

China, The Olympics and Christians

When the 2008 Olympics were awarded to China back in 2001, there was a naive hope that this decision would change China and also lead to an improvement in human rights. It turns out that instead of changing China, it may have changed us.

One example of this can be seen in our country. When the Olympic torch was carried through various cities in the world, it was protected not only by the local authorities but also by the Chinese secret police. So when the torch came to San Francisco, once again the Chinese secret police showed up. Now to be fair, the news reports actually said that they were volunteers from the Special Forces academy of the Peoples Armed Police. But a better description for them would be Chinas secret police.

This organization has been used to protect embassies in Beijing. But it has also been called upon put down protests in Tibet and suppress protests and other forms of expression in China. They were described by the chairman of the 2012 London Olympic committee as thugs. Others described their tactics as aggressive.

It is amazing to me that we allowed these secret police in our country, but it illustrates my point. We thought that these trade overtures and the Olympics would change China. In the long run, they may have a positive impact. But so far it seems like we are the ones who have changed.

There was also the naive hope that bringing the Olympics to China would usher in an era of improved human rights in this communist country. It appears that in some ways the situation is worse. China has invested time and money in preparing for the Olympics. It appears they have also done all they can to

rid the nation of anyone who could be seen as a dissident.

For decades, China has been rounding up Christians and other dissidents. They have been beaten and thrown in jail. Some have been killed. Lord David Alton estimates that each year 8,000 executions take place in China. Those who escape this persecution must live in a society where political and religious opinion is repressed, where journalists are jailed, and where the Internet and overseas broadcasts are censored.

The Chinese constitution promises its citizens that they have freedom of religious belief. But we know better. While there is an official state church, most of the growth (and the perceived potential threat to the government) takes place in the underground churches. As we get closer to the Olympics, the government seems bent on doing more to smash the growing home church movement.

As Christians we should be in prayer about what is taking place in China. But a growing debate has centered on what the U.S. government should do. Some have called for President Bush to boycott the opening ceremonies. They believe this would be a strong statement of our repudiation of the practices of the Chinese government. Others have suggested that President Bush go and use the Olympics as a platform to speak out against the Chinese government.

I see merit in either action. What is unacceptable is the current policy of silence. The president, his administration, and even corporate sponsors have been silent about what has been going on for decades. Now even the secular world is calling for action because of China's policy toward Tibet. It is time for all of us (Christians included) to break our silence and speak out.

Myanmar Cyclone Response: Power-Lust and Lost Lives

As the world looks on to the tragedy in Myanmar and the coldhearted response of its government leaders, Byron Barlowe urges us to keep in mind that a humanitarian response is not a natural reaction.

Corrupted Power

Climate of Fear and Repression

Myanmar, traditionally known as Burma, is a country where ten percent of the population lives “without enough to eat” on a normal basis.^{1} The brutal military government is best known for the repression of a democratically elected opposition candidate, Aung San Suu Kyi, now under long-term house arrest. Burma watchers blogs and sites show grisly photos of alleged brutality (one shows the carnage of soldiers running over political dissidents with ten-wheeled trucks). Last fall, the junta put down protest marches, killing at least 13 and jailing thousands. “Since then, the regime has continued to raid homes and monasteries and arrest persons suspected of participating in the pro-democracy protests.”^{2}

Now, a cyclone has inundated an entire region, the Irrawaddy Delta, killing tens of thousands, displacing at least a million and setting up a petri dish of putrid water and corpses where disease threatens to balloon the death toll. Within this maelstrom, the ruling generals who clutch political power at all costs refuse to allow experienced aid workers from around the world to help manage food distribution and relief efforts. The callousness of their stance has been decried on all fronts, including the often diplomatically soft

United Nations (UN).

Feeding and assisting one's own countrymen seems to be such a basic value that it transcends almost all belief systems. However, the Burmese ruling junta is arrogantly defying not only this basic tenet of decency, but world opinion as well.

Failure to Allow Rendered Aid

"The United Nations said Tuesday that only a tiny portion of international aid needed for Myanmar's cyclone victims is making it into the country, amid reports that the military regime is hoarding good-quality foreign aid for itself and doling out rotten food," reports the Associated Press.

It's understandable if the government wants to lead in relieving victims of its own nation. Yet, characteristically, even in this dire situation the government is cracking down on anything not originating from its own authority while repressing its own people. Reports include:

Stockpiling of high-nutrition biscuits in government warehouses and distribution of low-quality biscuits made by the centralized Industry Ministry.

Old, tainted, low-quality rice distributed in lieu of high-quality, nutritious rice offered by aid groups.

Government demands of businesses in the capital to "donate" aid for victims to be distributed through the central government. [\[3\]](#) So much for central "planning." Were there a desire to provide relief, it could have been budgeted before now.

Video feeds of military leaders show them in neat, trim uniforms placing relief boxes away from those in need the very picture of micro-managing control, reminiscent of regimes like North Korea.

Like Cuba in its extreme isolationism, the interests of its people are at the bottom of the ruling party's priorities.

Global Chorus of Criticism

A global chorus of critics has castigated Myanmar for its delays and mixed messages regarding large-scale aid and foreign experts. In what appears to be a show of cooperation, but without the needed effect, more supply flights have been allowed, critical days after the cyclone hit. Yet at this writing, food and relief supplies continue to stack up at the capital's airport and, reportedly, in military storage facilities.

Aid offers from across the globe contrast starkly with the calculated deprivation and malfeasance exhibited by the military rulers. World leaders are simply appealing with the message, Let us help.

Another clear message to the leaders in Yangon: You are responsible for outcomes. "A natural disaster is turning into a humanitarian catastrophe of genuinely epic proportions in significant part because of the malign neglect of the regime," said British Foreign Secretary David Miliband. [\[4\]](#)

The United States has been direct in offering help. "What remains is for the Burmese government to allow the international community to help its people. It should be a simple matter. It is not a matter of politics," U.S. Secretary of State Condoleezza Rice told reporters in Washington. [\[5\]](#)

Even the UN, often accused of appeasing dictatorial regimes, refused to allow the army-government to head up distribution efforts. UN Secretary-General Ban Ki-moon has said he is deeply concerned and immensely frustrated at the unacceptably slow response. We are at a critical point. Unless more aid gets into the country very quickly, we face an outbreak of infectious diseases that could dwarf today's crisis," he

said. {6}

The UN has learned lessons from past dictatorships' abuse of privilege. The Oil-for-Food fiasco under Saddam Hussein provides reason enough for UN reticence. Past humanitarian disasters in Africa saw regimes mismanaging aid for political reasons as well. Good intentions of the aid-provider must meet with realistic views of human nature. The foibles and sin of men, especially those in power, tends to validate a biblical view of fallen man much like the physics of a concrete sidewalk demonstrates gravity pretty convincingly.

Some Worldview Implications

The heartlessness of Myanmar's leaders evokes sympathy and indignation among most people. But why? A naturalistic worldview—neo-Darwinism taken to its logical end, for example—would only be concerned with perpetuating those strong enough or “smart enough” to have survived. It might even be the case that the cyclone culled out the least-fit. This naturalistic worldview formed the basis of everything from the eugenics movement to Nazi death camps (not exactly consistent with an insistence on instant relief work).

The final goal of Theravada Buddhism, the strain claimed by 96 percent of the population of Myanmar, is complete detachment from the physical world, which is seen as illusory. Its practice is passive in nature; there is no ultimate reality, much less salvation or reward to attain. This is nothing like the practice of the Dalai Lama, well-known the world over for human rights campaigning. In his Buddhist sect, Lamaism or Tibetan Buddhism, acts of compassion make sense. Theravadic Buddhism as practiced in Burma, on the other hand, views man as an individual with no incentive for helping others. For Burmese monks and adherents alike, there is really no necessary motivation to provide aid in this or any situation.

Generally speaking, “According to Buddhist belief, man is

worthless, having only temporary existence. In Christianity, man is of infinite worth, made in the image of God, and will exist eternally. Man's body is a hindrance to the Buddhist while to the Christian it is an instrument to glorify God" [\[7\]](#). While Christian missions like Food for the Hungry, Gospel for Asia, Samaritan's Purse and others actively seek to assist the Burmese, few such wholesale efforts proceed from either Buddhist nations or in-country monks themselves.

A pantheistic view, rooted in Hinduism's doctrine of *karma*, would only wonder what deeds were being dealt with in the recycling of life. This worldview provides no real cause for alarm or compassion at all.

Despite such competing underpinnings at a worldview level, something in the human spirit cries out for fellow humans who suffer. Unless tamped down or obliterated, natural sympathies exist. This leads to the inevitable question, "Why? From where does this universal reality spring?"

Persecution by the ruling junta in Myanmar against ethnic minorities has increased since their ascendancy in the 1960s. "The most affected ethnic minority is the mainly Christian Karen people. Large numbers have been forced to abandon their villages in the east of the country and many have fled to Thailand." [\[8\]](#) Herein may lay a connection, although Christians are not alone in being oppressed there. Godless governments tend to hate or at least discriminate against Christians. Competing worldviews clash deeply.

Biblical Emphasis on Individuals, Human Dignity

"A Christian view of government should...be concerned with human rights...based on a biblical view of human dignity. A bill of rights, therefore, does not grant rights to individuals, but instead acknowledges these rights as always existing." [\[9\]](#)

Of course the Myanmar government and culture does not recognize the biblical God, so this standard is not to be

expected. However, such a presupposition grounds America's reaction to Myanmar's languid response to the cyclone. It also helps explain the rest of the world's stance: the ideals of democracy, rooted in a largely biblical worldview, have greatly affected world opinion on topics of relief and disaster response. One would be hard-pressed to find historical examples, I'm sure, of a consensus like that described above in centuries or even decades past. But since the Marshall Plan, Berlin airlifts, reconstruction in Japan and a parade of other compassionate rebuilding efforts, the rush to aid has become the global norm. America's Judeo-Christian model has taken hold.

Christians in the early Church, in utter contrast to the Greco-Roman paganism that surrounded them, extended dignity to the suffering individual regardless of class status and whether or not it benefited them. This new ethic transformed the world and set the stage for the rule of law, compassionate charity and a host of other values taken for granted in Western and now other societies.

Proper View of Man, Need to Limit Power

"While the source of civil government is rooted in human responsibility, the need for government derives from the need to control human sinfulness. God ordained civil government to restrain evil... [{10}](#) Of course, if the ruling government is corrupt, although some restraining occurs and it can look somewhat just, the evil simply becomes concentrated at the top while it leaks out naturally elsewhere despite external restrictions. We saw this in spades in Communist dictatorships like the USSR, which spawned the gulags, and Albania, where repression and elite privilege reached monumental proportions. And the military leaders of Myanmar continue this tradition inevitably, given the fallen nature of man.

Government based on a proper understanding of man is the hallmark of American representative democracy. Unlike

Myanmar's concentration of power into the hands of a few powerful elite, the American system makes room for the human dignity and rationality of the people while controlling human sin and depravity. Neither utopian schemes, which are based on man's supposed innate goodness, nor controlling systems, which are built on sheer power, do right by human nature. Myanmar's example of an unworkable government is all too clear in its tragic reaction to a devastating natural disaster.

As Probe's *Mind Games* curriculum puts it, "In essence, a republic [like that of the United States] limits government, while a totalitarian government [like Myanmar's] limits citizens." And often, as with the estimated 170 million killed by regimes like those of Stalin, Hitler, Mao, Pol Pot and others who fly in the face of a right understanding of man, the limits to citizens includes their very lives.[\[11\]](#)

Sanctity of Human Life

What officials do during a crisis exposes their worldview. Do authorities do all within their means to save lives? What about prevention? Do investments in infrastructure belie a preoccupation with commerce, power or prestige as in the case of China's razing of entire neighborhoods to clear the way for the PR coup of the Olympics while political and religious dissidents are jailed? Are well-equipped fire and rescue, police, disaster recovery and even military personnel standing by to help at all costs to save even a few human lives? It seems obvious when certain governments act out of political peer pressure rather than a philosophy rooted in the value of every human being. And that value originates in the God in whose image humans are made. Without this doctrine as a basis for policy, people become mere workers, expendable state property and pawns for despots.

Nothing in Myanmar's delayed, heartless response to the storm's effects shows value of human life. In fact, the meager efforts of the regime in Rangoon (the capital, also called

Yangon) have so far not only been ineffective in the immediate and for the future, but are insulting to human dignity.

Again, we can invoke first century parallels to help make the case that today's outcry stems from a Christian heritage. Whereas callous Roman elite threw babies into the Tiber River, Christians rescued and raised them as their own. So committed were they to the notion that all people have value as God's image-bearers, that ancient Christ-followers risked deadly disease to treat strangers. Ancient pagans, not entirely unlike the Myanmar government, left even their own kin to die during plagues.

Biblical Imitation of a Giving God

Hurricane Katrina evoked not only an immediate and massive response however incompetent it may have been from the local, state and federal governments in the U.S. Expectations for relief were sky-high. And the groundswell of private and religious response left a worthy legacy.

So why, we may ask, were expectations so great? Some may say expectations grew from a sense of entitlement. Some folks just think a handout is due them, so in dire circumstances, it goes without saying. After all, the ambulance always comes when called.

A strong case can be made that people have grown to expect help due to a residue of Christian care and compassion that lingers on in what many call post-Christian times. The Church's centuries-long heritage of innovating institutions like hospitals, orphanages and eldercare has overhauled the way people are treated.

That is, the biblical worldview has so saturated the culture of the West and has since so affected the rest of the world, that it would be unthinkable for most civilized societies not to respond to catastrophes with aid. Yet, this was not the case in ancient cultures unaffected by the radical ethic of

Jesus Christ, who took Old Testament compassion for the stranger, widow and orphan to new extremes. (See my radio transcript on the topic of *Compassion and Charity: Two More Reasons to Believe that Christianity is Good for Society* and listen online at *Probe.org* soon.)

As the world looks on to the tragedy in Myanmar and the coldhearted response of its government leaders, keep in mind that a humanitarian response is not a natural reaction. It is something introduced and modeled by the caring Creator of all men, Jesus Christ. A truly biblical worldview not only works, it works compassionately.

Notes

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Clonaid and Eternity

Want to live forever?

Got big bucks?

Clonaid founder Claude Vorilhon, who goes by “Rael,” says you’ll be able to gain eternal life through cloning, but it will cost you plenty. Debates surrounding Clonaid sometimes overlook his stated goal.

“The long-term implication, and this is my mission,” Rael told CNN, “is to give humanity eternal life. Cloning is the key to give us eternal life and to cure all disease on Earth, but eternal life is the ultimate goal.”

Rael says cloning babies is only the first step. Next, he speculates, will come “accelerated growth,” bringing a cloned infant to maturity over a few hours. Phase three transfers the data in your brain to your adult clone.

Your memory and personality then inhabit a new body. Your old body can die while you live on. When your cloned body wears out, presumably you can repeat the process and thus live forever. Hopes of connecting with eternity, of course, touch deep human longings.

Rael, who founded the Raelian religion, says he won’t profit directly from the cloning. Clonaid and the Raelian religion seem to be close philosophically but separate financially.

Clonaid's website features Rael quite prominently. Rael says he won't shun donations from Clonaid.

Referring to Clonaid president Dr. Brigitte Boisselier, Rael says, "It's a commercial company and her goal is to make as much money as possible, and I hope she will make as much as possible."

Hmmm. A religious leader; big money; questionable promises. Sound fishy?

Rael says he encountered a space alien in 1973 in France who told him that extraterrestrials had created life on Earth through cloning. Rael's mission became to spread the aliens' message and help earthlings live forever.

Rael claims the alien told him he (Rael) was the brother of Jesus. Jesus, of course, said some significant things about eternal life. Among them: "I am the resurrection and the life. Those who believe in me, even though they die like everyone else, will live again. They are given eternal life for believing in me and will never perish."

Jesus also said that his own bodily resurrection – one of the best-attested facts in history – would validate his claims. Raelians say that aliens using "an advanced cloning technique" raised Jesus from the dead. One problem with this theory involves Jesus' wounds. To convince his doubting disciple Thomas he had really risen, Jesus showed him the wounds in his hands and side. Thomas believed. Presumably cloning, involving genetic copying, does not reproduce physical wounds.

Jesus and his followers charged nothing for eternal life. It was a "free gift" to all who believed, made possible by his sacrificial death.

Beware of religious leaders promising eternity for a fee.

The Problem With Evangelicals

Do you consider yourself an Evangelical? Do you know what the term means? For some, Evangelical has come to represent all that is wrong with religion, especially its intersection with politics and power. For others, the word depicts the centuries-old tradition that holds in high esteem the best attributes of the Christian faith across a wide spectrum of denominations and movements. As a result, one never quite knows what response to expect when a conversation about evangelicals is started.

Darrell Bock, a professor at Dallas Theological Seminary, recently wrote an editorial for the *Dallas Morning News* to try and help outsiders better understand what evangelicals believe and hope to accomplish. Drawing from the recently published document [An Evangelical Manifesto](#), Bock emphasized the centrality of faith in Jesus Christ, the desire for a civil public square that recognizes and protects religious freedom and tolerance, and a call for evangelicals to engage in serious self-examination and repentance. Evangelicals are united by their theology and the central role that the Bible plays in forming it. That doesn't mean that we agree on every aspect of doctrine, but we share the good news of salvation in Christ that the Bible teaches. In fact, the label *evangelical* comes from a Greek word for the good news or *gospel* that is found in the New Testament.

The newspaper quickly printed a few responses to Dr. Bock's piece that show just how difficult it can be to change people's perceptions. One reader wrote that evangelicals are defined by total opposition to abortion and rejection of homosexuals and their agenda. And although Dr. Bock specifically mentioned that evangelicals do not want to create

a government ruled by God or by religious leaders, she added that evangelicals would be happy with a theocracy. It seems odd when a person says, "Here is what I believe," and someone else replies, "No you don't; you really believe *this*."

Another reader wrote that when evangelicals accept another's faith as equally valid as their own, progress will have been made.^{1} This criticism reflects America's difficulty with the highly valued virtue of tolerance. The assumption is that if one resides in a pluralistic society, then all views must carry equal weight in the culture and that none can claim to have a privileged perspective on truth. It is assumed that in a tolerant society everyone would agree on all ethical issues and would accept all religions as equally valid. The first comment seems to be saying that if you are like Christ, you will condemn nothing. The second portrays the idea that tolerance requires the acceptance of all religious ideas, even if they contradict one another.

How does a Christian who values the virtue of tolerance respond to these accusations? As *An Evangelical Manifesto* describes, we are not arguing for a *sacred public square*, a society in which only one set of religious ideas or solutions are considered. But neither do we believe that a *secular public square* is in our nation's best interests. Our hope is to have a ***civil public square***, one in which true tolerance is practiced. When understood correctly, tolerance allows for a civil dialogue between competing and even contradictory positions on important topics in order that the best solution eventually finds favor.

Traditionally, tolerance has meant that one puts up with an act or idea that he or she disagrees with for the sake of a greater good. In fact, it quickly becomes obvious that unless there is a disagreement, tolerance cannot even occur. We can only tolerate, or bear with something, when we first disagree with it. In a tolerant society people will bear with those they disagree with hoping to make a case for their view that

will influence future policies and actions. Abortion and homosexuality are issues that divide our nation deeply. However, a tolerant response to the conflict is not to force everyone to agree with one viewpoint but rather to put up, or bear with, the opposition while making a case for your view. The greater good is a civil public square and the opportunity to change hearts and minds concerning what is healthiest for America's future, and what we consider to be a morally superior view based on God's Word.

Christians need to practice tolerance towards one another as well for the greater good of unity and showing the world an example of Christian love. *An Evangelical Manifesto* has been criticized by some within the church because it has been favorably commented on by people of other faiths. The assumption is that if a Hindu finds something good about this document, those who wrote it must not be Christian enough. This guilt by association fails to deal with the ideas in the document fairly. It also ignores the times in scripture that we are told to bear with one another (Romans 15:1, Colossians 3:13).

An Evangelical Manifesto may not be a perfect document, but it is a helpful step in explaining to the watching world what we Christians are about. It brings the focus back to the Gospel of Christ and an emphasis on living a Christlike life. It reminds us that we have a message of grace and forgiveness to share, not one of law and legalism.

Notes

1. Dallas Morning News, May 13, 2008

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Global Food Crisis Hits Home

Happy with your grocery bills these days? Do those gasoline pump meters seem to whir like Vegas slot machines, except you never hit the jackpot?

The two issues are not unrelated and they're affecting pocketbooks and bellies at home and around the globe. Some Westerners might react with detached shock to stories of food riots in places like Haiti, India, and Cameroon. But when your local Costco and Sams Club start limiting rice purchases (as recently reported), reality creeps in.

Americans seem worried. A USA TODAY/Gallup poll found 73 percent of US consumers concerned about food inflation; almost half said it caused their households hardship. Eighty percent expressed concern about energy prices.[{1}](#)

Food price increases that may cause inconvenience or hardship in affluent nations can be devastating for families in the developing world. Recent food riots in Haiti cost the prime minister his job. *The New York Times* reports that spiraling prices are turning Haitian staples like beans, corn and rice into closely guarded treasures. Some Haitians eat mud patties containing oil and sugar to silence their grumbling stomachs.[{2}](#)

Silent Tsunami

Economist and special United Nations advisor Jeffrey Sachs says of the global food problem, Its the worst crisis of its kind in more than 30 years. There are a number of governments on the ropes, and I think theres more political fallout to come. [{3}](#)

The UN World Food Program says skyrocketing food prices could create a silent tsunami turning 100 million people toward hunger and poverty. Executive director Josette Sheeran called for large-scale, high-level action by the global community. [\[4\]](#) British Prime minister Gordon Brown asserts, "Tackling hunger is a moral challenge to each of us and it is also a threat to the political and economic stability of nations." [\[5\]](#)

World Vision, one of the worlds largest relief and development agencies, announced serious cutbacks, saying they are able to feed 1.5 million fewer people than last year. The well-respected Christian humanitarian organization appealed for international donors, citing swelling food prices and increased food need. Rising fuel costs boost fertilizer and food transportation costs. Corn diverted to make biofuels cannot become lunch, [\[6\]](#) though some feel biofuel is a misplaced whipping boy. [\[7\]](#)

Your Strategies

Of course folks in the developed world, not threatened with devastating hunger, can employ multiple strategies to stretch their resources. Careful shopping and research is one. (Holy Coupon Clipping, Batman! Just look how much we can save if we time our grocery shopping to the sales rather than our impulses!) Diet adjustment, portion control, and budgetary belt-tightening are others.

And while youre trying to be sure your outgo doesnt exceed your income lest your upkeep become your downfall—may I suggest another wise move? If possible, share some of what you have with the desperately needy. World Vision founder Bob Pierce had as his life theme, "Let my heart be broken by the things that break the heart of God." An ancient Jewish proverb says, If you help the poor, you are lending to the Lord—and he will repay you! [\[8\]](#)

Many fine organizations can use your donations to effectively fight poverty and hunger. *New York Times* columnist Nicholas Kristof says, Nobody gets more bang for the buck than missionary schools and clinics, and Christian aid groups like World Vision and Samaritan's Purse save lives at bargain-basement prices. {9} I would add World Relief and the Salvation Army to the list. Your local house of worship may be a good place to start.

As another of those ancient Jewish proverbs says, Blessed are those who help the poor. {10}

Notes

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2008 Rusty Wright

Amazing Grace in John Newton – A Christian Witness Lived and Sung

“How Sweet the Sound”

Are you familiar with the classic song *Amazing Grace*? You probably are. Do you know the inspiring story behind its songwriter? Maybe like I did, you *think* you know the real story, but you don't.

John Newton was an eighteenth century British slave trader who had a dramatic faith experience during a storm at sea. He gave his life to God, left the slave trade, became a pastor, and wrote hymns. “Amazing Grace! (how sweet the sound),” Newton wrote, “That saved a wretch like me! I once was lost, but now am found, was blind but now I see.”^{1} He played a significant role in the movement to abolish the slave trade.

Newton's song and story have inspired millions. *Amazing Grace* has been played at countless funerals and memorial services, sung at civil rights events and in churches, and even hit pop music charts when Judy Collins recorded it. It's loved the world over. In South Korea, a local audience asked a coworker and me to sing them the English version; they responded by

singing it back to us in Korean.

Newton wrote the lyrics, but the tune we know today did not become linked with them until about 1835, after his death.[{2}](#) My university roommate and I used to try to see how many different tunes would fit the *Amazing Grace* lyrics. My favorites were *Joy to the World* (the Christmas carol), *Ghost Riders in the Sky*, and *House of the Rising Sun*. Try them sometime. They work!

Jonathan Aitken has written a biography titled *John Newton: From Disgrace to Amazing Grace*.[{3}](#) Aitken sees some parallels between his own life and his subject's. Aitken was once a prominent British parliamentarian and Cabinet member, but perjury landed him in prison where his life took a spiritual turn. He's now active in prison ministry and Christian outreach.

John Newton's journey from slave trader to pastor and hymn writer is stirring. But it has some surprising twists. You see, Newton only became a slave-ship captain *after* he placed his faith in Christ. And he left the slave trade not because of his spiritual convictions, but for health reasons.

Lost and Found

Newton was the prototypical "bad boy." His devout Christian mother, who hoped he would become a minister, died when he was six. He says that through much of his youth and life at sea, "I loved sin and was unwilling to forsake it."[{4}](#) At times, "I pretended to talk of virtue," he wrote, "yet my delight and habitual practice was wickedness."[{5}](#) He espoused a "freethinking" rationalist philosophy and renounced the Christian faith.[{6}](#)

Flogged and demoted by the Navy for desertion, he became depressed, considered suicide, and thought of murdering his captain.[{7}](#) Traded to work on a slave ship, Newton says, "I

was exceedingly wretched. . . . I not only sinned with a high hand myself, but made it my study to tempt and seduce others upon every occasion.”{8}

In West Africa he partnered with a slave trader and negotiated with African chiefs to obtain slaves.{9} Life was good, he recalled. “We lived as we pleased, business flourished, and our employer was satisfied.”{10} Aitken, the biographer, says Newton engaged in sexual relations with female slaves.{11}

One day on another ship, Newton was reading—casually, “to pass away the time”—an edition of Thomas à Kempis’ classic, *On the Imitation of Christ*. He wondered, “What if these things were true?” Dismayed, he “shut the book quickly.” {12} Newton called himself a terrible “blasphemer” who had rejected God completely.{13} But then, as Forrest Gump might say, God showed up.

That night, a violent storm flooded the ship with water. Fearing for his life, Newton surprised himself by saying, “The Lord have mercy on us!” Spending long hours at the ship’s helm, he reflected on his life and rejection of God. At first, he thought his shortcomings too great to be forgiven. Then, he says, “I . . . began to think of . . . Jesus whom I had so often derided . . . of His life and of His death . . . for sins not His own, but for those who in their distress should put their trust in Him.”{14}

In coming days, the New Testament story of the prodigal son (Luke 15) particularly impressed him. He became convinced of the truth of Jesus’ message and his own need for it. “I was no longer an atheist,” he writes. “I was sincerely touched with a sense of undeserved mercy in being brought safe through so many dangers. . . . I was a new man.”{15}

Newton discovered that the “new man” would not become perfect. Maturation would be a process, as we’ll see.

From Slave-Ship Captain to Pastor

After his dramatic experience at sea, Newton saw changes in his life. He attended church, read spiritual books, prayed, and spoke outwardly of his commitment. But his faith and behavior would take many twists on the road toward maturity. [{16}](#)

Newton set sail again on a slave ship, seeing no conflict between slaving and his new beliefs. Later he led three voyages as a slave-ship captain. Newton studied the Bible. He held Sunday worship services for his crew on board ship. [{17}](#)

Church services on a slave ship? This seems absolutely disgusting today. How could a dedicated Christian participate in slave trading? Newton, like many of his contemporaries, was still a work-in-progress. Slavery was generally accepted in his world as a pillar of British economy; few yet spoke against it. As Aitken points out, this cultural disconnect doesn't excuse Christian slave trading, but it does help explain it.

During my youth in the US south, I was appalled by racism I observed, more so when church members practiced it. [I concluded](#) that some merely masqueraded as followers of Jesus. Others had genuine faith but—by choice or confusion—did not faithfully follow God. It takes years for some to change. Others never do. Aitken observes that in 1751, Newton's spiritual conscience "was at least twenty years away from waking up to the realization that the Christian gospel and human slavery were irreconcilable." [{18}](#)

Two days before he was to embark on his fourth slave-trading voyage as ship's captain, a mysterious illness temporarily paralyzed Newton. His doctors advised him not to sail. The replacement captain was later murdered in a shipboard slave uprising. [{19}](#)

Out of the slave trade, Newton became a prominent public official in Liverpool. He attended Christian meetings and grew in his faith. The prominent speaker George Whitfield encouraged him.[{20}](#) Life still brought temptations. Newton engaged in the common practice of accepting kickbacks until a business ethics pamphlet by Methodism founder John Wesley prompted him to stop, at significant loss of income.[{21}](#)

Eventually, Newton sought to become an ordained minister, but opposing church leaders prevented this for six years. Intervention by the Earl of Dartmouth—benefactor of Dartmouth College in the US—helped launch his formal ministry.[{22}](#) Newton was to significantly impact a young Member of Parliament who would help rescue an oppressed people and a nation's character.

Newton and Wilberforce: Faith in Action

William Wilberforce was a rising star in Parliament and seemed destined for political greatness. As a child he had often heard John Newton speak but later rejected the faith. As an adult, conversations with a Cambridge professor had helped lead him to God. He considered leaving Parliament and entering the ministry. In 1785, he sought the advice of his old pastor, Newton.

Newton advised Wilberforce not to leave politics. "I hope the Lord will make him a blessing, both as a Christian and as a statesman," Newton later explained.[{23}](#) His advice proved pivotal. Wilberforce began attending Newton's church and spending time with him privately. Newton became his mentor.[{24}](#)

Perhaps you've seen the motion picture *Amazing Grace* that portrays Wilberforce's twenty-year parliamentary struggle to outlaw the trading of slaves. If you missed it in theaters, I encourage you see it on DVD. It was after spending a day with

Newton that Wilberforce recorded in his diary his decision to focus on abolishing the slave trade.^{25} During [the arduous abolition campaign](#), Wilberforce sometimes considered giving up and quitting Parliament. Newton encouraged him to persist, reminding him of another public figure, the biblical Daniel, who, Newton said, “trusted in the Lord, was faithful . . . and . . . though he had enemies they could not prevail against him.”^{26}

Newton’s biblical worldview had matured to the point that he became active in the abolition movement. In 1788, he published a widely circulated pamphlet, *Thoughts Upon the African Slave Trade*. “I hope it will always be a subject of humiliating reflection to me,” he wrote, “that I was once an active instrument in a business at which my heart now shudders.”^{27} His pamphlet detailed horrors of the slave trade and argued against it on moral and practical grounds.

Abolitionists sent a copy to every member of both Houses of Parliament. Newton testified before important parliamentary committees. He described chains, overcrowded quarters, separated families, sexual exploitation, flogging, beating, butchering. The Christian slave-ship captain who once was blind to his own moral hypocrisy now could see.^{28} Jonathan Aitken says, “Newton’s testimony was of vital importance in converting public opinion to the abolitionist cause.”^{29}

Wilberforce and his colleagues finally prevailed. In early 1807 Britain outlawed the slave trade. On December 21 of that year, grace finally led John Newton home to his Maker.

Lessons from a Life of Amazing Grace

John Newton encountered “many dangers, toils, and snares” on his life’s voyage from slaver to pastor, hymn writer, mentor, and abolitionist. What lessons does his life hold? Here are a few.

Moral maturation can take time. Newton the morally corrupt slave trader embraced faith in Jesus, then continued slave trading. Only years later did his moral and spiritual conscience catch up on this issue with the high principles of the One he followed. We should hold hypocrites accountable, but realize that blinders don't always come off quickly. One bumper sticker I like reads, "Please be patient; God is not finished with me yet."

Humility became a hallmark of Newton's approach to life. He learned to recognize his shortcomings. While revising some of his letters for publication, he noted in his diary his failures to follow his own advice: "What cause have I for humiliation!" he exclaimed. "Alas! . . . How defective [I am] in observing myself the rules and cautions I propose to others!"[\[30\]](#) Near the end of his life, Newton told a visitor, "My memory is nearly gone, but I remember two things: That I am a great sinner and that Christ is a great Savior."[\[31\]](#)

Newton related Jesus' message to current events and everyday life. For him, faith was not some dull, dusty, irrelevant relic but a living relationship with God, having immense personal and social relevance. He grew to see its import in fighting the slave trade. He used both the Bible and friendship to encourage Wilberforce. He tied his teaching to the news of the day, seeking to connect people's thoughts with the beliefs that had changed his life.[\[32\]](#)

Newton was grateful for what he saw as God's providence. Surviving the storm at sea that helped point him to faith was a prime example, but there were many others. As a child, he was nearly impaled in a riding accident.[\[33\]](#) Several times he narrowly missed possible drowning.[\[34\]](#) A shooting accident that could have killed him merely burned part of his hat.[\[35\]](#) He often expressed gratitude to God.

Have you ever considered writing your own epitaph? What will it say? Here's part of what Newton wrote for his epitaph. It's

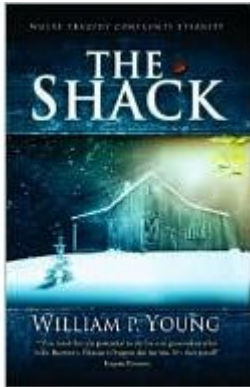
inscribed on his tomb: “John Newton. Once an infidel and libertine, a servant of slaves in Africa was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long laboured to destroy.”[\[36\]](#)

Notes

1. From *Olney Hymns*, 1779; in John Newton, *Out of the Depths, “Revised and Updated for Today’s Readers by Dennis R. Hillman”* (Grand Rapids: Kregel 2003), 9. Newton’s autobiography was originally published in 1764 as *An Authentic Narrative*, a collection of letters between an anonymous writer (Newton) and a pastor. Newton was not yet ordained when he wrote the letters.
2. Jonathan Aitken, *John Newton: From Disgrace to Amazing Grace* (Wheaton, IL: Crossway Books, 2007), 233.
3. Aitken, op. cit.
4. Newton, op. cit., 24.
5. Ibid., 33.
6. Ibid., 34.
7. Ibid., 34-37; 40-41.
8. Ibid., 44-45.
9. Ibid., 57-64; Aitken, op. cit., 63-64.
10. Newton, op. cit., 60.
11. Aitken, op. cit., 64.
12. Newton, op. cit., 69.
13. Ibid., 65, 68.
14. Ibid., 69-80; quotations from 71, 75.

15. Newton, op. cit., 82-83.
16. Aitken, op. cit., 85 ff.
17. Ibid., 91, ff.; 106, 107.
18. Ibid., 112.
19. Ibid., 125-126.
20. Ibid., 127-137.
21. Ibid., 140-141.
22. Ibid., 143-177; 193.
23. Ibid., 304.
24. Ibid., 299-308.
25. Ibid., 310 ff.
26. Ibid., 315 for the quote about Daniel; 312-316 for background on Wilberforce's thoughts about quitting.
27. Ibid., 319.
28. Ibid., 319-328.
29. Ibid., 319.
30. Ibid., 243.
31. Ibid., 347.
32. Ibid., 293-296. See also Newton, op. cit., 154.
33. Newton, op. cit., 23.
34. Ibid., 23, 66-67, 94-95.
35. Ibid., 85.
36. Aitken, op. cit., 350, 356.

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 *servicing*. 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.

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Castro’s Staying Power

“I threw a rock at Castro!” my young friend beamed in our junior high classroom. He had recently migrated to Miami, part of a mass exodus fleeing the Cuban revolution.

Over the intervening years, many others have thrown rocks—real and figurative—at El Comandante. An Energizer Bunny of world rulers, he just kept on going. Only Britain’s queen and Thailand’s king had served longer as heads of state when Castro recently announced that, due to declining health, he would not continue his presidency.

Survivor

The aging socialist warrior has staying power. The *Guinness Book of Records* says his 4 hour and 29 minute UN speech in 1960 remains a UN record for length. His longest recorded speech in Cuba lasted 7 hours 10 minutes.

Castro counts 634 attempts on his life, ranging from poison pills to a toxic cigar. [\[1\]](#) Ten US presidents have served during his command. He survived the US-backed Bay of Pigs invasion in 1961 and the Cuban Missile Crisis the following

year.

I remember as a child sitting on our living room floor watching [JFK demand](#) the Soviets remove their missiles. We were only 235 miles away, well within range. The world approached the brink, Khrushchev blinked, Fidel...and humanity...survived.

Several years later my parents' airline flight was hijacked to Cuba. Their surreal night in the Havana airport included individual government interviews, genuine risk of not being allowed to return to the US, and relief at finally taking off for home.

The controversial dictator inspires affection from compatriots who appreciate Cuba's high literacy and universal health care. Relatives of his political prisoners hold him in considerably less regard. And Cuba's economic woes are legendary.

He's Not Gone Yet

In stepping down, Castro emphasized he isn't planning to disappear: "This is not my farewell. My only wish is to fight as a soldier in the battle of ideas. I shall continue to write under the heading of 'Reflections by comrade Fidel.' It will be just another weapon you can count on." [{2}](#)

What reflections are in Castro's future at a frail 81? Even globally influential leaders must face life's finish line. Often spiritual matters creep into one's thoughts during autumn years. Castro has reflected on them in surprising ways in the past.

In 1985 he said, "I never saw a contradiction between the ideas that sustain me and the ideas of that symbol, of that extraordinary figure (Jesus Christ)." [{3}](#)

Certainly Jesus displayed compassion for the poor and oppressed, significant Marxist concerns. But it's hard to envision the one who said "You will know the truth, and the

truth will set you free”{4} jailing folks for disagreeing with him.

Years ago, Fidel wrote about a fallen comrade:

Physical life is ephemeral, it passes inexorably... This truth should be taught to every human being—that the immortal values of the spirit are above physical life. What sense does life have without these values? What then is it to live? Those who understand this and generously sacrifice their physical life for the sake of good and justice—how can they die? God is the supreme idea of goodness and justice.{5}

Jesus, whom Castro admired, commented on this theme: “I am the resurrection and the life. Those who believe in me, even though they die like everyone else, will live again. They are given eternal life for believing in me and will never perish.”{6}

Fidel Castro’s physical life will, of course, eventually end. His ideas and influence could survive for generations. But as he approaches that personal threshold we all must cross, might thoughts of his own spiritual future intrigue him again?

Notes

1. Reuters, Weird and wonderful: the facts about Fidel Castro, The Independent tinyurl.com/24yqvn, accessed February 19, 2008.
2. Reuters, Text of Fidel Castro’s Announcement, New York Times, February 19, 2008; at www.nytimes.com/reuters/world/international-cuba-castro-text.html, accessed February 19, 2008.
3. Reuters, FACTBOX-Quotes from Cuba’s Fidel Castro, February 19, 2008; at in.reuters.com/article/worldNews/idINIndia-32028720080219, accessed February 19, 2008.
4. [John 8:32 NIV](#).

5. Andrew Buncombe, When Castro believed in God: letters from prison reveal atheist leader's spiritual side, The Independent, 26 February 2007; at tinyurl.com/36xnrs, accessed February 20, 2008.

6. [John 11:25-26 NLT](#).

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What's Happening to Our Youth? – Christians Should Be Concerned

You've probably heard for some time that the youth from our churches have been having a tough time when they make the transition from high school to adulthood, whether that is to college, the workforce or the military. Josh McDowell addressed this in his latest book, [The Last Christian Generation](#), where he documented that research indicates that anywhere from 69 to 94 percent of our youth are leaving the church after high school. And few are returning.

Other organizations suggest the figure is between 55 and 88 percent. Either way, the picture isn't good. Our youth are in trouble and we need a vigorous and coordinated response. Recently I attended a meeting of national youth and college ministry leaders to help forge a response to this growing problem. Hosted by the folks at Youth Transition Network, YTN, (www.youthtransitionnetwork.org) some troubling observations emerged.

Many in our youth culture are living double lives. One life is meant to be invisible at church (they know the right behaviors and speak “Christianese” to pass as good kids). In the other life they follow worldly pursuits in secret, away from parents and church leaders among friends who accept them as they are. This is motivated by what YTN director Jeff Schadt calls a triangle of discouragement (see: www.liveabove.com/NewsReadyText.aspx?thispage=1)

One leg of the triangle is the burdensome sense of guilt over their moral failures coupled with a sense of isolation. They don't feel free to talk with anyone about their guilt. Basically they feel like a spiritual failure.

The second leg of the triangle involves what they feel is a disconnect between a gospel of grace and expectations of perfection from parents and church leaders. They're not smart enough, spiritual enough, attractive enough, etc. They just don't feel like they measure up.

The third leg brings all this together in an overall sense of not feeling trusted, believed in or accepted, warts and all. That's a pretty nasty triumvirate.

Add to this the fact that 93% of graduating high school seniors can't name even one college ministry. Therefore, they mistrust what they don't know and fail to get connected. Most college freshman also feel unprepared for the level of freedom college affords and are frequently overwhelmed by the level and difficulty of work the university expects.

As Josh McDowell also points out, the majority of our graduating youth don't believe Jesus is the one true Son of God, don't believe Jesus rose from the dead, don't believe in Satan and don't believe the Holy Spirit is real.

I learned a lot at this meeting. What struck me the most was the universal reaction from both high school youth leaders and college ministers. They all admitted that the problem was not

new, but that they didn't realize how large and universal it was. One college worker asked Jeff Schadt if any of the 800 students he interviewed said anything about being motivated by love. Without hesitation, he said "No!" This only increased my resolve for Probe Ministries to be a part of the solution and not part of the problem. Our week-long [Mind Games Conference](#) will continue to prepare high school juniors and seniors for the challenge of college—but with a greater emphasis on the available resources and an even bigger helping of trust, acceptance and love.

Check out these additional resources for more information and help in making this critical transition easier and more fruitful:

- www.youthtransitionnetwork.org: Official site for Youth Transition Network.
- www.liveabove.com offers resources for youth leaders to help their students make the transition and offers help for students in locating a campus ministry and even a Christian roommate.
- collegel0lseminars.com offers informational programs for churches and secular institutions on helping their students make a profitable transition.
- [Conversations CD](#) this information page introduces a tool designed to help navigate the pitfalls of higher learning, construct a biblical worldview, answer life's toughest questions and make great grades. The well-done sections on making better grades hosted by Dr. Walter Bradley are worth their weight in gold.
- www.boundless.org/college contains links for articles designed to help Christians survive and thrive in college (and beyond). "Ask Theophilus" is particularly helpful.
- TrueU.org is a general site for students of faith.

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’?”](#)