need to answer specific questions for someone who needs help dealing with *The Golden Compass*, you don't need to read the books or see the movie. Let's send the message that freedom of expression is accompanied by the freedom to choose *not* to pay to read or see it. If you do need to read it, check it out of the library or purchase a used copy.

3. Don't allow your children to enter this world without a chaperone (i.e. you as their parent). It is not only anti-Christian; it is also contains elements which should be deeply disturbing to children (e.g. a father murdering his daughter's best friend; a prison camp for torturing children). Even though I think their time would be better spent reading other things, some parents may want to go over Pullman's key themes with their older children to prepare them for their classmates who have seen the movie or read the book. If you have older teenagers, you could check these books out of the library and use them to dissect Pullman's worldview, helping them understand that it does nothing to undermine the historic truths of Christianity.

The Message of *His Dark Materials*

I have read the complete trilogy, *His Dark Materials*, of which *The Golden Compass* is the first volume. In my opinion, this trilogy is both well written and well crafted. Well-written in that the primary characters have some depth and I found myself caring about them. Well-crafted in that the fantasy world (actually an infinite number of parallel worlds) and plot are reasonably self-consistent and continue to be fleshed out as the trilogy unfolds. However, even if this were simply a classic allegory of good vs. evil, some of the events and imagery are too dark for anyone younger than late teens. So the problem is not that it is poorly written pulp, but that it

is well written with a clear intention on the part of the author to promote a worldview that considers Christianity a bane rather than a benefit.

The Chronicles of Narnia by C. S. Lewis and *His Dark Materials* are both allegorical fantasy series written by British authors. However, while *The Chronicles of Narnia* overtly promotes the message of Christianity, *His Dark Materials*, promotes the message that the God of Christianity is a fraud and the organized church is an evil blight preventing mankind from reaching our fullest potential. This contrast is no accident considering Pullman's criticism of *The Chronicles of Narnia* and of monotheism:

Morally loathsome, he called it. One of the most ugly and poisonous things I've ever read. He described his own series as Narnia's moral opposite. That's the Christian one, he told me. And mine is the non-Christian.

Every single religion that has a monotheistic god ends up by persecuting other people and killing them because they don't accept him, he once said.[{1}](#)

Pullman sets out to counter the impact of C. S. Lewis and J.R.R. Tolkien by creating his own fantasy world in which God is ultimately unmasked as a fraud. The trilogy includes an alternate garden of Eden story, ushering in the Republic of Heaven where people are free to reach their full potential without the oppressive effects of God or organized religion. With over 15 million copies of his books in print, Pullman has had some success with his objective to influence others with his atheist worldview. *His Dark Materials* has been the recipient of numerous literary awards, most of them for children's literature.[{2}](#) (This categorization of his work is unfortunate since his books are definitely not suitable for children.) However, prior to the movie release, he had not achieved the notoriety he had hoped for:

Four years ago Pullman wondered why his books hadn't attracted as much controversy as the Harry Potter series(since) he was saying things that are far more subversive than anything poor old Harry has said. My books are about killing God. {3}

One interesting feature of the trilogy is the progressive unmasking of Pullman's worldview. After reading *The Golden Compass*, one may be equally disturbed with the actions of those representing the Church and those rebelling against it. The intended meaning of the allegorical elements is still fuzzy. However, by the time the reader reaches the climax of the trilogy where the Ancient of Days and his minions are defeated in their battle with the fallen angels, Pullman's objective becomes abundantly clear. He invites the readers to embrace his vision of a Republic of Heaven; a Republic where individual self-awareness and self-fulfillment replace the need for truth and a relationship with our creator.

How Does the Movie Compare to the Books?

Of course, we have not seen the movie yet. However, anyone who has ever gone to see a movie version of one of their favorite books knows that Hollywood does not feel bound to stick to the original plot, much less the message. As the release date for the movie nears, many reports are surfacing that New Line Cinema has chosen to obscure the anti-religion message of the books.

In the end, the religious meaning of the book was obscured so thoroughly as to be essentially indecipherable... The movie's main theme became, in one producer's summary, One small child can save the world. With \$180 million at stake, the studio opted to kidnap the book's body and leave behind its soul. {4}

Even if this is true, I recommend that Christians avoid this

movie for several reasons:

1. An adolescent who enjoys the movie may well be interested in reading the books where the message is very clear and compelling.

2. If this movie is a success, the studio will begin production on the next book in the trilogy. It will be much harder to obscure the anti-God message of the second and third volumes of the trilogy. In fact Pullman is attempting to rein in his vitriol against Christians because he wants to make sure that all three books are made into movies.

3. If Christians patronize this film, we are financially rewarding Phillip Pullman for his attack on Christianity and encouraging the studios to produce more anti-Christian propaganda than they already do.

Conclusions

Please go back to the opening of this article for a summary of my conclusions. Join me in praying that while the movie is a financial disaster, many Christians will be motivated to share their faith with people who want to discuss the movie and the underlying books.

Addendum: Post-Viewing Assessment of Film's Departure from the Book

Now that I have viewed the movie, I wanted to add a short update addressing the differences between the book and the movie. There are three primary differences that are worth noting.

*Theology-Lite Version*As reported above, theology and any mention of God are almost completely removed from the movie version. Clearly, the Magisterium represents a powerful

church that is condoning horrific experiments on children for the greater good of mankind, but in this parallel universe the movie does not indicate that the Magesteriums beliefs relate directly to any actual religions. One could argue that the historic Catholic Church is presented in a much more unfavorable light in the film *Luther* than in *The Golden Compass*. As a stand-alone movie, *The Golden Compass* would not be much different than many movies that promote a humanist message of individual dignity and choice versus an authoritarian system. Even with theology-lite, this movie has a strong worldview message that should be discussed with any young people who view the movie.

Chilling Ending TruncatedThe movie ends before the corresponding end of the book. The last three chapters of the book are not covered at all. This definitely leaves the door open to use the last three chapters as the opening for a sequel based on the next book in the trilogy. I suspect these chapters were left out because they contain the most disturbing images in the book (e.g., Lyras father murders her best friend in front of her to further his scientific work) and an explanation of the relationship between dust and Adam and Eve. Even without those chapters, this movie earns its PG-13 rating and is not suitable for children.

Significant Modifications for the Silver ScreenThe screenplay plays fast and loose with the order of events in the books and creates new storylines to shorten the build-up to key transitions in the plot. All of the major events of the book (excluding the last three chapters) are retained, but the order in which they occur and the details of how they play out are significantly modified.

None of the differences noted above cause me to change the recommendations above. I still would encourage you not to reward Phillip Pullman or the movie producers financially. Pullman is very candid that his objective is to influence

people to view belief in Christianity as misguided and damaging. Financial success will encourage them to make movies of the other books in the trilogy which entail much more direct attacks on God and religion. It will also provide Pullman with resources to support his crusade. We should keep in mind that most young people who read these books will identify strongly with the protagonists and their mission to free people from Gods authority *and* will not have parents who will sit down with them and discuss the worldview implications of these books.

Involved Christian parents could certainly review this material with their children as a way to better equip them to deal with contrary worldviews. However, I would encourage you to do it in ways that do not financially reward the cause of atheism.

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Notes

1. Hana Rosin, "How Hollywood Saved God," *The Atlantic*, Volume 300 No. 5, December 2007
2. The awards include but are not limited to: Whitbread Award-Best Children's Book and Best Book 2001, Carnegie Medal (England), American Library Association Top Ten Best Book for Young Adults, A Bulletin of the Center for Children's Books Blue Ribbon book, A Publishers Weekly Best Book of the Year, Children's ABBY Honor
3. Hana Rosin, "How Hollywood Saved God"
4. Ibid

Can You Forgive Michael Vick?

Public reaction to football star Michael Vick's confession and apology for dog fighting has been passionate and polarized. Was he sincere? Or was it just a last resort when cornered by the law, a PR move to help rehabilitate his image and financial future?

The crimes were abhorrent. Underperforming canines were executed by hanging and drowning. This sickening stuff hits many folks in their guts, hard and deep.

He faces legal consequences. But should you and I forgive him?

Genuine Contrition?

Vick says, "Dog fighting is a terrible thing, and I did reject it. I'm upset with myself through this situation I found Jesus and asked him for forgiveness and turned my life over to God."[\[1\]](#)

Smooth but not convincing, cry some. It's just a show. He's a disgusting person and a terrible role model. Off with his head! Others quote English poet Alexander Pope, "To err is human, to forgive divine."

Perhaps time will tell how sincere he was. Some wonder, Michael Vick didn't do anything to me, so *for what* could I forgive him? True, he may not have harmed you personally. But he did violate society's laws and many people's sense of decency. Public figures' actions can have wide social impact. The fact that lots of kids looked up to him compounds the anger many feel when they indicate they could never accept his apology or forgive him for the harm he's done.

Indeed, negative feelings expressed toward Vick sometimes sound visceral, as if the speakers themselves had been injured. Frederic Luskin, former director of the Stanford Forgiveness Project, says, “Our bodies react as if we’re in real danger right now to a story of how someone hurt us seven years ago. You’re feeling anger, your heart rhythm changes breathing, gets shallow.”[\[2\]](#)

Can you and I forgive Michael Vick?

Consider a wise woman who wrestled with similar feelings. Corrie ten Boom and her Dutch family hid Jews from the Nazis during World War II. For this she endured Ravensbruck, a concentration camp. Her inspiring story became a famous book and film, *The Hiding Place*.

Chilling Memories

In 1947 in a Munich church, she told a German audience that God forgives.[\[3\]](#) When we confess our sins, she explained, God casts them into the deepest ocean, gone forever. After her presentation, she recognized a man approaching her, a guard from Ravensbruck, before whom she had had to walk naked. Chilling memories flooded back.

A fine message, *Fraulein!* said the man. How good it is to know that, as you say, all our sins are at the bottom of the sea! He extended his hand in greeting.

Corrie recalled, “I, who had spoken so glibly of forgiveness, fumbled in my pocketbook rather than take that hand. He would not remember me. . . But I remembered him and the leather crop swinging from his belt. I was face to face with one of my captors, and my blood seemed to freeze.”

The man continued: “You mentioned Ravensbruck in your talk.... I was a guard there. But since that time I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips

as well, *Fraulein*." He extended his hand again. "Will you forgive me?"

Forgive Him?

Corrie stood there, unable to forgive. As anger and vengeful thoughts raged inside her, she remembered Jesus' death for this man. Of His executioners He said, "Father, forgive these people, because they don't know what they are doing." {4}

How could she refuse? But she lacked the strength. She silently asked God to forgive her and help her forgive him. As she took his hand, she felt a healing warmth flooding her body. "I forgive you, brother!" she cried, "With all my heart."

And so, Corrie later recalled, "I discovered that it is not on our forgiveness any more than on our goodness that the world's healing hinges, but on [God's]. When He tells us to love our enemies, He gives, along with the command, the love itself."

If Corrie could forgive one who did her such harm, should we be willing to consider forgiving a public figure whose actions harm society? Could what Corrie found in faith help manage overwhelming anger and rage?

Will you and I forgive Michael Vick?

Notes

1. Text of Atlanta Falcons quarterback Michael Vick's statement, USA Today, August 27, 2007, www.usatoday.com/sports/football/2007-08-27-2672656486_x.htm
2. "Peace Work," Stanford Magazine, Joan O'C. Hamilton, 2001, <http://www.stanfordalumni.org/news/magazine/2001/mayjun/features/forgiveness.html>.
3. Corrie ten Boom, "Death Camp Revisited," Worldwide Challenge, July/August 1994, 35-36.
4. [Luke 23:34](#) NLT.

Expelled: No Intelligence Allowed

Dr. Bohlin explores the key points from this documentary from a Christian perspective. He looks at three of the scientists featured on the film who were persecuted for their willingness to consider intelligent design as an option. The film may become dated but the issue of an intelligent creator versus an impersonal, random cause of creation will continue on for many years.

A film was released in April 2008 starring Ben Stein. Titled *EXPELLED: No Intelligence Allowed*,[\[1\]](#) this film documents the dark underside of academia in America and around the world, exposing what happens when someone questions a ruling orthodoxy. In this case, that orthodoxy is Darwinian evolution.

Evolution is routinely trumpeted as the cornerstone of modern biology, indispensable even to modern medical research. Therefore, if someone questions Darwinian evolution and its reliance on unpredictable mutation and natural selection, you are questioning science itself. At least that's how the gatekeepers of science explain it.

Never mind that over seven hundred PhD trained scientists from around the world have openly signed a statement questioning the ability of Darwinism to account for the complexity of life. You'll find my name among them (www.dissentfromdarwin.org). We are usually dismissed as being misguided, uninformed or religiously motivated. We couldn't

possibly have legitimate scientific objections to Darwinian evolution.

Many have refrained from signing that list because of the possible repercussions to their career. But isn't there academic freedom in this country? Doesn't science progress by always questioning and leaving even cherished theories open to reinterpretation? Isn't science all about following the evidence wherever it leads? Well, in theory, yes. Practically, scientists are human, too, and often don't like it when favorite ideas are reexamined.

The film *EXPELLED* explores the reality of what happens when evolutionary orthodoxy is questioned by vulnerable scientists who have yet to secure tenure.

In what follows, I will take a detailed look at just three of the scientists featured in the film. In each case I will reveal greater detail than the film is able to explore and provide resources for you to inquire further. Hopefully this will inspire you to learn more about this important issue and attend the film when it opens.

Let me briefly introduce the three scientists.

Richard Sternberg has a double PhD in evolutionary biology. As editor of a scientific journal, he oversaw the publication of an article promoting Intelligent Design and critical of evolution. As a result, he was harassed and falsely accused of improper peer review. He has been blacklisted.

Caroline Crocker taught introductory biology and made the mistake of including questions about evolution contained in science journals. She was accused of teaching creationism and eventually lost her job, and has been unable to find work ever since.

Finally, Guillermo Gonzalez, a well published astronomer, has been denied tenure because he supports Intelligent Design.

Trust me, you'll find it hard to believe what you read.

Richard von Sternberg

Richard von Sternberg was the managing editor of the biological journal, *The Proceedings of the Biological Society of Washington*, or *PBSW*. Sternberg was employed by the National Institutes of Health in their National Center for Biotechnology Information. He was also a research associate at the Smithsonian Institution's National Museum of Natural History when he served as the journal's managing editor.

Sternberg was considered a rising scientist and theorist. His multiple appointments demonstrated great confidence in his research ability. By 2004 he had accumulated thirty scientific publications in peer-reviewed science journals and books.

His fall from grace was not for something he said or did, but for what he didn't do. As managing editor for *PBSW*, he did not reject outright an article submitted for publication that supported Intelligent Design as "perhaps the most causally adequate explanation" for the explosion of new, complex life forms during the Cambrian period. He "*mistakenly*" sent the paper out for peer review, and went along with reviewers recommendations for publication after extensive revisions were made.

When the article appeared in the journal's August 2004 edition, the journal and Sternberg were assailed for allowing the publication of this heresy. He was accused of not following proper peer-review procedure. If he had, certainly the paper would have been rejected. He was accused of acting as the editor himself when normal procedure was for the paper to be referred to an associate editor. If he had, surely the article would have been rejected. He was accused of choosing reviewers predisposed to support the ID perspective of the article. If he had chosen true scientists, surely they would

have rejected the article.

I think you get the point. Any scientist worth their salt would have rejected the article out of hand; Sternberg didn't and therefore was guilty of academic sin. Eventually, Sternberg claimed he was harassed by the Smithsonian where he currently worked. He claimed his office was changed, that he was denied access to museum specimens and collections, that his key was confiscated, and that he was subjected to a hostile work environment, all intended to get him to leave.[{2}](#)

The White House Office of Special Counsel was eventually called in to investigate, and although they eventually did not take the case because Sternberg was not actually a Smithsonian employee, they did issue a preliminary report documenting the inaccuracy of the charges against him and the accuracy of Sternberg's accusations.[{3}](#) He followed very standard and proper peer-review procedures and even got approval for the article from a member of the society's ruling council. You can bet that the editors of other journals were paying attention.

Caroline Crocker

Caroline Crocker, a PhD with degrees in pharmacology and microbiology, is a research scientist and former lecturer at George Mason University.[{4}](#)

As Crocker tells her story, she was an instructor at George Mason University, teaching introductory biology. One lecture was devoted to evolution, and she decided it was important for students to hear not just the evidence favoring evolution but published research that questioned certain elements of evolutionary theory. Crocker had come to this conviction not from any religious motivation but from her own research and convictions as a scientist.

The lecture was received very well with spirited discussion and she considered it a success. Days later she was called to

her supervisor's office who accused her of teaching creationism. She denied this and claimed she never even used the word and encouraged her supervisor to look up the lecture herself which was online, as were all her lecture notes. Later she was demoted to only teaching laboratories and eventually dismissed altogether.

Upon getting another teaching job at a local community college, she eventually learned she was targeted for dismissal again and left on her own. Eventually, she applied for other teaching positions and, though initially offered the job at one interview, she was later called and told there was no money for the position. Someone at the National Institutes of Health eventually told her to stop looking because she was blacklisted.[{5}](#)

A young lawyer at a local law firm eventually volunteered to take her case *pro bono* [without charge]. His firm agreed with his decision and filed an initial complaint with George Mason University. The complaint was later dropped and the lawyer mysteriously asked to clean out his office. He too has struggled since, trying to find employment.

George Mason denies any wrongdoing, of course, and maintains that academic freedom is honored at their university, but they offer few specifics on just why Crocker was terminated.

Crocker always received high marks from her students and was qualified and effective wherever she went. Suddenly after questioning Darwinism, her scientific career is over. There is another viewpoint, of course. P. Z. Meyer's, for example, defends the decision to let Crocker go at the end of her contract because questioning evolution shows she was incompetent.[{6}](#)

Guillermo Gonzalez

Guillermo Gonzalez is a planetary astronomer and associate

professor at Iowa State University. Gonzalez has done research and taught at Iowa State for five years and has accumulated an impressive record. He has accumulated over sixty peer-reviewed publications in various science and astronomy journals. In addition, he has presented over twenty papers at scientific conferences, and his work has been featured in such respected publications as *Science*, *Nature*, and *Scientific American*.[\[7\]](#)

Ordinarily, to become a tenured professor at a research institution there are specific requirements that must be met. The Astronomy Department at Iowa State requires a minimum of fifteen research papers. Gonzalez should have felt quite secure since he published nearly five times that many papers. He also co-authored an astronomy textbook through Cambridge University Press that he and others used at Iowa State. But his initial application for tenure was denied. The faculty senate indicated his application was denied because he didn't meet certain necessary requirements.

However, many suspected he was denied tenure for his support for Intelligent Design through his popular book and film *The Privileged Planet*. While having nothing to do with biological evolution, Gonzalez and his co-author Jay Richards maintain that our earth is not only uniquely suited for complex life but is also amazingly well-suited for intelligent life to observe the cosmos. This dual purpose seems to suggest design.

In denying Gonzalez's initial appeal, the university president specifically stated the denial had nothing to do with Intelligent Design. Gonzalez further appealed to the University Board of Regents. In the meantime, the Discovery Institute obtained internal university emails clearly indicating that the sole reason Gonzalez was denied tenure was due to his support of ID, despite the university's public denials. These emails also indicated that some of these university professors knew what they were doing was wrong and conspired to keep their deliberations secret.

Amazingly, the ISU Board of Regents refused to see this information or provide Gonzalez an opportunity to defend himself before they voted. Not surprisingly, Gonzalez's final appeal was denied in early February 2008.

Be Prepared for *EXPELLED*

Probe Ministries highly recommends the film *EXPELLED: No Intelligence Allowed* as it highlights the harassment and persecution of PhD scientists at the highest levels of academia and exposes signs of ugly things to come in the culture at large.^{8} Usually the scientific establishment tries to cover up these activities, but when exposed, they usually resort to saying that this level of harassment is deserved since a fundamental tenet of science is being challenged, and therefore these scientists don't deserve their positions. Academic freedom apparently only applies to disagreeing with details about evolution but not evolution itself.

These three stories are just the tip of the iceberg. These scenes are being played out around the world, and publicity is an important step in seeing justice done.

Now, let's be clear about something. Just because a few scientists and scientific institutions have behaved badly on behalf of evolutionary orthodoxy doesn't mean that evolution itself is suspect. But as I stated earlier, over seven hundred scientists have now signed a statement declaring their skepticism about Darwinian evolution as a comprehensive explanation of the complexity of life and the list is growing. The scientific underpinnings of Darwinian evolution have been unraveling for over fifty years. I've been personally involved in this revolution for over thirty years, long before Intelligent Design was even a recognized movement.

The *EXPELLED* documentary will certainly raise the visibility of this debate even further in the general public and

hopefully within the church. But I have been quite surprised how many in the church are really unfamiliar with the Intelligent Design movement and are even suspicious of the motives and beliefs of those involved.

In that light, Probe Ministries and EvanTell unveiled last summer, before *EXPELLED* was announced, a small group DVD based curriculum about the Intelligent Design movement, called *Redeeming Darwin*. Check out this material at [Redeeming Darwin](#).^{9} There are small group leader kits, self-study kits, and very inexpensive outreach kits meant to be handed out to people wanting to see for themselves. We are thrilled to have Josh McDowell's endorsement, and our curriculum is being recommended to church youth leaders by those promoting *EXPELLED*.

This spring and through the summer the rhetoric will be escalating, and many just won't understand what all the fuss is about. First, make plans to attend *EXPELLED* in a few weeks and take some skeptical friends with you. Then give your friends a copy of our *Discovering the Designer* DVD and invite them to join your small group in studying *Redeeming Darwin* to help answer the inevitable questions about ID and evolution. In addition, *Redeeming Darwin* will show you how to take a conversation about ID and evolution and use it to share the gospel. That's how you can "redeem Darwin."

Notes

1. streamingmoviesright.com/us/movie/expelled-no-intelligence-allowed/.
2. www.rsternberg.net/ (last accessed 2/12/08).
3. www.rsternberg.net/OSC_ltr.htm (last accessed 2/12/08). Sternberg used well-qualified reviewers for this paper and has steadfastly refused to identify them, which is normal protocol despite repeated attempts by evolutionists to find out who they were. None of them were "creationists" as has been suggested.

4.

www.washingtonpost.com/wp-dyn/content/article/2006/02/03/AR2006020300822.html (last accessed 5/18/20).

5.

www.christianpost.com/news/expelled-exposes-plaint-of-darwin-doubters-30277 (last accessed 5/18/20).

6. scienceblogs.com/pharyngula/2006/02/05/heck-yeahcaroline-crocker-shou (last accessed 5/18/20). Also be advised that PZ Meyers is not shy about using vulgar language.

7. To view a full list of online and print articles and to view Gonzalez's academic record, visit the Discovery Institute's section on Gonzalez at www.discovery.org/a/2939 (last accessed 5/18/20). See also post-darwinist.blogspot.com

8. streamingmoviesright.com/us/movie/expelled-no-intelligence-allowed/.

9. Also see www.probe.org and streamingmoviesright.com/us/movie/expelled-no-intelligence-allowed/.

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Your Money, Your Life or Your Wine

Could offering a cup of human kindness save your life sometime? It helped protect guests from a menacing gunman at a recent Washington, DC, dinner gathering.

Comedian Jack Benny had a famous skit in which an armed robber

pointed a gun at Benny, whose comedy often poked fun at his own miserly show business persona. In the routine, Benny told the robber to put the gun down. The robber persisted. "Your money or your life!" demanded the crook, irritated by the delay. "I'm thinking it over," deadpanned Benny.[{1}](#)

Quick thinking helped save the DC dinner guests.

Give me your money!

The Washington Post reports[{2}](#) that some friends had enjoyed steak and shrimp at a DC home and were sitting on the back patio sipping wine around midnight. A hooded gunman slipped in through an open gate and held a pistol to a fourteen-year-old girl's head. "Give me your money, or I'll start shooting," demanded the intruder.

The guests—including the girl's parents—froze. Then one adult—Cristina "Cha Cha" Rowan—had an idea.

"We were just finishing dinner," Rowan said to the uninvited guest. "Why don't you have a glass of wine with us?"

The robber sipped their French wine and said, "Damn, that's good wine."

Michael Rabdau, the girl's father, offered the man the glass. Rowan offered the bottle. The man—with hood down, by this point—sipped more wine and sampled some Camembert cheese. Then he stowed the gun in his pocket and admitted, "I think I may have come to the wrong house. I'm sorry. Can I get a hug?"

Rowan hugged the man. Then Rabdau, his wife and the other two guests each hugged him. The man asked for a group hug; the five adults complied. He left with the wine glass. There were no injuries, no theft. The stunned guests entered the house and stared at each other silently. Police came. Investigators discovered the empty and unbroken wine glass on the ground in a nearby alley.

“I was definitely expecting there would be some kind of casualty,” Rabdau recalled, according to the *Post*. “He was very aggressive at first; then it turned into a love fest. I don’t know what it was.”

“There was this degree of disbelief and terror at the same time,” Rabdau observed. “Then it miraculously just changed. His whole emotional tone turned—like, we’re one big happy family now. I thought: Was it the wine? Was it the cheese?” The entire encounter lasted about ten minutes. DC police chalked it up as strange but true.

Gentle Answers

An old Jewish proverb says, “A gentle answer turns away wrath, but a harsh word stirs up anger.” {3} I suspect her friends are extremely grateful that Cha Cha Rowan had the presence of mind to offer a gentle reply to the intruder’s demands.

Sometimes the psychological approach can deter disaster. Kindness and hospitality often can defuse tension and help open hearts and minds. Was the robber lonely? Feeling sad or rejected? Weary of his lifestyle? Hungry for acceptance and friendship? Rowan and her friends struck an emotional chord that resonated, apparently deeply.

Brute force and overwhelming arguments are common cultural responses to danger or opposition and, of course, theyre sometimes necessary. Most of us are glad Hitler was defeated and that legislators outlawed slavery. But could gentle answers improve any disputes—or families, marriages, workplaces, political relationships—that you’ve seen?

Notes

1. George Grow, “Funnyman Jack Benny Won Hearts Mainly by Making Fun of Himself,” Voice of America News, 21 May 2005; at www.voanews.com/specialenglish/archive/2005-05/2005-05-21-voa1.cfm (accessed July 19, 2007).

2. Allison Klein, A Gate-Crasher's Change of Heart, Washington Post, July 13, 2007; B01; at <http://tinyurl.com/2q9mjc> (accessed July 17, 2007).

3. Proverbs 15:1 NIV.

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Recommended Responses to The Golden Compass

The Golden Compass: Pointing In the Wrong Direction

Steve Cable

www.probe.org/the-golden-compass-pointing-in-the-wrong-direction

Probe staffer Steve Cable recommends Christian parents steer clear of The Golden Compass film based on Phillip Pullman's trilogy, His Dark Materials. It is openly anti-God from an avowed anti-Christian writer. Kids will not be able to handle it.

The Golden Compass: A Primer on Atheism

Russ Wise

<http://www.christianinformation.org/article.asp?artID=117>

Former Probe staff member Russ Wise examines this anti-Christian book and movie.

Kerby Anderson also recommends:

The Golden Compass Fraud

L. Brent Bozell III

<http://www.cultureandmediainstitute.org/printer/2007/20071109161918.aspx>

The upside-down world of Pullman's "Golden Compass"

Berit Kjos

<http://www.crossroad.to/articles2/007/compass-pullman.htm>

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Slavery, William Wilberforce and the Film "Amazing Grace"

The transatlantic trade in slavery was outlawed 200 years ago. This anniversary is marked by the release of Amazing Grace, a feature film about abolitionist William Wilberforce. Byron Barlowe argues that his life is an exemplar of how God can use faith, moral bravery along with biblical thinking and long-term action—even against tough odds—to transform culture for good.

You may have caught the buzz surrounding the film *Amazing Grace*, still in theaters nationwide at this writing. It premiered just in time to celebrate the anti-slavery campaign led by William Wilberforce, which outlawed [1](#) transatlantic slavery 200 years ago.

Culturally active Christians, especially, hail the film as a refreshingly well-done cinematic rendering of a historical hero that will be worth viewing and, if you're so inclined, owning. Wilberforce's story is an exemplar of how God can use faith, moral bravery along with biblical thinking and long-term action to transform culture for good.

Slavery then & now

The term “slavery” usually evokes images of forced-émigrés from Africa in the American South from the advent of the American colonies. Yet, slavery in some form is a feature of life in much of the world’s history and may be more rampant today than ever before. From indentured servants who willingly pledged submission to their masters to those bought and sold as property—as in the American and British systems—to those held in present-day fear and financial bondage right under our modern noses, slavery is simply a hard fact.

According to Probe writer Rusty Wright, the 18th Century British slave trade “was legal, lucrative, and brutal.”[{2}](#) Altering that reality was a life-cause for Wilberforce and his abolitionist brethren.

This was not always the sentiment among Christians, going back to the early Church. Although their ancient slavery was often more benign than in Wilberforce’s day, it surprises many to discover that such notables as Polycarp (Bishop of Smyrna), Clement of Alexandria, Athenagoras (Second Century Christian philosopher), and Origen held to slavery as a God-given right. Later Church luminaries such as St. Bonaventure agreed. Pope Paul III even granted the right of clergy to own slaves.[{3}](#)

Latin America’s pre-Columbian slave-based culture was prodigious, but how much does one hear of this or the claim that the Church ended it? Author Nancy Pearcey tells of a Mexican man [who] spoke from the audience at a recent conference:

My ancestors were the Aztecs. We were the biggest slave traders, and the slaves were used for human sacrifice—to make the sun rise each day! Our Aztec priests ripped out the beating hearts from living slaves who were sacrificed in our temples...

I don't like it. I am not proud of it... It is part of our history. We have to face up to it.

Pointing out the unique ameliorative influence of the Christian faith as contrasted with Islam, he added:

And the slavery and human sacrifice in Mexico only stopped when Christianity came and brought it to an end. That is the fact of history. When are the Arabs going to face up to the facts of their own history, and to what is going on in many Muslim countries today? When are they going to rise up like the Christians to bring this slavery in their own countries to an end?[\[4\]](#)

Using the film as a launching pad, present-day abolitionist groups continue a campaign to publicize and eradicate modern-day slavery. According to *World* magazine, “today 27 million people live on in captivity, their lives worth far less than any colonial era slave.”[\[5\]](#) “About 17,000 are trafficked annually in the United States.”[\[6\]](#)

Relative to the *chattel* slaves of Wilberforce's day, for which owners paid heavy prices and held title deeds, today's illegally held human “property” comes cheap—and blends in. Most are in debt bondage, some are contract laborers living under harsh conditions, and others are forced into marriage and prostitution. “Human trafficking, which ensnares 600,000 to 800,000 people a year, is the newest slave trade and the world's third-largest criminal business after drugs and arms dealing.”[\[7\]](#)

Contemporary abolitionist, hands-on human rights campaigner, member of the British House of Lords and professed follower of Christ, the Baroness Caroline Cox points out that obliteration of the white slave trade lends hope to modern-day campaigns. “There have been many slaveries, but there has been only one abolition, which eventually shattered even the rooted and

ramified slave systems of the Old World.”{8}

An “alliance of modern Wilberforces” includes “lawmakers, clergy, layers, bureaucrats, missionaries, social workers, and even reclusive Colorado billionaire Philip Anschutz,” who bankrolled the film *Amazing Grace*.{9} They seek to repeat Wilberforce’s success.

Opposition in Wilberforce’s day

Wilberforce and his compatriots faced an entrenched pro-slavery culture. “...The entire worldview of the British Empire was what we today call social Darwinism. The rich and the powerful preyed on and abused the poor and the weak.”{10}

The British royal family sanctioned slavery. The great military hero of the day, Admiral Lord Nelson, denounced “the damnable doctrine of Wilberforce and his hypocritical allies.”{11}

Once again, the religious climate of the day tolerated institutionalized evil. In a chapter entitled “Slavery Abolished: A Christian Achievement” in his sweeping book *How Christianity Changed the World*, Alvin J. Schmidt writes, “A London church council decision of 1102, which had outlawed slavery and the slave trade{12}, was ignored.” Schmidt continues regarding religious hypocrisy, that the “revival of slavery” in Wilberforce’s time in Britain, Spain, Portugal and their colonies “...was lamentable because this time it was implemented by countries whose proponents of slavery commonly identified themselves as Christians, whereas during the African and Greco-Roman eras, slavery was the product of pagans.”{13}

Most compellingly, Wilberforce’s convictions put his own welfare at risk. Twice, West Indian sea captains threatened Wilberforce’s life.{14} This campaign was not a casual *cause célèbre* to him.

Wilberforce biographer Eric Metaxas states:

...The moral and social behavior of the entire culture...was hopelessly brutal, violent, selfish, and vulgar. He hoped to restore civility and Christian values to British society, because he knew that only then would the poor be lifted out of their misery.

Wilberforce's Secret: learn to disagree agreeably{15}

It has been fashionable, on occasion, to lionize William Wilberforce to the point of exaggeration. However, we can legitimately extract godly, courageous and wise principles from his life's story.

Holding fast to a distinctively biblical worldview will often come smack into conflict with the most cherished societal sins of one's day. It was slavery then, you name the issue today: abortion, gluttony, gambling, pornography, human trafficking. Yet, many a well-meaning activist has fallen prey to a crass loss of civility in the long battle to turn the tide of public opinion and policy.

Metaxas contrasts:

Wilberforce understood the Scripture about being wise as serpents and gentle as doves. He was a very wise man who worked with those from other views to further the causes God had called him to. Because of the depth of his faith, Wilberforce was a genuinely humble man who treated his enemies with grace—and of course that had great practical results.

Just as Cambridge professor Isaac Milner, his mentor to faith in Christ, had once stood against Wilberforce's skepticism

agreeably, so he learned to do politically. He was relevant, shrewd, yet genuine. “Wilberforce wasn’t full of pious platitudes. He really had the ability to translate the things of God in a way that people could really hear what he was saying,” Metaxas says.

Even privately, his actions forcefully, yet humbly, disagreed with prevailing cultural winds. Metaxas describes his serious conviction to spend significant time raising his six children, certainly uncommon for fathers in his day. One lasting result: “because of his fame [this] set the fashion with regard to family togetherness and being together on Sundays that lasted far into the 19th and even 20th centuries.”

The Christian worldview drove Wilberforce and his predecessors to oppose slavery and its effects

Wilberforce gained a reputation as a man of faith. Sir Walter Scott credited Wilberforce with being a spiritual leader among Parliamentarians. Biographer John Stoughton wrote that his effectiveness as speaker was greatest when he “appealed to the Christian consciences of Englishmen.”[\[16\]](#) Nonetheless, Wilberforce was his own biggest proponent of his need for grace.

The doctrines of *sola fide* (“by faith alone”) and *sola gratia* (“by grace alone”) formed the foundation of Wilberforce’s theology, or how he viewed God and His relation to the world. Metaxas relates, “He really knew that he was as wicked a sinner as the worst slave trader—without that sense of one’s own sinfulness, it’s very easy to become a moralizing Pharisee.”

Author and pastor John Piper writes:

...The doctrine of justification is essential to right

living—and that includes political living... [The “Nominal Christians” or Christians in name only, of Wilberforce’s day] got things backward: First they strived for moral uplift, and then appealed to God for approval. That is not the Christian gospel. And it will not transform a nation. It would not sustain a politician through 11 parliamentary defeats over 20 years of vitriolic opposition.[{17}](#)

The Apostle Paul wrote, “Where the Spirit of the Lord is, there is freedom.”[{18}](#) Sometimes it takes 20 years or much longer for the Spirit to move an entire culture! God is patient and works with our free wills, but accomplishes His purposes in the end.

Paul wrote several other times in Scripture regarding slavery. He told Philemon to treat his own slave as a brother. That is, lose the slave, gain a spiritual brother.

To the church in Galatia, Paul wrote that there was “neither Jew nor Greek, slave nor free...for you are all one in Christ Jesus.”[{19}](#) The status of slave was subsumed under the category of *believer*, where all are equal. “...Given the culturally ingrained practice of slavery...in the ancient world, Paul’s words were revolutionary. The Philemon and Galatians passages laid the groundwork for the abolition of slavery, then and for the future.”[{20}](#)

Anti-Slavery positions were commonplace in the Early Church. Slaves worshiped and communed with Christians at the same altar. Christians often freed slaves, even redeemed the slaves of others[{21}](#) (much like contemporary believers who buy freedom for Sudanese slaves). This equal treatment of slaves sometimes set Christians up as targets of persecution.[{22}](#)

Christianity is no stranger to abolition throughout history. Schmidt writes:

...The effort to remove slavery, whether it was Wilberforce in

Britain or the abolitionists in America, was not a new phenomenon in Christianity. Nor were the efforts of Martin Luther King, Jr. and the American civil rights laws of the 1960s to remove racial segregation new to the Christian ethic. They were merely efforts to restore Christian practices that were already in existence in Christianity's primal days. {23}

The film *Blood Diamond* graphically portrays child soldiers brutally manipulated to do the killing for a rebel group in Africa, an actual contemporary tragedy. In the story's only bright spot, a gentle, fatherly African offers an apologetic for his work to rescue and rehabilitate boy warriors. The message is straightforward: do what you can in the moral morass, for "who knows which path leads to God?"

Wilberforce found the path—the Way, the Truth and the Life {24}—and it continues to light the way for people in bondage today. But it's only just begun, once again.

Notes

1. The 1807 Act of Parliament outlawed the trade in the British Empire. In fact, the trade continued among other nations and illegally among British outlaws.
2. "Amazing Grace Movie: Lessons for Today's Politicians," by Rusty Wright, www.probe.org/amazing-grace-movie-lessons-for-todays-politicians/, accessed 3-22-07.
3. "Slavery Abolished: A Christian Achievement," chapter 11, in *How Christianity Changed the World*, Alvin J. Schmidt, 276. Note: read further for examples of early Church Fathers and laypeople who opposed slavery and aided slaves.
4. From an email report entitled "Slavery and Its History," sent on behalf of author Nancey Pearcey to Phylogeny.net list 12/11/06.
5. *World*, Feb. 24, 2007, "Let my people go," by Priya Abraham,

www.worldmag.com/articles/12700, accessed 3-21-07.

6. "Free at Last: how Christians worldwide are sabotaging the modern slave trade," Deann Alford, *Christianity Today*, March 2007, p. 32.

7. *World*, Abraham.

8. Ibid, "Whale of a man" (article sidebar). Quote from *This Immoral Trade: Slavery in the 21st Century* (Monarch Books, 2006), "a 175-page textbook, in a sense, featuring the history, the politics, the economics, and the present-day reality of forced servitude around the world" according to World. Co-written with Cox by John Marks, a human-rights advocate, researcher who advocates for slaves regularly with Cox.

9. Alford, *Christianity Today*, p 32.

10. "Doing good and helping the poor," interview with Wilberforce biographer Eric Metaxas, *World*, Feb. 24, 2007: www.worldmag.com/articles/12703, accessed 3-22-07.

11. Wright, accessed 3-21-07.

12. "The legal force of the event is actually open to question. The Council of Westminster (a collection of nobles) held in London issued a decree: 'Let no one hereafter presume to engage in that nefarious trade in which hitherto in England men were usually sold like brute animals.' However, the Council had no legislative powers, and no Act of law was valid unless signed by the Monarch." From Wikipedia entry, "History of Slavery," en.wikipedia.org/wiki/Slave_trade#_note-2, accessed 3-23-07.

13. Schmidt, 276.

14. *World*, Metaxas interview, accessed 3-22-07

15. Ibid, entire section.

16. Schmidt, 277.

17. "Joy in the battle: Abolition and the roots of public justice," John Piper, *World*, Feb. 24, 2007, www.worldmag.com/articles/12691, accessed 3-22-07.

18. 2 Corinthians 3:17

19. Galatians 3:28

20. Schmidt, 273.

21. Ibid, 274.
22. Ibid, 289.
23. Ibid, 290.
24. John 14:6

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Reflection on the Virginia Tech Shootings

We moved our household this weekend, so I had not heard anything about the shootings at Virginia Tech until that same night. Next morning, I began reading articles to bring myself up to speed. The situation hurts. It was a student at the university, not some outsider. The gunman was 23, only three years younger than me.

Another person from my generation lashing out in violence; this is not the first time it's happened. This situation brings to mind several other recent occurrences, both locally and nationally. On a personal level, I recently found out that a guy from my high school who also graduated from my alma mater, University of Texas at Dallas (UTD), committed suicide recently. He was 26, an accomplished musician, national merit scholar, and earned a computer science degree.

During my junior year at UTD, a friend of mine at a Christian university came home for Christmas. While she was in Dallas, she received word that her dormitory roommate had committed suicide. She was a bright girl with a promising future and was apparently from a Christian family.

A month after I had graduated UTD, a news report came out that

a student drugged, raped, and assaulted another student—during an exam study session.

Lastly, while reading about the Virginia Tech gunman's angst that finally snapped into a violent rage, I could not help but remember the Columbine shootings. That report came out my senior year in high school. The two teenage perpetrators were my age.

With all of these cases of violent crimes on campuses among young, educated people, I have to wonder, *What is wrong with my generation?* Why are these twenty-somethings breaking like this? Crime and violence are a part of the fallen world that we live in, but the inordinate amount of violent and sexual crimes on campuses is staggering.

My generation has received the most "information" from media than any other. We have seen the rise of technological advances that only Gene Rodenberry (*Star Trek*) could dream of. We have grown up thinking that every opportunity and possibility is at our fingertips (or at the click of a mouse). We have some of the fastest, most efficient cars, the biggest malls, and some of the best plastic surgery that money can buy. The nation is rich, and although material resources may not satisfy us in the long run, they sure feel good right now. We have medications for nearly everything, and beauty products for everything else. But apparently all of the riches, technology, beauty, and opportunities still leave us in despair—for some, despair to the point of death. Why? Is this an artifact for only this generation, or does the Bible speak to the despair plaguing us?

Consider the words of Solomon:

"I made great works. I built houses and planted vineyards for myself... I bought male and female slaves, and had slaves who were born in my house. I had also great possessions of herds and flocks, more than any who had been before me in

Jerusalem. I also gathered for myself silver and gold and the treasure of kings and provinces... Also whatever my eyes desired I did not keep from them. I kept my heart from no pleasure... Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun" (Ecclesiastes 2:4,7-8,10-11).

Just as Solomon was blessed and lived in a time of education, materialism, and plenty, I think his hopelessness rings true of my generation as well. Compared to prior generations, we have it all, and yet it only fills us with despair that is really no different. There is a void that only God can fill. At the end of Ecclesiastes, Solomon concludes that the end of the matter is to fear the Lord and keep his commandments (12:13). In other words, when all is said and done, no amount of education, riches, or technology can compare to knowing the Lord through His Son Jesus Christ.

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Deadly College Shootings in U.S.

Some deadly shootings at U.S. colleges or universities, listed by number of fatalities:

April 16, 2007

A gunman kills 32 people in a dorm and a classroom building at Virginia Tech in Blacksburg, Va. The suspect then dies by gunshot himself.

Aug. 1, 1966

Charles Whitman points a rifle from the observation deck of the University of Texas at Austin's Tower and begins shooting in a homicidal rampage that goes on for 96 minutes. Sixteen people are killed, 31 wounded.

July 12, 1976

Edward Charles Allaway, a custodian in the library of California State University, Fullerton, fatally shoots seven fellow employees and wounds two others. Mentally ill, Allaway believed his colleagues were pornographers and were forcing his estranged wife to appear in their movies. A judge found him innocent by reason of insanity in 1977 after a jury was unable to reach a verdict and he was committed to the state mental health system.

Nov. 1, 1991

Gang Lu, 28, a graduate student in physics from China, reportedly upset because he was passed over for an academic honor, opens fire in two buildings on the University of Iowa campus. Five University of Iowa employees killed, including four members of the physics department, one other person is wounded. The student fatally shoots himself.

May 4, 1970

Four students were killed and nine wounded by National Guard troops called in to quell anti-war protests on the campus of Kent State University in Ohio.

Oct. 28, 2002

Failing University of Arizona Nursing College student and Gulf War veteran Robert Flores, 40, walks into an instructor's office and fatally shoots her. A few minutes later, armed with five guns, he enters one of his nursing classrooms and kills two more of his instructors before fatally shooting himself.

Sept. 2, 2006

Douglas W. Pennington, 49, kills himself and his two sons, Logan P. Pennington, 26, and Benjamin M. Pennington, 24, during a visit to the campus of Shepherd University in Shepherdstown, W.Va.

Jan. 16, 2002

Graduate student Peter Odighizuwa, 42, recently dismissed from Virginia's Appalachian School of Law, returns to campus and kills the dean, a professor and a student before being tackled by students. The attack also wounds three female students.

Aug. 15, 1996

Frederick Martin Davidson, 36, a graduate engineering student at San Diego State, is defending his thesis before a faculty committee when he pulls out a handgun and kills three professors.

Jan. 26, 1995

Former law student Wendell Williamson shoots two men to death and injures a police officer in Chapel Hill, N.C.

April 2, 2007

University of Washington researcher Rebecca Griego, 26, is shot to death in her office by former boyfriend Jonathan Rowan who then turned the gun on himself.

Aug. 28, 2000

James Easton Kelly, 36, a University of Arkansas graduate student recently dropped from a doctoral program after a decade of study and John Locke, 67, the English professor overseeing his coursework, are shot to death in an apparent murder-suicide.

Source: Associated Press

<http://www.msnbc.msn.com/id/18137414/>