

Partial Birth Abortion – From a Biblical Perspective

A Commitment to Gruesomeness

This year is the twenty-seventh year of legal abortion, and the only thing that appears to have changed in the debate is the addition of newer and more gruesome abortion procedures. At the top of the list is partial birth abortion.

The first legislative debate on partial birth abortion took place back in 1995 when Representative Charles Canady introduced a bill to ban this unknown procedure. Congressional testimony revealed that a fetus was delivered feet first, up to the head, so that the skull could be pierced and the brain suctioned out.

Canady's bill was a response to a paper delivered by Martin Haskell, a doctor from Dayton, Ohio, at the National Abortion Federation. At the time, reaction to Haskell's practice ran high in Ohio and eventually nationwide. The state of Ohio became the first state to prohibit the procedure and Canady's bill began to focus the issue on a national level.

Who would have predicted that such a long and protracted battle would take place over the last five years? And perhaps that shows how extreme the abortion lobby has become by its willingness to defend any abortion procedure no matter how far advanced the pregnancy might be. It also demonstrates the judiciary's willingness to defend abortion at every turn.

Although Charles Canady's bill was passed by both the House (288 to 139) and Senate (54 to 44), it was vetoed by President Clinton in April of 1996. Meanwhile, pro-life advocates were turning their energies to state legislatures. Partial birth abortion bans spread like wildfire through the legislatures.

Today nearly three out of every five state legislatures have passed a ban, and some of these bans have been passed over gubernatorial vetoes. Unfortunately, liberal judges in various judicial jurisdictions have overturned many of these bans, alleging that they are vague or could threaten the life of the mother.

Congress has also reconsidered the issue again. Senator Rick Santorum reintroduced the ban in January 1997. A month later the newspaper *American Medical News* published an interview with Ron Fitzsimmons, executive director of the National Coalition of Abortion Providers. He admitted that he lied on national television regarding the number of partial birth abortions performed and the reasons for them. This was a stunning revelation that thousands of such abortions had been performed and usually for no medical indications. The momentum for a ban on partial birth abortions seemed to be growing. And the bill again passed both houses of Congress with a larger margin. But the Senate vote (64 to 36) was still not quite large enough to ensure an override of the expected veto by President Clinton.

Currently Congress is considering the issue again. And there are many political commentators who wonder if the margin may grow again since this is an election year. Also, as we will discuss in more detail, the Supreme Court seemed poised to act on the issue as well. While that does not insure that a federal ban on partial birth abortion will pass this year, it does raise the stakes over this controversial and gruesome procedure. Will Congress or the courts eventually ban this procedure? That seems more likely now than at any time in the past. Certainly the next few months will tell. But how will that take place?

The Current Climate

Publicity over the partial birth abortion procedure has helped build momentum. During the debate in October of 1999, Senator

Rick Santorum and Senator Barbara Boxer engaged in the following exchange.

Santorum: But, again, what you are suggesting is if the baby's toe is inside the mother, you can, in fact, kill that baby.

Boxer: Absolutely not.

Santorum: Okay. So if the baby's toe is in, you can't kill the baby. How about if the baby's foot is in?

Boxer: You are the one who is making these statements.

Santorum: We are trying to draw a line here.

Boxer: I am not answering these questions.

Santorum: If the head is inside the mother, you can kill the baby.

Discussion and dialogue like this has helped solidify and bolster public opposition to partial birth abortion. Democratic Senator Daniel Patrick Moynihan has called this procedure "near-infanticide." Opinion polls show that he is not alone in his assessment. Even citizens and politicians who are sympathetic to abortion rights are repulsed by partial birth abortion.

Throughout this year the battle against partial birth abortion will be fought on two fronts: Congress and the courts. Pro-life advocates point out that vote counts in the Senate show they are getting very close to a veto-proof margin. Key senators forced to vote on this measure during an election year might make the difference.

Meanwhile, federal courts have forced the Supreme Court to deliberate on the issue. This fall federal judges in Wisconsin and Illinois found the partial birth abortion bans in their states to be constitutional. Before the laws could be

implemented, Supreme Court Justice John Paul Stevens issued a stay that holds the two state laws in limbo until the high court disposes of the appeals.

Legal experts say that the order is written in such a way as to force the court to directly consider the constitutionality of partial birth abortions, or else the court must leave these state laws in place. In either case, this appears to be a pro-life victory.

Last summer in Arizona, an abortionist was performing a partial birth abortion on what he thought was a twenty-three week old. Suddenly he realized the baby was actually thirty-seven weeks old. He stopped the abortion and delivered the baby. The police said that, "At this point it doesn't appear that anybody will be charged with anything." The reason? Nothing illegal was done.

President Clinton continues to veto congressional bans on this procedure, and judges continue to overturn state bans on this procedure. But it appears that in the year 2000 that is about to change.

The Biblical Perspective

Before we continue this discussion I wanted to focus on the biblical perspective of abortion. A key passage in this discussion is Psalm 139, where David reflected on God's sovereignty in his life.

The psalm opens with the acknowledgment that God is omniscient; He knows what the psalmist, David, is doing. God is aware of David's thoughts before he expresses them. Wherever David might go, he could not escape from God, whether he traveled to heaven or ventured into Sheol. God is in the remotest part of the sea and even in the darkness. David then contemplated the origin of his life and confessed that God was there forming him in the womb.

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.

Here David wrote of God's relationship with him while he was growing and developing before birth. The Bible does not speak of fetal life as mere biochemistry. This is not a piece of protoplasm that became David. This was David already being cared for by God while in the womb.

Verse 13 speaks of God as the Master Craftsman, weaving and fashioning David into a living person. In verses 14-15 David reflected on the fact that he was a product of God's creative work within his mother's womb, and he praised God for how wonderfully God had woven him together.

David drew a parallel between his development in the womb and Adam's creation from the earth. Using figurative language in verse 15, he referred to his life before birth when "I was made in secret, and skillfully wrought in the depths of the earth." This poetic allusion hearkens back to Genesis 2:7, which says that Adam was made from the dust of the earth.

David also noted that "thine eyes have seen my unformed substance." This shows that God knew David even before he was known to others. The term translated "unformed substance" derives from the verb "to roll up." When David was forming as a fetus, God's care and compassion were already extended to him. The reference to "God's eyes" is an Old Testament term connoting divine oversight of God in the life of an individual or a group of people.

While there are certainly other passages in the Old and New

Testament that speak to the sanctity of human life, I believe that Psalm 139 is sufficient to show why Christians must oppose abortion, especially partial birth abortion. The unborn baby is a human being that God cares for. It should not be sacrificed in the womb for convenience or even for fetal parts that might improve the medical condition of another person. The unborn must be protected at every stage of development.

Partial birth abortion is a controversial and gruesome procedure. It is also against the will of God. Christians must speak out against the horror of this procedure and do whatever they can to make the procedure illegal.

Fetal Tissue Trafficking

I would like to turn our focus to a related issue: the traffic of fetal tissue parts. In the fall of 1999, a pro-life group by the name of Life Dynamics published their two-year investigation of the traffic of fetal body parts. They produced copies of brochures, protocols, and price lists that document the interstate commerce of fetal body parts. One brochure touts "the freshest tissue available." A price list provides a grim picture of the trafficking in cannibalized body parts: eyes are \$50 to \$75 depending on the age of the fetus, skin is \$100, a spinal cord is \$325.

The investigation provided new insight into why the fight against partial birth abortion has been so tough. Partial birth abortion, after all, is a difficult procedure that involves turning the fetus in the womb and removing it feet first. This complicates the abortion and therefore poses more risk to the mother. So why do abortionists do it? Fetal tissue parts. Quite simply, if you want an intact brain, spinal cord, or limbs, partial birth abortion will provide that in ways that other abortion techniques will not.

Essentially scientists who need human body parts for research have found a loophole in the federal law that prohibits the

sale of body parts. Abortion clinics provide these companies with whole or dismembered aborted fetuses for a service fee. This is listed as a "site fee" which is "rental on the space" that a body parts company employee occupies within the clinic. The company can, therefore, argue that they are donating the parts, but charging reasonable costs for retrieval which the federal law does allow. As long as the retrieval fees are higher than the site fee, they can make a profit.

Just one look at the "Fees for Services Schedule" can be chilling. Prices for every conceivable body part are listed. But it's important to notice that an intact embryonic cadaver costs \$600. Why should there be a retrieval fee for that? Why not just list the cost of shipping? This discrepancy illustrates how the body parts companies are trying to circumvent the law.

Gene Rudd, an obstetrician and member of the Christian Medical and Dental Society's Bioethics Commission, said: "It's the inevitable logical progression of a society that, like Darwin, believes we came from nothing. . . . This is the inevitable slide down the slippery slope." He is appalled by this "death for profit" scheme that takes the weakest of the species to satisfy our desires.

Apparently women who come into an abortion clinic are asked to sign a document allowing the clinic to donate their aborted baby to research. No fetus may be used without permission. Then the clinic receives orders (usually from their fax machine) for parts that will be retrieved and shipped. Many of the protocols require that the specimens be obtained within minutes after the abortion and frozen or preserved.

Life Dynamics' two year investigation clearly documents what many of us suspected all along. The fight against partial birth abortion was so tough because a lot of money and fetal tissue was a stake. This procedure has little to do with providing women with choice and everything to do with the

interstate trafficking of fetal body parts.

A technician identified as “Kelly” came to Life Dynamics with this story of the traffic of fetal body parts.

The doctor walked into the lab and set a steel pan on the table. “Got you some good specimens,” he said. “Twins.” The technician looked down at a pair of perfectly formed 24-week-old fetuses moving and gasping for air. Except for a few nicks from the surgical tongs that had pulled them out, they seemed uninjured. “There’s something wrong here,” the technician stammered. “They are moving. I don’t do this.”

She watched the doctor take a bottle of sterile water and fill the pan until the water ran over the babies’ mouths and noses. Then she left the room. “I would not watch those fetuses moving,” she recalls. “That’s when I decided it was wrong.”

Back in the fall of 1999, Life Dynamics published its two-year investigation of the traffic of fetal body parts. They produced copies of brochures, protocols, and price lists that document the interstate commerce of fetal body parts.

I believe their investigation provided new insight into why the fight against partial birth abortion has been so tough. This procedure provides fetal tissue parts that are intact and thus available to research labs for a profit. And these are respected, tax-funded laboratories pursuing laudable goals like treating diabetes and Parkinson’s disease.

“Kelly” says that it was her job to go to abortion clinics to procure tissue “donations.” She would get a generated list each day of what tissue researchers needed and then look at the particular patient charts to determine where the specimens would be obtained. She would look for the most perfect specimens to give the researchers “the best value that we could sell for.”

Fetuses ranged in age from seven weeks to 30 weeks and beyond.

Typically, “Kelly” harvested tissue from 30 to 40 “late” fetuses each week. These are delivered using the partial birth abortion procedure.

“Kelly” and others like her would harvest eyes, livers, brains, thymuses, and especially cardiac blood. Then they would pack and freeze the tissue and send them out by standard couriers (UPS, FedEx) to the research laboratories requesting the material. Life Dynamics has produced copies of forms for fetal parts from researchers. They contain the names of researchers, universities, pharmaceutical companies, and more.

Proponents of the research argue that the goal justifies the means. After all, these babies would have been aborted anyway. Why not use the discarded parts to further science and improve the quality of living of others? Christopher Hook, a fellow with the Center for Bioethics and Human Dignity calls this exploitation of the unborn “too high a price regardless of the supposed benefit. We can never feel comfortable with identifying a group of our brothers and sisters who can be exploited for the good of the whole.” He believes that, “Once we have crossed that line, we have betrayed our covenant with one another as a society and certainly the covenant of medicine.”

This is the sad legacy of partial birth abortion and the international traffic of fetal body parts. Christians must stand up against this gruesome practice and reassert the sanctity of human life and work for the banning of these procedures.

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The Littleton Shootings: Looking for the “Why”

Amidst the discussion of the gruesome details of the Columbine High School shootings, the question of “why?” inevitably comes up. People have talked about the killers’ identification with the Trench Coat Mafia, with Nazi values, with an obsession with violence in music and entertainment. They point to the boys’ experience with violent video games, the easy access to guns, and parents who were distant enough to not notice teenage boys building bombs in their garage.

But all of these things, contributing to the total picture that produced the worst school shooting in American history, are all components of the “how.”

People who have studied shame^[1] think they understand a big part of the “why.”

Shame isn’t talked about very much, because, well, it’s shameful. We don’t discuss it, but we all experience it. Shame is the feeling that I am defective, unacceptable, unworthy. Guilt, someone has said, is the awareness that I did something bad; shame is the horrible feeling that I *am* bad. We fear that at our core, something has gone terribly, terribly wrong, and that wrong is me. And we fear being exposed, that others will find out our dirty little secret—that I am a deficient, damaged human being.

Everyone carries around shame baggage, starting with Adam immediately after the Fall. And since we are all burdened by this invisible coating of “shame slime,” we are vulnerable to the further shaming messages that others send us or which we perceive. Shame slime is sticky, and shame messages stick.

When asked how others related to Eric Harris and Dylan Klebold, students at Columbine High School report that most

kids didn't pay any attention to them, and some kids made fun of them. Both of these are perceived as shaming messages: "You're so worthless you're invisible," and "You're so worthless and weird that you deserve to be ridiculed."

What makes high school seniors go on a killing rampage? There is a strong link between unbearable shame and rage. Those who fly into violent rages do so because they fear they can't take any additional shame. Something happens one otherwise normal day when the painfully tolerable becomes the unbearable, and the person carrying such awful shame crosses a line. A switch is tripped. Some people act on their rage immediately, pulling out guns or knives or fists, or screaming hurtful words. Other people, apparently Eric Harris and Dylan Klebold among them, channel their rage into a plan for later revenge.

This is where another dimension comes into play, I suggest: spiritual warfare. It took Eric and Dylan a good amount of time to prepare for April 20. As a result of their decision to do something so horrendously evil, they were especially vulnerable to the lies of the Enemy. Those lies fueled them: "They're not going to get away with this." "They deserve to die." "I'm justified in meting out revenge for the way they treated me." "This is a good thing to do." "Suicide is the only way to finish this off." "This will solve everything." Two kids planned, and demons cackled.

But when rage is expressed, it changes things. People who fly into rages end up with greater rejection and more shame, the very thing they couldn't bear in the first place. So it makes sense that these two bright young men would decide that they couldn't—and wouldn't—handle the consequences of their hurtful, unrecoverable decision to hurl pain and violence at the school, and they planned to take their own lives during the rampage. CNN reported that one of them left a note saying, "This is the way we planned to go out."

There is a significant difference between the Jonesboro

junior-high killers, and these high school seniors in Littleton. Children are still mainly shaped by their family. 17- and 18-year-olds, on the other hand, have spent several years traveling through the stage of adolescence where their family no longer has as much impact on them as their peers. What other students think about a person is more important, and more powerful, than what his family thinks. This is a normal part of growing up and getting ready to be an adult, but it makes young people exceptionally vulnerable to those who often don't understand the power they wield. And sometimes, unfortunately, the popular and accepted kids very much do understand their power, and they use it as a weapon against those who don't fit the mold by ridiculing and ostracizing them.

Perhaps this is what happened in Colorado.

Students who appeared on ABC's *Nightline* the night of the shooting reported that the two boys strode into the school, shouting "Now you're gonna pay for what you did to us!" They were especially interested in targeting jocks, who were evidently the source of at least some of the ridicule and put-downs. Earlier this year, the two boys are reported to have made a video for a school project, which featured the two of them in trench coats with guns, mowing down jocks in the halls.

The diary of one of the killers was found, giving insight into the reasons behind their desire for revenge.

We want to be different, we want to be strange and we don't want jocks or other people putting (us) down....We're going to punish you.[{2}](#)

Shame is everywhere in this awful tragedy. Why would students make fun of other students in the first place? Their own shame. Putting down others is a time-honored and unfortunately effective way of battling one's own sense of inadequacy and

incompetence: "I'll step on you to make myself higher." People who accept themselves, who are content with who they are, usually don't feel any need to bash others. Unfortunately, the teenage need to feel the approval of one's peers can inspire people who ordinarily wouldn't insult or degrade others to do so simply to look good in their friends' eyes.

There is no question that the ultimate responsibility for this tragedy lies squarely at the feet of the two students who chose to inflict pain and suffering on others. They made a conscious decision to choose an evil and hurtful path. Still, that choice was not made in a vacuum and without provocation. In order to understand the bigger picture, we need to look beyond the two boys whose own shame cost them their own lives and the lives of at least 13 others, not to mention the wounds of other students and the damage to the building. What students do and say to each other is immensely important. Our personal power to hurt and to build must never be underestimated. "Sticks and stones may break my bones, but names will never hurt me" is one of the most grievous lies ever told. Bones heal; insults maim the soul for a long, long time.

It's helpful to ask ourselves, What if we could rewrite history? What could we have done to change things, so it never got to this point? What can we learn from this tragedy that can prevent it from happening somewhere else?

The antidote for shame is love and grace. Those who feel loved and accepted, validated for their differences instead of ostracized for not fitting in, don't have to be crippled or controlled by shame. It is the privilege of those who know God to be able to communicate the truth about how He has created people in His image, as beautiful, worthy, and acceptable because of what Christ did for us on the Cross. That's the grace part. We need to tell each other the truth, in love, just as the Bible commands us. We need to reach out and touch people to communicate "You're valuable. You matter. I'm glad

God made you.”

Regrettably, those were messages that Eric and Dylan apparently didn’t get.

Notes

1. Donald L. Nathanson, *Shame and Pride* (New York: W.W. Norton & Co.), 1992.

2. <http://www.freep.com/news/nw/qshoot25.htm>

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West Africans to African-Americans: “We Apologize for Slavery”

Rusty Wright presents a contemporary example of a new Christian offering repentance for past sins committed by his people and reconciliation through Christ in moving forward in the forgiveness of God. This is an excellent example of how those with a Christian worldview can work to bring healing to those wounded by past, grievous sins.

The president of the West African nation of Benin has a message for African-Americans: His compatriots are sorry for their ancestors’ complicity in the slave trade. During December, he’s going to tell them that at a special Leadership Reconciliation Conference on his soil.

An often-overlooked facet of slavery’s ugly historical stain is that black Africans sold other black Africans into slavery. When rival tribes made war, the victors took prisoners and

made them indentured servants, often selling them to white slave merchants. Tribal animosity seethed.

Benin president Matthieu Kerekou says intertribal hostility over the slave trade still exists. Many of his people have never seen descendants of their forebears who were shipped off to the Americas.

Kerekou attended the National Prayer Breakfast in Washington last February and sought African-American church leaders to whom he could apologize. The pastors offered forgiveness. As a result, 125 Western leaders will gather with tribal chiefs from across Benin for the reconciliation event. U.S. Senator James Inhofe (R, Oklahoma) and Congressman Tony Hall (D, Ohio) will participate along with pastors, athletes, celebrities and representatives of European (former) slave-trading nations.

Brian Johnson, an African-American living in Virginia, heads a U.S. sponsoring group COMINAD (Cooperative Missions Network of the African Dispersion) and works with many black churches. Johnson says the infamous "Gate of No Return" that stands on the Benin beach where slaves embarked will be renamed the "Gate of Return" and/or destroyed. African-Americans will be granted Benin citizenship.

Plans exist for a larger reconciliation event in 2000. A ship will sail the old slave route from the Canary Islands to Benin and business leaders will host an international business exposition to help stimulate trade.

Johnson says President Kerekou's mission has a spiritual flavor motivated by the president's own recent commitment to Christ. "In the same way that God offered forgiveness by presenting His Son, who was offended first," Johnson notes, African-American church leaders want to offer forgiveness to the descendants of their ancestors' captors. Both the president and the pastors hope to effect reconciliation and to provide an example to help ease global racial tensions.

Johnson says the realization that blacks sold other blacks into slavery has been hard for many African-Americans to handle. "This made it difficult to just hold the white man responsible," he notes. "This creates some problems in our own psyche. We have to deal with another angle to this and it makes it difficult. It's not [merely] a black/white thing."

He says the problem is in human hearts. " 'All have sinned,' " he claims, quoting the New Testament. "All of us need to confess our wrong and appeal to [God] for forgiveness."

Former Senator George Aiken of Vermont once said that if we awoke one morning to find everyone were the same race, color and creed, we'd find a new cause for prejudice by noon. Russian novelist Leo Tolstoy lamented that "Everybody thinks of changing humanity, but nobody thinks of changing himself." Perhaps Johnson's and President Kerekou's prescription is worth considering.

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Pokemon

Former Probe staffer Russ Wise provides a conservative Christian assessment of the Pokemon character and games.

Pokemon, also known as pocket monsters, has become the biggest game phenomenon among pre-adolescents in modern history. It has not only won the hearts of young boys, but young girls as well.



Pokemon has not only captured the game and collecting market among young people; it has also captured the financial market. Pokemon began in Japan as a Nintendo *Game Boy* game, and now encompasses television with a cartoon program by the same name, plush toys, posters, coloring books, T-shirts, comics, audio CD's, strategy books, hats, and a growing list of other possibilities. *Mewtwo Strikes Back*, a full-length motion picture, will be out November 10th.

And Who Is Pokemon?

In *The Land of Pokemon* there are dozens of exotic little monsters who have magical powers. They come in all shapes and sizes and have both strengths and weaknesses. However, they can be trained. The goal of the trainer is not only to have the right Pokemon for the event but also to have properly trained the Pokemon. Thus, the trainer can ultimately capture them all and become a master.

Pokemon have more working for them than having strengths and weaknesses; they also have the ability to evolve into "higher forms" by making a conscious choice rather than evolving as a matter of, –oh well!– evolution. Pokemon can either evolve or *devolve* depending on the trainer's needs. Pokemon also has characters that are psychic or ghostly, thereby giving them advantages by displaying supernatural powers.

Problems in the Land of Pokemon

As mentioned earlier, Pokemon has captured the minds and hearts of our youth, not to mention their pocketbooks. The game has become so competitive that parents have begun to make purchases while their young players are in school. A recent *Dallas Morning News* editorial, written by a Dallas-area mom, bemoaned the fact that parents have ruined Pokemon for children because they have purchased unfairly and taken the

fun out of the game for children in general. It seems that parents have become over-zealous in their desire to give their children every advantage.

Another problem that Pokemon raises is that young people cannot make good decisions about when to play and “not” play. A growing number of schoolteachers and schools have banned Pokemon from their schools and classrooms. Students have difficulty leaving playtime at the classroom door, thereby not giving the teacher their full attention during class.

Students also have difficulty dealing with their emotions after making a “bad” trade or purchase. It is not uncommon for a student to become depressed after a bad deal literally ruining his day.

There have been reports of young people having their valuable cards stolen on campus or in the classroom. You can imagine the trauma of having your card collection of several hundred dollars disappear.

Eric, a thirteen-year-old enthusiast, said, “It’s highly addictive and I think it’s fun that there’s a world out there with imaginary creatures that you can control and are highly powerful.”

Another problem, and one that the Christian cannot ignore, is the occultic influence that comes with the game. Pokemon who have psychic abilities and are able to evolve or devolve introduce an occultic world that young people may not have the maturity to deal with. The wise parent will oversee this child's activities and playtime, interacting with his child, and instructing his son or daughter in their faith. In a word, it offers the parent a *teachable* moment that may not otherwise occur.



Teachable moments are precious and few. It is not uncommon for Christian parents to overreact and want to protect their children from all negative influences in their lives. However, it may be an opportunity for parents to teach their children a biblical truth, rather than calling for the censors.

The fact that Pokemon opens a door into the realm of the occult and the world of fantasy should concern parents because it can easily lead to a deeper involvement with other games that are more seductive and ultimately deadly.

A concern worth noting is that Pokemon may whet the appetite for more sophisticated fantasy games such as *Magic* and ultimately *Dungeons and Dragons*. Pokemon is primarily played by elementary-aged students, whereas *Magic* is played by junior high students, and *Dungeons and Dragons* is mostly played by students in high school and older. Each game introduces the player to more and more seductive and occult fantasies and activities.

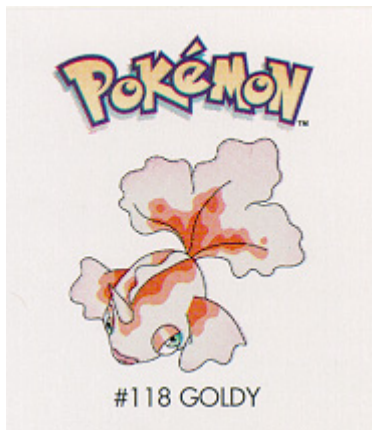
What is a Parent to Do?

If you have decided that your child will be allowed to play, it would be wise to limit the time he or she can play. Set limitations on when your child can play—after homework is done, chores are completed, etc.

It may be wise to limit the amount of money that will be used for the game. Pokemon, with its addictive potential, can easily become a money pit. It may be instructive to encourage your child to use his own money that he has earned through chores, for example. Learning the value of a dollar is always a good lesson to learn.

We need to ask the question, What is this game teaching me—or my child—about magic, power, God, and spirituality? Do the answers to these questions bring my child or me into a closer relationship with God? If not, why?

Positive Lessons to Be Learned



Pokemon has positive lessons to be learned. However, these lessons need to be channeled in a productive manner. Proponents of the game offer several reasons why Pokemon is and can be enriching.

First, the game is a social time for engaging in friendly play.

Second, the game fosters cooperation. It takes the help of one's playmates to capture and train all one hundred and fifty-plus Pokemon.

Third, the game helps the player develop skills in using

strategy, thinking, and memorization. The game also encourages a child to develop reading skills so he can achieve mastery.

Fourth, the game promotes negotiation and organization skills that may be useful in life.

Wrapping it Up

Pokemon helps develop positive skills in the life of a young person. However, the game can easily become addictive and disruptive. The introduction of psychic powers and other occultic manifestations are indeed troublesome. We as parents must be proactive in teaching our children how to discern those things that are destructive to their relationship with God.

We must keep our focus on the things of God. Philippians 4:8 tells us to keep our minds on those things that are true, noble, just, pure, lovely and of good report. These are the things that we are to dwell on—not on the magical world of fantasy and psychic power.

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Culture Wars

America at (Culture) War

Americans are highly polarized when it comes to issues of morality and social norms. We feel our collective blood pressure rise as we read the daily paper or watch the news on television. We all feel the tension caused by problems like teen pregnancies, abortion, crime, poverty, and political corruption. Factions from across the political spectrum

respond with social programs and ideals that, if instituted, they are sure would make America a better place for all to live. However, the problem is that these programs or ideals are often in direct conflict with each other, presupposing very different assumptions about human nature. To highlight these differences, consider the following events.

In the early '90s the American Civil Liberty Union informed members of the California State Assembly's Education Committee that they were opposed to a bill the committee was considering. The bill, which called for traditional values in school curricula, was offensive to the ACLU because it would mandate that students be taught that monogamous, heterosexual relations solely within marriage is a traditional American value. The ACLU argued that this would be an "unconstitutional establishment of a religious doctrine in public schools."^{1} They went on to contend that the bill was an obvious violation of the First Amendment.

More recently, a private school in Georgia asked a student to either change his behavior or leave the school. This, in itself, is not a rare event. However, the student wasn't a discipline problem and he wasn't failing academically. In fact, he was popular and liked by many on campus. The problem was that he was cross-dressing. He dressed and behaved as a woman and was accepted by many students as a female. When the student chose to leave the school instead of changing his attire, the school's drama teacher remarked, "I really think that we all lost something precious that night."^{2}

To many Americans, the ACLU's action in the first incident is incomprehensible. It seems reasonable, healthy, and obvious for schools to implement a "traditional values" model for sex education. Those on the side of the ACLU find it just as incomprehensible that anyone would see their position as unreasonable or unusual. Some might find the expulsion of the cross-dressing student to be grossly unfair, while most parents would wonder why the school took so long to act.

Regardless of your perspective, everyone agrees that Americans find themselves with deep differences on a number of fundamental issues that govern our daily affairs. Unfortunately, these deep differences have led some Americans to bomb a government building, shoot abortion doctors, or burn down a mountain top ski resort in order to further their cause.

This article will spotlight the culture war we find ourselves in and consider what a biblical response might be. Although few Christians fail to see the conflict in our society, particularly in our schools, they are far from united as to what our response should be. However, from a historical perspective, times of cultural disruption are often a great opportunity for the church, if it is being all that God desires it to be.

Orthodox vs. Progressive

Leaders of all political persuasions have taken note of the culture war that is engulfing our nation. To begin clarifying the issue, we will consider the contribution of two books that have helped to define the conflict for many religious and cultural conservatives: James Hunter's *Culture Wars: The Struggle to Define America* and William Bennett's *The De-Valuing of America*. Bennett argues that the battle over our culture is being fought between what he calls the liberal elite and the rest of society. The elite are "found among academics and intellectuals, in the literary world, in journals of political opinion, in Hollywood, in the artistic community, in mainline religious institutions, and in some quarters of the media."³ He feels that they are more powerful than their numbers would normally allow because they are looked upon as trend setters and opinion makers. Differing from traditional elite groups in American history, Bennett argues that these people reject the traditional bourgeois emphasis on work, frugality, sexual restraint, and self-

control.”{4} As evidence for the existence of this elite, he refers to studies done by Stanley Rothman with Robert and Linda Richter. Their work portrays a media aristocracy that votes as a block for liberal candidates and on issues like abortion, gay rights, and the environment.{5}

Bennett adds that this elite is marked by a wholesale rejection of American ideals, a calling into question of what has been known as the American dream.{6} Evidence is not as significant as ideology for the elite. Their approach is “one of vindication, not investigation.”{7} If the middle class and the Republicans are for something, this group will instinctively be against it.

Hunter’s approach to defining the warring camps is subtler and, I feel, more accurate. He would argue that there is an elite on both sides of the culture war. On the one hand is what he calls the “orthodox” group. They have a commitment to an external, definable, and transcendent authority. From an evangelical perspective this is the God of the Bible. He is a consistent and unchangeable measure of value, purpose, goodness, and identity. Hunter would also include Jews and others who hold to a definable, unchanging, absolute authority.

Opposing this group are the “progressives.” Progressives are defined by the ideals of modernism, rationalism, and subjectivism. To these people truth is more a process than a constant authority. It is an unfolding reality rather than an unchanging revelation. What is interesting about the progressives is that they often hold on to the religious heritage of the orthodox, but reinterpret its meaning for modern consumption. For instance, to a gay progressive, Christ came not to free us from the penalty of sin, but to free gays from the constraints of society. Although many progressives discard religion altogether, those who claim the Christian tradition have usually adopted a liberation theology, liberating the individual from any obligation other than to

love each other in a very vague sense. To love each other seems to mean allowing people do whatever is expedient in their lives.

The real difference between the “orthodox” and the “progressives” is at the faith level. Whether a person calls himself or herself a Christian or not is not nearly as important as what kind of reality they place their faith in. Hunter believes that the culture war is a war of worldviews, and that these worldviews cause us to see the world differently. How then should a Christian, one who places his faith in the sacrificial death of Christ as an atoning payment for his sins, respond to this culture war?

The Angry Christian

Unfortunately, in the eyes of the secular world Christians are often seen as angry, intolerant people. At school board meetings, outside abortion clinics, even at the funeral of a homosexual who was murdered because of his lifestyle, Christians are there to angrily condemn sin and its perpetrators. It is almost as if Christians are surprised by sin and feel that their only response is to point people to the law of God. As a result, many outside the church see Christianity as a religion of law, similar to most other world religions. This is a tragedy.

Although understandable, I don't believe that we are called as Christians to respond to the culture war in anger, especially anger directed at people. Although the wrath of God is evident in both the Old and New Testaments, condemnation of human anger is also present in each. Near the very beginning of human culture, God warns Cain about his anger and downcast face. Instead of seeking to do what was right, Cain was angry with God and his situation (Gen. 4:6-7). The wisdom literature of Proverbs teaches us, “A gentle answer turns away wrath, but a harsh word stirs up anger,” and “A quick-tempered man does foolish things, and a crafty man is hated” (Prov. 14:17,

15:1).

In the New Testament, Paul condemns “hatred” and “fits of rage” immediately before listing the spiritual fruits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. James 1:19-20 is fairly straightforward in arguing that, “Everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires.” Jesus set an extraordinarily high standard against anger and hatred in His Sermon on the Mount. He taught, “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with his brother will be subject to judgment” (Matt. 5:21-22). Jesus is speaking to the root cause of much evil in any society: an angry, unforgiving heart.

Some may respond that righteous indignation, or anger against sin is merely emulating Christ. After all, Jesus cleared the Temple with a whip and violently overturned the moneylender’s tables. Are we not allowed the same righteous indignation? I think not, especially if we take seriously God’s admonition to let Him be in charge of judgment and vengeance (Rom. 12:19). In fact, Paul tells us to feed our enemy if he is hungry, give him drink if he is thirsty, and to overcome evil by doing good (Rom. 12:20-21). The difference between Jesus’ righteous indignation and our anger is that Jesus, being God, has the right to judge, and being perfectly righteous His judgment is perfect. He knows the hearts of men and has no bias other than holiness itself. On the other hand, we are often most angry when our personal comfort is disturbed. To the watching world, Christians become the most interested in politics when their personal wealth or comfort is at stake.

I don’t believe that God is calling His people to anger in America. We bring a message of grace to the lost, not a message of law.

Apathy

Many Christians have been active in the culture war since the early '80s. With the rise of conservative politics and the family values movement, Christians joined the Republican party in droves and joined numerous organizations in order to help fight against the moral decline of the nation. Given the popularity of the current Democratic President and what appears, in many ways, to be a rejection of the conservative moral agenda, it is tempting for many to simply retreat from activism all together.

Some Christians never did get engaged in a counter-cultural sense. In fact, an early evangelical leader in culture war activity, Francis Schaeffer, warned that most Christians were more concerned with personal peace and affluence than about having an impact in their society.{8} He was concerned that as the Christian- dominated consensus weakened, these two values would grow in their place. The picture of society we are left with is one in which people's lives are consumed by things, buying two SUV's and a nice big house in the suburbs, with a nice tall fence, color TV (a big color TV), and remote. These people do not want to know about the suffering in our urban ghettos or about the plight of Christians in other countries. They want their lives to be unimpeded by the turmoil experienced by less affluent people.

Is it wrong to have a nice house and cars? No, it isn't. But neither is it the ultimate purpose to which our Lord has called us. Gathering nice things should not be motivating our daily activities. When Jesus was asked what the greatest commandments were, He responded that we are to first, love God with all our heart, soul, and mind (Matt. 22:37), and second, love our neighbor as ourselves. For Christians, success in this life should be measured against these two goals. The rest of revelation, both the written Word and the life of Christ, gives us a picture of what this means in both the general

culture and within the church. Christ gave us the Great Commission, to go into all nations making disciples and teaching what He taught (Matt. 28:19-20). Paul talks about us being living sacrifices and the renewing of our minds so that we will know the will of God (Rom. 12:1-2).

To be indifferent about sin is to not love God; this form of apathy is incompatible with true Christian faith. However, to be indifferent about suffering in the world is equally incompatible with our faith. To ignore oppression and hatred reveals a lack of love for our neighbors. Too often Christians only seem to get excited when their rights, whether property or religious, are threatened. This makes a mockery of our Lord's words when He said, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34-35). In Romans 12 Paul talks about blessing those who persecute you, and if it is possible, to be at peace with everyone around you.

Hebrews 12 tells us to throw off everything that entangles us, everything that keeps us from running the race marked out for us by Jesus. We are to fix our eyes on Him, who endured the cross because its joyous result would be a redeemed people of God.

Ambassadors For Christ

When thinking about how to respond to the culture war in America, or in any culture, we must ask ourselves, What is it that we are trying to accomplish? In the language of real war, What are our tactical and strategic goals? Some might respond that we are here to fight sin, to rid our society of the evils of abortion, homosexuality, adultery, drug abuse, political corruption, etc. There are Christians who claim that our primary cultural objective is to reinstate the law of Moses by taking control of the government and using its legal authority to impose a moral society on the population. However, this

does not appear to be the plan revealed to us in the New Testament.

In 2 Corinthians chapter five, Paul details the role we are to play in America or in any country we might live in. We are to be Christ's ambassadors, and our message is one of reconciliation with God. There are many religions pushing a message of law; Islam, Judaism, and most Eastern religions all focus on the works people must do in order to please God or the gods. They focus on how humanity must reform itself to gain God's favor. Christianity's message is grace, and as Christ's ambassadors we proclaim that God has reconciled us to Himself in Christ by making "Him who had no sin to be sin for us, so that in Him we might become the righteousness of God." God is making the righteousness of Christ available to sinners; salvation is the crediting of Christ's righteousness to our personal account, thus satisfying the judgment of a holy God against our personal sins.

What about social activism, what about politics? Do we just share the gospel and ignore the problems facing our nation? No, we are to be salt and light in a decaying world. However, our trust is not in politics, which can only change a nation's laws and to a lesser degree its people's behavior. Even if abortion ended tomorrow, if every homosexual became heterosexual, and if drugs and pornography were things of the past, people without Christ would still be lost in their sins.

The role of an ambassador is a complex one. He or she must be intimately familiar with the nature of their sovereign's kingdom. Christians must seek to know God and His message in a way that can be communicated to the culture they live in. Unfortunately, Christians often know the message, but have a difficult time communicating it in a way that the surrounding culture understands, and in a way that answers the questions being asked by that society. Stating the gospel accurately and in a meaningful manner is central to being an effective ambassador for Christ.

If we are to respond to the culture war by being ambassadors for Christ, then the vitality of the church becomes far more important than controlling the White House or Congress. Understanding how to communicate the gospel of Christ becomes infinitely more valuable than having the most potent political strategy. Being faithful to Christ in this way builds Gods kingdom on earth and results in common grace as more and more believers participate in every aspect of our culture.

Notes

1. James D. Hunter, *Culture Wars: The Struggle to Define America* (New York: Basic Books, 1991), 310.
2. *Dallas Morning News*, 30 October 1998, 7A.
3. William J. Bennett, *The De-Valuing of America* (Colorado Springs, CO: Focus on the Family Publishing, 1994).
4. Ibid.
5. Ibid.
6. Bennett, 12.
7. Ibid.
8. Francis A. Schaeffer, *How then Shall We Live* (Old Tappan, NJ: Fleming H. Revell Co., 1976), 205.

Dietrich Bonhoeffer – A Christian Voice and Martyr

Todd Kappelman presents a stirring overview of Dietrich Bonhoeffer looking at both his life experience standing against the Nazis and some of his key perspectives on the true Christian life. He was a thought provoking voice for Christianity as well as a famous martyr.

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

Dietrich Bonhoeffer, The Man and His Mission

Since his death in 1945, and especially in the last ten years, Bonhoeffer's writings have been stirring remarkable interest among Christians, old and young alike. Thus, we are going to examine the merits of reading the works of Dietrich Bonhoeffer. We will do this by examining the man and his particular place in the canon of Christian writers, his background and historical setting, and finally three of his most important and influential works.

Bonhoeffer's importance begins with his opposition to the Nazi party and its influence in the German church during the rise of Hitler. This interest led him into areas of Christian ecumenical concerns that would later be important to the foundation of our contemporary ecumenical movements. Many denominational factions and various groups claim him as their spokesman, but it's his remarkable personal life, and his authorship of difficult devotional and academic works, which have gained him a place in the history of twentieth century theology.

Bonhoeffer was born on February 4, 1906 in Breslau, Germany (now part of Poland) and had a twin sister named Sabine. In

1933, before Hitler came to power, Bonhoeffer, a minister in the Lutheran church, was already attacking the Nazis in radio broadcasts. Two years later he was the leader of an underground seminary with over twenty young seminarians. That seminary is often seen as a kind of Protestant monastery, and is responsible for many of his considerations about the Christian life as it pertains to community. Later the seminary was closed by the Secret Police. In 1939, through arrangements made by Reinhold Niebuhr, he fled to the United States, but returned to Germany after a short stay. He believed it was necessary to suffer with his people if he was to be an effective minister after the war. The last two years of his life were spent in a Berlin prison. In 1945 he was executed for complicity in a plot on Hitler's life.

During the time that Bonhoeffer was in prison he wrote a book titled *Letters and Papers from Prison*. The manuscript was smuggled from jail and published. These letters contain Bonhoeffer's consideration of the secularization of the world and the departure from religion in the twentieth century. In Bonhoeffer's estimation, the dependence on organized religion had undermined genuine faith. Bonhoeffer would call for a new religionless Christianity free from individualism and metaphysical supernaturalism. God, argued Bonhoeffer, must be known in this world as he operates and interacts with man in daily life. The abstract God of philosophical and theological speculation is useless to the average man on the street, and they are the majority who needs to hear the gospel.

We will examine three of Bonhoeffer's most influential and important works in the following four sections. The first work to be considered will be *The Cost of Discipleship*, written in 1939. This work is an interpretation of The Sermon on the Mount. It calls for radical living, if the Christian is to be an authentic disciple of Christ. The *Ethics*, written from 1940-1943, is Bonhoeffer's most technical theological exposition. It details the problems in attempting to build an

ethical foundation on philosophical or theoretical grounds. Then we will examine more thoroughly *Letters and Papers from Prison*, one of Bonhoeffer's most personal and moving achievements.

The Cost of Discipleship

Bonhoeffer's most famous work is *The Cost of Discipleship*, first published in 1939. This book is a rigorous exposition and interpretation of the Sermon on the Mount, and Matthew 9:35-10:42. Bonhoeffer's major concern is *cheap grace*. This is grace that has become so watered down that it no longer resembles the grace of the New Testament, the *costly grace* of the Gospels.

By the phrase *cheap grace*, Bonhoeffer means the grace which has brought chaos and destruction; it is the intellectual assent to a doctrine without a real transformation in the sinner's life. It is the justification of the sinner without the works that should accompany the new birth. Bonhoeffer says of cheap grace:

[It] is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.[\[1\]](#)

Real grace, in Bonhoeffer's estimation, is a grace that will cost a man his life. It is the grace made dear by the life of Christ that was sacrificed to purchase man's redemption. Cheap grace arose out of man's desire to be saved, but to do so without becoming a disciple. The doctrinal system of the church with its lists of behavioral codes becomes a substitute for the Living Christ, and this cheapens the meaning of discipleship. The true believer must resist cheap grace and

enter the life of active discipleship. Faith can no longer mean sitting still and waiting; the Christian must rise and follow Christ.{2}

It is here that Bonhoeffer makes one of his most enduring claims on the life of the true Christian. He writes that “only he who believes is obedient, and only he who is obedient believes.”{3} Men have become soft and complacent in cheap grace and are thus cut off from the discovery of the more costly grace of self-sacrifice and personal debasement. Bonhoeffer believed that the teaching of cheap grace was the ruin of more Christians than any commandment of works.{4}

Discipleship, for Bonhoeffer, means strict adherence to Christ and His commandments. It is also a strict adherence to Christ as the object of our faith. Bonhoeffer discusses this single-minded obedience in chapter three of *The Cost of Discipleship*. In this chapter, the call of Levi and Peter are used to illustrate the believer’s proper response to the call of Christ and the Gospel.{5} The only requirement these men understood was that in each case the call was to rely on Christ’s word, and cling to it as offering greater security than all the securities in the world.{6}

In the nineteenth chapter of Matthew’s Gospel we have the story of the rich young man who is inquiring about salvation and is told by Christ that he must sell all of his possessions, take up his cross, and follow. Bonhoeffer emphasizes the bewilderment of the disciples who ask the question, “Who then can be saved?”{7} The answer they are given is that it is extremely hard to be saved, but with God all things are possible.

Bonhoeffer and the Sermon on the Mount

The exposition of the Sermon on the Mount is another important element of *The Cost of Discipleship*. In it, Bonhoeffer places special emphasis on the beatitudes for understanding the

incarnate and crucified Christ. It is here that the disciples are called “blessed” for an extraordinary list of qualities.

The *poor in spirit* have accepted the loss of all things, most importantly the loss of self, so that they may follow Christ. Those who *mourn* are the people who do without the peace and prosperity of this world.[\[8\]](#) Mourning is the conscious rejection of rejoicing in what the world rejoices in, and finding one’s happiness and fulfillment only in the person of Christ.

The *meek*, says Bonhoeffer, are those who do not speak up for their own rights. They continually subordinate their rights and themselves to the will of Christ first, and in consequence to the service of others. Likewise, those who *hunger and thirst after righteousness* also renounce the expectation that man can eventually make the world into paradise. Their hope is in the righteousness that only the reign of Christ can bring.

The *merciful* have given up their own dignity and become devoted to others, helping the needy, the infirm, and the outcasts. The *pure in heart* are no longer troubled by the call of this world, they have resigned themselves to the call of Christ and His desires for their lives. The *peacemakers* abhor the violence that is so often used to solve problems. This point would be of special significance for Bonhoeffer, who was writing on the eve of World War II. The *peacemakers* maintain fellowship where others would find a reason to break off a relationship. These individuals always see another option.[\[9\]](#)

Those who are *persecuted for righteousness’ sake* are willing to suffer for the cause of Christ. Any and every just cause becomes their cause because it is part of the overall work of Christ. Suffering becomes the way to communion with God.[\[10\]](#) To this list is added the final blessing pronounced on those who are persecuted for righteousness sake. These will receive a great reward in heaven and be likened to the prophets who also suffered.

Bonhoeffer's emphasis on suffering is directly connected to the suffering of Christ. The church is called to bear the whole burden of Christ, especially as it pertains to suffering, or it must collapse under the weight of the burden.^{11} Christ has suffered, says Bonhoeffer, but His suffering is efficacious for the remission of sins. We may also suffer, but our suffering is not for redemptive purposes. We suffer, says Bonhoeffer, not only because it is the church's lot, but so that the world may see us suffering and understand that there is a way that men can bear the burdens of life, and that way is through Christ alone.

Discipleship for Bonhoeffer was not limited to what we can comprehend—it must transcend all comprehension. The believer must plunge into the deep waters beyond the comprehension and everyday teaching of the church, and this must be done individually and collectively.

Bonhoeffer's *Ethics*

Dietrich Bonhoeffer's work *Ethics* was written from 1940-1943. Intended as lectures, this is his most mature work and is considered to be his major contribution to theology.^{12} Christian ethics, he says, must be considered with reference to the regenerated man whose chief desire should be to please God, not with the man who is concerned with an airtight philosophical system. Man is not, and cannot, be the final arbitrator of good and evil. This is reserved for God alone. When man tries to decide what is right and wrong his efforts are doomed to failure. Bonhoeffer wrote that "instead of knowing only the God who is good to him and instead of knowing all things in Him, [man] knows only himself as the origin of good and evil."^{13} With this statement, Bonhoeffer entered one of the most difficult philosophical and theological problems in the history of the church: the problem of evil.

Bonhoeffer believed that the problem of evil could only be understood in light of the Fall of mankind. The Fall caused

the disunion of man and God with the result that man is incapable of discerning right and wrong.[{14}](#) Modern men have a vague uneasiness about their ability to know right and wrong. Bonhoeffer asserted this is in part due to the desire for philosophical certainty. However, Bonhoeffer urged the Christian to be concerned with living the will of God rather than finding a set of rules one may follow.[{15}](#) And while Bonhoeffer was not advocating a direct and individual revelation in every ethical dilemma, he did believe that man can have knowledge of the will of God. He said that "if a man asks God humbly God will give him certain knowledge of His will; and then, after all this earnest proving there will be the freedom to make real decisions, and [this] with the confidence that it is not man but God Himself who through this proving gives effect to His will."[{16}](#)

Perhaps our first response to Bonhoeffer is that he appears to be some sort of mystic. However, it is imperative to understand the time in which he was writing, and some of the specific problems he was addressing. World War II was raging and the greatest ethical questions of the century were confronting the church. Good men, and even committed Christians, found themselves on opposing sides of the war. It would be ludicrous to suppose that right and wrong on individual or national levels was obvious, and that there was universal agreement among Christians. In the midst of all of this confusion a young pastor-theologian and member of the Resistance could only advise that believers turn to Christ with the expectation that true answers were obtainable. Such confidence is sorely needed among Christians who face a world devoid of answers.

The strength of Bonhoeffer's *Ethics* lies not in its systematic resolution of problems facing the church, but rather the acknowledgment that life is complex and that all systems outside of humble submission to the Word of God are doomed to failure. As unsettling as Bonhoeffer's *Ethics* may be, it is a

refreshing call to the contemporary church to repent and return to a life characterized by prayer, the traditional mark of the early church.

Dietrich Bonhoeffer's Prison Correspondence

Our final consideration of the work of Dietrich Bonhoeffer, who was hanged in 1945 for his part in an assassination attempt on Hitler, will center on his *Letters and Papers from Prison* begun in 1942. These letters represent some of Bonhoeffer's most mature work, as well as troubling observations concerning the church in the turbulent middle years of the twentieth century.

The opening essay is titled *After Ten Years*. Here Bonhoeffer identifies with the evil of the times, and especially the war. He speaks of the unreasonable situations which reasonable people must face. He warns against those who are deceived by evil that is disguised as good, and he cries out against misguided moral fanatics and the slaves of tradition and rules.

In viewing the horrors of war, Bonhoeffer reminds us that what we despise in others is never entirely absent from ourselves.^{17} This warning against contempt for humanity is very important in light of authors such as Ernest Hemingway, Jean Paul Sartre, and Albert Camus, whose contempt for the war turned into disillusion with humanity. This is a striking contrast between several witnesses to the war who came to very different conclusions. Bonhoeffer's conclusions were the direct result of a personal relationship with Christ. The conclusions of Hemingway, Sartre, and Camus were the pessimistic observations of those without a final hope.

Bonhoeffer faced death daily for many years and came to some bold conclusions concerning how believers might posture themselves toward this ultimate event. He argued that one

could experience the miracle of life by facing death daily; life could actually be seen as the gift of God that it is. It is we ourselves, and not our outward circumstances, who make death potentially positive. Death can be something voluntarily accepted.[{18}](#)

The final question posed in this opening essay is whether it is possible for plain and simple men to prosper again after the war.[{19}](#) Bonhoeffer does not offer a clear solution, which may be seen as an insight into the true horrors of the war, as well as an open-ended question designed to illicit individual involvement in the problem.

Long before movies like *Schindler's List*, *Saving Private Ryan*, or *The Thin Red Line*, Bonhoeffer reported on the atrocities of the war. Some of the letters discuss the brutality and horrors of life in the prison camps, and one can certainly ascertain the expectation of execution in many of his letters. The thing that makes these letters so much more important than the popular films is that the letters are undoubtedly the confessions of one who is looking at the war as a Christian. Bonhoeffer was able to empathize with the problems faced by Christians living in such turbulent times.

Bonhoeffer's significance is difficult to assess completely and accurately, but two observations may help as we come to an end of our examination of his work.[{20}](#) We must always bear in mind the time of his writings. This explains much that we might at first not understand. Finally, any Christian would do well to read the works of one who gave his life in direct connection with his Christian convictions. There have been many martyrs in this century, but few who so vividly recorded the circumstances that lead to their martyrdom with both theological astuteness and a vision for future posterity.

Notes

1. Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. R.H. Fuller, rev. ed. (New York: Macmillan, 1960), 30.

2. Ibid., 53.
3. Ibid., 54.
4. Ibid., 59.
5. Ibid., 87.
6. Ibid., 87.
7. Ibid., 94.
8. Ibid., 98.
9. Ibid., 102.
10. Ibid., 102.
11. Ibid., 102.
12. William Kuhns, *In Pursuit of Dietrich Bonhoeffer* (Garden City, N.J.: Doubleday, Image Books, 1969), 130.
13. Dietrich Bonhoeffer, *Ethics*, trans. Neville Horton Smith (New York: Macmillan, 1965), 19.
14. Ibid., 20.
15. Ibid., 38.
16. Ibid., 40.
17. Dietrich Bonhoeffer, *Letters and Papers from Prison*, ed. Eberhard Bethage, trans. Reinhold Fuller and others, 2nd rev. ed. (New York: Macmillan, 1967).
18. Ibid., 17.
19. Ibid., 17.
20. An excellent and more thorough consideration of Bonhoeffer's importance can be found in Eberhard Bethage's *Dietrich Bonhoeffer*. Another excellent book for those interested in his life is the biography by Mary Bosanquet, *The Life and Death of Dietrich Bonhoeffer*. These books are full of details about the personal life of Bonhoeffer and offer great insights into his Christian life.

Privacy Issues

The Need to Discuss Privacy Issues

Privacy is something I believe we all take for granted until we lose it. Then we begin to think about how someone invaded our privacy, often by incremental steps. In this article we are going to talk about ways in which we have lost our privacy. Most of the intrusion into our lives comes from government, but not all. Businesses also buy and sell information about us every day. Most of us would be shocked to find out how much personal information is in databases around the country.

As I address this important issue, I will focus on several specific threats to our privacy. I want to begin, though, by discussing how quickly our privacy is being lost and how often it takes place without any debate.

Let's look at the last session in Congress. It's amazing to me that there never was an extended debate on the issue of privacy. Granted there wasn't much debate on a number of issues, but the lack of debate on this fundamental issue shows how far down the road we have gone.

For example, we saw absolutely no debate on issues such as the national ID card, the medical ID number, the Clinton administration encryption policy, the expansion of the FBI's wiretap capability, along with the Clinton administration's Executive Order authority and federal databases.

Some of the proposals were defeated, at least for now. The national ID card was defeated, for example, not because Congress debated the issue, but because thousands of Americans wrote letters and made phone calls. Meanwhile, plans by the Clinton administration to develop a medical ID number are on hold, but could surface at any time.

Most other issues, however, are moving ahead. Congress gave the FBI permission to use "roving wiretap surveillance." That means that the next time you use a pay phone at your local grocery store, it may be tapped merely because there's a criminal suspect within the area. And if you think I am overreacting, look at what has already happened in California. One wiretap order there authorized surveillance on 350 phones for over two years. In another case, five pay phones were tapped, intercepting 131,000 conversations.

Recently, the Federal Communications Commission mandated that cell phones and other wireless telephone companies track the location of the customers from the time the call was initiated until the time it was terminated. By locating the cell site the person was using, the government can pinpoint the location of every citizen who uses a cell phone since the telephone companies must track and log the locations.

Those are just a few of the examples we will discuss on the subject of privacy. Unfortunately, whenever someone cries for privacy, another is sure to ask, "What do you have to hide?" The question confuses privacy and secrecy. I don't really have anything I want to keep secret, but I'm not terribly excited about the government listening to every one of my phone conversations. You may not want your future boss to know that you have a genetic predisposition to breast cancer. You may not want a telemarketer to know what you just recently purchased so that he can call your home number and try to sell you more.

The point is that each day we are losing a bit of our privacy. And we will continue to do so unless we work to establish some limits to these invasions of our privacy.

National ID Card

Issuing internal passports has been one of the methods used by communist leaders to control their people. Citizens had to

carry these passports at all times and had to present them to authorities if they wanted to travel within the country, live in another part of the country, or apply for a job.

The Department of Transportation has recently called for the establishment of a national ID system by the first of October, in the year 2000. Although presented as merely a move toward standardization, this seemed to many as a move toward a national passport to allow the government to "check up" on its citizens.

A little history is in order. Back in 1996, Congress passed the Illegal Immigration Reform and Immigrant Responsibility Act. This charged the federal Department of Transportation with establishing national requirements for birth certificates and drivers' licenses. Add to this the 1996 Kennedy-Kassebaum health care law that implies that Americans may be required in the future to produce a state-issued ID that conforms to federal specifications.

If all of this sounds to you like Big Brother or even the mark of the beast, then you have company. Congressman Ron Paul believes that the Department of Transportation regulations would adversely affect Americans. He says, "Under the current state of the law, the citizens of states which have drivers' licenses that do not conform to the federal standards by October 1, 2000, will find themselves essentially stripped of their ability to participate in life as we know it."

Congressman Paul adds that, "On that date, Americans will not be able to get a job, open a bank account, apply for Social Security or Medicare, exercise their Second Amendment rights, or even take an airplane flight, unless they can produce a state-issued ID that conforms to the federal specifications."

The law orders the Attorney General to conduct pilot programs where the state driver's license includes a "machine-readable" Social Security number. It also orders the development of a

Social Security card that uses magnetic strips, holograms, and integrated circuits. The law also requires that states collect Social Security numbers from all applicants for various licenses. It requires states to transmit the name, address, and Social Security number of every new worker to a Directory of New Hires.

The good news is that the work by Congressmen Ron Paul and Bob Barr paid off and the attempt to create a national ID card was stopped, for now. But it is likely to surface again.

After all, there has been a push to establish a federal database for Americans and having each person carry an ID card would allow that information to be linked to a federal database. And while it would help the government catch illegal aliens, it could also be used to track law-abiding American citizens.

Tracking down illegal aliens and standardizing licenses are worthy goals. But the ends do not justify the means. That is why so many people wrote Congress to stop this push for a national ID card. Sometimes in the midst of this political debate, citizens must determine how much they value their freedom and privacy.

Congressman Bob Barr says, "Novelists Aldous Huxley and George Orwell have given us countless reasons why we shouldn't trade our privacy for any benefit, no matter how worthwhile it sounds." In the end, we must ask, At what cost? Is it worth trading our privacy for the benefits government promises?

Medical ID Number

While the Department of Transportation is moving ahead with plans for a national ID card, the Department of Health and Human Services is working to assign everyone a lifetime medical ID number.

The purpose of the ID number is to make it easier to keep

accurate records of patients as they change doctors and health plans. The identification was required in a 1996 law that guarantees workers continued access to health coverage even if they change jobs.

One solution proposed is to merely use Social Security numbers. But doing that could give credit card companies and other organizations access to medical records. This would raise a greater concern over privacy of medical records. And that's the point. Even a secure number still could pose a privacy nightmare by potentially giving everyone from insurance companies to computer hackers access to medical histories.

One doctor expressed his concern that a "unique patient identifier could lead to a central database." He fears that "someone without permission could break into those records." But even if the record is secure, doctors fear that patients will withhold embarrassing information if there is a chance someone else might get access to the records.

Robert Gellman, an information policy consultant said at a recent hearing, "Once everyone's required to use a government-issued health identification card, it may become impossible for any American citizen to walk down the street without being forced to produce that card on demand by a policeman."

Why are so many people concerned? Perhaps past history is an indication. One of the features of Hillary Clinton's national health care plan was a federal database of every American's medical records. During one of his State of the Union addresses, President Clinton waved a card with a "unique identifier number" that would give government bureaucrats and health care providers easy computer access to everyone's medical history.

Although the American people rejected that plan back in 1993 and 1994, the government is still moving ahead with a plan to

give every American an “unique identifier number” and to compile medical records into a federal database. Five years ago the argument for a medical card and number linked to a federal database was to aid in health care planning and to eliminate fraud by health care providers. The American people, however, feared it would end medical privacy and increase federal control over health care.

The fear is justified. Just listen to what has already happened in a system without a medical ID number. For example, there is the banker on a county health care board who called due the mortgages of people suffering with cancer. There was a congresswoman whose medical records, revealing a bout of depression, were leaked before primary day. And there are a number of drug store chains that sell the name, address, and ailments of their customers to marketing firms.

The Hippocratic Oath says, “That whatsoever I shall see or hear of the lives of men, which is not fitting to be spoken . . . I shall keep inviolably secret.” Current attempts by the federal bureaucracy to standardize and centralize medical information are presented as a way to make health care delivery more effective and efficient, but they also have the potential to invade our privacy and threaten doctor-patient confidentiality. Frankly, I think the administration needs to rethink their current proposal. Or, to put it in medical terms, I think they need a second opinion.

Encryption

As we have been looking at the issue of privacy, we’ve considered attempts to establish a national ID card and a medical ID number. I want to turn to computers and talk about another important issue: encryption. Now I know that’s probably an unfamiliar word. But stay with me. Encryption is big word for a big issue that I think you need to know about.

Encryption is a relatively new technology that enables you to

have private phone conversations and send e-mail messages that are secure. Encryption codes your words so that they cannot be deciphered by people listening in on your conversation or reading your mail.

As you may know, nosy people already can listen in on your wireless phone calls (cellular or cordless phones). And they can intercept and read your e-mail. Sending e-mail without encryption is like mailing a postcard – everyone can read it along the way. And we all know that people will do exactly that. If you have ever had a phone on a party line, you know that people listen in.

What you may not know is that various members of the Clinton administration (like Attorney General Janet Reno and FBI Director Louis Freeh) are demanding the authority to read encrypted messages. Now remember that the Fourth Amendment guarantees citizens be free of unreasonable searches and seizures. Nevertheless, these and other law enforcement officers believe they have the right to open your mail.

What they are asking for is the key to the code. When you send a message in code, you need a key to enable you to send the code and the recipients need the same key to read the code. The Clinton administration is demanding access to all encryption keys. This is like giving the government the power to steam open all the letters we send in the mail. Frankly, you only see this level of surveillance in totalitarian countries. If the government has the key, then it could call up information on you, your family, your medical records, your bank records, your credit card purchases, and your e-mail messages to all of your friends and relatives.

What is even more disturbing is the current attempt by the government to limit an American citizen's access to strong and powerful encryption software. A new study from the Cato Institute says that "People living outside the United States find it amusing and perplexing that U.S. law regulates the

distribution of strong encryption.” Critics of the administration’s policy point out that true criminals (terrorists, drug dealers, the mafia) are unlikely to use anything less than the strongest encryption for their communication and data storage. The government will unlikely have a key to that level of encryption. Meanwhile, the average citizen must use weak encryption to protect private data and run the risk that the government will have a key to access it.

Everyone wants encryption in the computer age. Citizens want private communication. Businesses want to prevent billing records and personnel records from falling into the wrong hands. Consumers don’t want their credit card numbers widely distributed. That is why we need strong encryption software, and that is why government should not be given a key to the messages we send. Most Americans would not like to turn over so much of their privacy to the government, but unfortunately most Americans don’t realize that they already have.

Privacy and Your Life

Dave Ballert thought he was being a savvy consumer when he attempted to download a copy of his credit report from a web site. He hadn’t checked it recently and thought it was worth paying the eight bucks. But when the report arrived a few minutes later, it wasn’t his. It was a report for someone in California. The next thing he knew he received a call from the *Washington Post*, who said they received his report. The web site halted access later, but the damage was already done. How would you like a major newspaper to have a copy of your credit report?

Consider the case of the Social Security Administration. They provided earnings information to individuals via the Internet. After more than a month of virtually unfettered access for disgruntled employees, ex-spouses, and their attorneys, the Social Security Administration pulled the plug.

Such is life in the cyberspace. More and more people are seeing their privacy violated and wonder what to do in a time of financial and personal indecent exposure. What used to be called public records weren't all that public. Now they are all too public. And what used to be considered private records are being made public at an alarming rate. What should we do?

First, don't give out personal information. You should assume that any information that you do give out will end up on a database somewhere. Phone solicitors, application forms, warranty cards all ask for information you may not want to give out. Be careful how much information you disclose.

Second, live your life above reproach. As it is written in Philippians 2:14-15, "Do all things without grumbling or disputing, that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world." 1 Timothy 3:2 says that an elder must be "above reproach," which is an attribute that should describe all believers. If you live a life of integrity, you don't have to be so concerned about what may be made public.

Third, exercise discretion, especially when you use e-mail. Too many people assume they have a one-on-one relationship with someone through the Internet. The message you send might be forwarded on to other people, and the message may even be read by other nosy people. One web site provider advises, "A good rule of thumb: Don't send any e-mail that you wouldn't want your mother to read."

Finally, get involved. When you feel your privacy has been violated, take the time to complain. Let the person or organization know your concerns. Many people fail to apply the same rules of privacy and confidentiality on a computer that they do in real life. Your complaint might have a positive effect.

Track congressional legislation and write letters. Many of the threats to privacy I've talked about started in Congress. Citizens need to understand that many governmental policies pose a threat to our privacy. Bureaucrats and legislators are in the business of collecting information and will continue to do so unless we set appropriate limits.

Sadly, most Americans are unaware of the growing threats to their privacy posed by government and private industry. Eternal vigilance is the price of freedom. We must continue to monitor the threats to our privacy both in the public and private sector.

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Points of Contact

Making Contact

In 1988 at the Republican National Convention, George Bush called for "a thousand points of light" as a part of his campaign for president. His intention was to encourage the involvement of a small but committed number of people who could make a difference. If only a few would answer the call, a thousand points of light emanating from communities large and small would touch the country. The implications of President Bush's phrase remind me of a phrase designed to instill the same concept in the members of a branch of our military: "The few, the proud, the Marines."

These ideas are not far removed from a concept that should be descriptive of Christian communities. We should be "points of

light" to the surrounding world, even if we are "the few." After all, Jesus said His disciples are "...the light of the world" (Matt. 5:14). (Of course He did not say we are to be "the proud," and most of us are not Marines. But I think you get the idea.) Jesus continues with this exhortation: "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). How can we shine the light of Christ in the surrounding world? I submit that one response to this question is this: We can be points of light by establishing points of contact.

You may be thinking, "Just what is meant by a point of contact?" Good question! Let me attempt to explain. For our purposes in this series a "point of contact" contains several points (pardon the pun).

1. Its purpose is to activate conversation that leads to evangelism.
2. It stimulates dialogue.
3. It enables you to make a transition from a non-Christian worldview to a Christian worldview.
4. It serves as a "bridge" to someone who might not otherwise respond to the gospel.
5. It encourages you to meet a person where "he lives" mentally and spiritually.
6. It provides a positive challenge to use your God-given creativity, instead of relying on a "canned" approach.
7. It stretches you to converse with non-believers in ways that can be understood by them. As C. S. Lewis wrote, "I have come to the conviction that if you cannot translate your thoughts into uneducated language, then your thoughts were confused. Power to translate is the test of having really

understood one's own meaning." {1} Christians tend to have their own "educated language." We may understand one another. But the non-Christian probably has no idea what we are saying; he is uneducated in our language. {2}

All of these points assume that you are sharing what we will call a "common life" with those around you. What are some of the elements of this common life? You probably share time and space each day with friends, business colleagues, neighbors, sports opponents, people on the train or plane, and a host of other possibilities. But these refer only to the physical portion of your common life. What about such things as the news media, television programming, movies, magazines, sporting events, and many others that are shared, paradoxically, when we may be alone? They too are part of the common life we share, whether Christian or non-Christian. Such things provide points of contact. They can be bridges to the gospel.

Pertinent Points

Have you ever traveled over the Golden Gate Bridge, or maybe the bridge over the Royal Gorge? If so, why were you on such bridges? Usually we assume they have been constructed to transport us from one side of a gap to another. There is a significant gap between you and your destination on the other side. A bridge provides at least one way to get there.

How large is the gap between Christians and non-Christians? Most Christians would reply that the gap is enormous, and in a theological sense they are correct. The Christian worldview is on one side of a chasm, and non-Christian worldviews are on the other. Such a predicament could be left as it is, which is the case for too many Christians. But part of the Christian's responsibility is to "bridge" that gap with the amazing truth of the gospel. Points of contact can provide the raw materials for the building of such a bridge.

Alister McGrath, a great theologian and apologist of our time, has suggested several such points of contact that are shared by all people. These can be useful as you begin to erect a bridge.^{3} As we consider such points, use your imagination and think of ways in which you might engage someone in conversation.

First, most people have a *sense of unsatisfied longing*. We are made in the image of God. We have an inbuilt capacity—indeed, an inbuilt *need*—to relate to God. Nothing that is transitory can ever fill this need. Created things are substituted for God, and they do not satisfy.

A major portion of my life includes involvement in the musical world. I have performed a wide assortment of music styles. But in particular, I have developed a great appreciation for what most people call “classical music.”

One of the more intriguing aspects of classical music history of the nineteenth and early twentieth centuries is a “sense of unsatisfied longing.” For example, Gustav Mahler continually composed in order to come to grips with that longing. One of his close friends, the great conductor Bruno Walter, put it like this: “Fundamentally, there never was relief for him from the sorrowful struggle to fathom the meaning of human existence.”^{4} When I hear Mahler’s music, I hear that “sorrowful struggle” and think of how I may have talked with the great composer himself.

Second, most people have a sense of *human rationality*. This resonance of reason with God is a harmony of rationality, hinting that human nature is still marked with the *imago Dei* [image of God]. Given the Christian understanding of who God is and what He is like, our knowledge of both our rational selves and the rational world ties in with belief in His rational and creative existence.

C. S. Lewis expressed this point by focusing on the

probability of a mind. He wrote, "What is behind the universe is more like a mind than it is like anything else we know. That is to say, it is conscious, and has purposes, and prefers one thing to another. It made the universe, partly for purposes we do not know, but partly, at any rate, in order to produce creatures like itself . . . to the extent of having minds." [\[5\]](#)

Third, most people have a sense of *the ordering of the world*. Modern science has demonstrated that the world is ordered. But its disclosure of an intelligible and delicately balanced structure raises questions that transcend the scientific and provide an intellectual restlessness that seeks adequate explanation. Perhaps the most fundamental of these questions can be summarized in a single word: Why?

Think of the newspapers, books, and magazines you read. They consist of ordered arrangements of ink on paper. "Neither the chemistry of the ink nor the shapes of the letters determines the meaning of the text. In short, the message transcends the properties of the medium." [\[6\]](#) The message requires a messenger.

Fourth, most people have a sense of *human morality*. Most humans realize the importance of moral obligation or at least they have an awareness of the need for some kind of agreement on morality. [\[7\]](#)

Perhaps this is noticed most easily when sensational crimes are committed, as when Charles Manson murdered Sharon Tate and her friends. Even though the public may not agree on how justice should be carried out, seldom do we hear that the crime was a good thing. Invariably there is a sense of moral outrage and a cry for justice.

Fifth, many people struggle with a sense of *existential anxiety and alienation*. This reflects a deeply rooted fear of meaninglessness and pointlessness, a sense of the utter

futility of life, even sheer despair at the bewildering things that threaten to reduce us to nothing more than a statistic—ultimately a mortality statistic. While it seems trite to talk about “the meaning of life,” it is a question that lingers at the edges (and sometimes squarely in the center) of reflective human existence.[\[8\]](#)

The twentieth century is replete with famous examples of this point. From the philosophical intricacies of people such as Jean-Paul Sartre, to the expletives of punk-rocker Johnny Rotten, many have struggled with anxiety and alienation. Even a German word, *angst*, has entered our vocabulary as a statement of such states of mind. “Man has a sense of dread (*Angst*); he is a being thrust into the world and headed for death (nothingness) with no explanation [that] ‘there is something rather than nothing at all.’”[\[9\]](#) Contrary to the openness of those such as Sartre and Rotten, this point of contact is one of the more “quiet” ones, in that it is not openly stated. Anxiety and alienation generally are not easily seen and heard; one has to be sensitive to what lies below the surface.

Sixth, most people have an *awareness of finitude and mortality*. The fear of death, often voiced in terms of a radical inability to cope with the brute fact of human existence, runs deep in human nature. As the writer/director/actor Woody Allen said, “I’m not frightened of dying. I just don’t want to be there when it happens.”

Physical death, perhaps the most universally realized truth, may be the least discussed. It is inevitable, but its mystery so often stirs terror or resignation. Listen to Shakespeare’s *Macbeth*:

*To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools*

*The way to dusty death.
Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.*[{10}](#)

If you could talk with people like Charles Manson, Johnny Rotten, Woody Allen, or the fictional Macbeth, how would you respond? Would you consider how these points of contact could be used to engage them in conversation? Would you think carefully about how God may use you to get their attention?

Biblical Points of Contact

Mustard seeds, hidden treasure, vineyards, debtors, fig trees, sheep, money. What do such things have in common? You probably recognize such terms from the parables that Jesus used to teach spiritual principles. We could add many more phrases, because the Gospels contain many instances when Jesus used His favorite teaching device as a point of contact with His listeners.

Just what is a parable? Literally, the word means, “to throw alongside.” Parables “...were used by Jesus to teach a truth, illustrate a doctrine, or move His audience to a moral attitude or act.”[{11}](#) Apparently they were used spontaneously in light of an immediate situation or conflict, and they focused on what was familiar to the audience.[{12}](#) These characteristics are indicative of how Jesus was able to get the kind of attention that opened doors to important truths. When we attempt to find a point of contact, we are following Jesus’ example. We may not use a parable, but we are responding to an immediate situation spontaneously in a way that is familiar to our audience.

So a parable is one device found in the Bible that can be used as a point of contact. When we read the Gospels they are hard to miss. But Jesus used other devices as well.

One example of this is found in the story of His encounter with the Samaritan woman at the well. Both Jesus and the woman initially were at the well for water, but Jesus quickly engaged her in conversation concerning something beyond physical water. His point of contact was the water, but He quickly used that as a “springboard” that drew her focused attention. He said, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water” (John 4:10). Imagine if you had heard such a response! Don’t you think your interest would have been piqued? This encounter provides an example very different from a parable. Let’s call it a “curiosity contact.” That is, Jesus raised the woman’s curiosity about whom He was and what He had to say. Her life was forever changed as a result.

At this point you may be thinking, “Yes, I see what Jesus did through points of contact. But obviously, I’m not Jesus. I can’t do what He did.” To a point, you are correct. You certainly are not Jesus, but you can follow His example. The book of Acts contains instances of this. Let’s consider two of those.

The eighth chapter of Acts includes Philip’s famous dialogue with an Ethiopian eunuch. The Holy Spirit had led Philip to the eunuch, but it appears that Philip creatively and spontaneously addressed the man. He saw that he was reading, so he asked, “Do you understand what you are reading?” (Acts 8:30). What a wonderful point of contact! Philip then was given an opportunity to direct their conversation towards the gospel. Such an encounter reminds me of a question most of us have asked: “What are you reading?” In addition to asking that question, today we may ask, “What are you watching?”

Paul's defense of the faith at Mars Hill in Athens provides another illustration of selecting a point of contact. The city was filled with thousands of idols. Paul had noticed one such idol that was inscribed, "to an unknown god" (Acts 17:23). An idol became his point of contact! Thus he began to proclaim the truth in response to their admitted ignorance.

What are some of the points of contact in your daily life?

Contemporary Contacts

You are taking a walk around your neighborhood. As you turn a corner a few blocks from your house, you see an old friend whom you have not seen in a couple of years. She is riding a bicycle in your direction. As she gets closer she recognizes you and stops. The two of you strike up a conversation that revolves around the kinds of things that usually are discussed on such occasions: Have you seen Sally lately? Did you hear about Jim's divorce? How are your children? Then you realize that God's Spirit is encouraging you to guide the conversation toward Christ. You are thinking of a way to do this when you suddenly notice that she is wearing an especially beautiful necklace with a cross. You comment on her jewelry, then you ask, "What does the cross represent?" She responds by saying it's just a nice piece of jewelry that was given to her by her daughter. But it has no "religious significance." You respond to her statement by sharing the true meaning and significance of the cross.

This fictitious story demonstrates how a point of contact can lead to an opportunity to share the gospel. In order to bring this discussion to a conclusion, we will give attention to six ways points of contact can give you an open door for God's truth.

First, be attentive to your God-given imagination. Of all people, Christians should creatively interact with the world around them for the glory of God. This may mean you will need

to practice the habit of “sharpening your focus” on the world around you. Maybe you can begin to see with new eyes and hear with new ears.

Second, be attentive to the things most people have in common. A piece of jewelry was the common element in the illustration that was used to begin this program. Jewelry is something most people have in common. But whether it’s jewelry, clothes, houses, cars, children, sports, or a long list of other things, you can find a point of contact among them.

Third, be attentive to those things that are most important to the person with whom you are sharing. For example, most people think of their immediate family as the most important part of their lives. Points of contact abound when you are sensitive to what is most important in a person’s life.

Fourth, be attentive to the subjects that occupy someone’s conversations. If the person with whom you are conversing talks a great deal about movies, find a point of contact there. If another person is fanatical about sports, find a point of contact there. If a hobby is the center of conversation, find a point of contact there. Such a list virtually is endless.

Fifth, be attentive to areas of greatest immediate need. Some people may dwell on their poor health. Others may concentrate on failures in their lives. Or maybe you will find yourself in conversation with someone who is bitter about something that happened in the past. Again, such a list of possibilities virtually is endless. All of them supply points of contact.

Sixth, and most important, be attentive to what the Spirit of God is telling you. He is not silent; He will bring appropriate things to your attention. Any point of contact will only be effective as the Spirit guides you to respond.

The world around us is starving for contact. People need to hear what God has to say through us. He will guide us to make

contact for His glory. We are God's messengers of hope. I hope we get the point.

Notes

1. C. S. Lewis, *God in the Dock* (Grand Rapids, MI: Eerdmans, 1970), 98.
2. See my article [Christian Cliches](#).
3. Alister McGrath, *Intellectuals Don't Need God & Other Modern Myths* (Grand Rapids, MI: Zondervan, 1993), 30-47.
4. Bruno Walter, *Gustav Mahler* (New York: Vienna House, 1941), 129.
5. C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1952), 31-32. Quoted in McGrath, *Intellectuals Don't Need God*, 35.
6. Stephen C. Meyer, "The Explanatory Power of Design: DNA and the Origin of Information." In *Mere Creation: Science, Faith & Intelligent Design*, ed. William A. Dembski (Downers Grove, IL: InterVarsity, 1998), 135.
7. I recommend that you read the opening portion of C. S. Lewis' *Mere Christianity* (New York: MacMillan, 1943) for a brilliant exposition of this point. Actually, you should read the entire book; you will benefit from it. It has become a classic.
8. See my article [The Meaning of Life](#).
9. Norman L. Geisler and Paul D. Feinberg, *Introduction to Philosophy: A Christian Perspective* (Grand Rapids, MI: Baker,

1980), 48.

10. William Shakespeare, *Macbeth*, Act V, Scene V. In *The Complete Works of William Shakespeare*, Vol. 2, W. G. Clark and W. Aldis Wright, eds. (Garden City: Nelson Doubleday, n.d.), 813.

11. Leland Ryken, *The Literature of the Bible* (Grand Rapids, MI: Zondervan, 1974), 302.

12. Ibid.

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Kids Killing Kids

Not so long ago the biggest problem kids faced was getting a flat tire on their bikes or having a mean teacher assign homework over the weekend. How times have changed. Who would have guessed that one of the perennial stories would be kids killing kids?

In this essay we're going to talk about the issue of school shootings and the broader issue of kids killing kids. Why is this happening? What can be done to stem the tide of violence on campus and society? We'll look at such topics as video

games, teenage rebellion, and tolerance. And we'll also look at the spiritual aspects as well.

Each time we hear about gunshots on a high school campus we are once again reminded that we are living in a different world. The body count of students and teachers causes us to shake our heads and wonder what is going on. In some cases the shooters are teenagers with elaborate plans and evil desires. But sometimes the hail of bullets comes from impulsive kids as young as eleven years old.

In the past, when we did talk about kids killing kids, it was in an urban setting. Gangland battles between the Bloods and the Crips reminded us that life in the inner city was hard and ruthless. But the latest battlegrounds have not been Watts, the Bronx, or Cabrini-Green. These violent confrontations have taken place in rural, idyllic towns with names like Pearl, Mississippi and Paducah, Kentucky and Jonesboro, Arkansas and Littleton, Colorado.

We are shocked and surprised. We open our newspapers to see the faces of kids caught up in the occult and we wonder how they were attracted to such evil. We open those newspapers again and we see the faces of Opie and Beaver look-alikes charged with five counts of murder and we wonder if they even understood what they were doing.

The answers from pundits have been many. Young people are desensitized to violence, and they learn to kill by using point- and-shoot video games. Teenagers are rebellious, and they are looking for a way to defy authority. In the past, that was easier to accomplish by merely violating the dress code. Today, in a society that values tolerance, trying to come up with a behavior that is shocking is getting harder and harder to do. And the social and spiritual climate that our kids live in is hardly conducive to moral living.

Kids killing kids, I believe, is the best evidence yet of a

culture in chaos that has turned its back on God's moral law. Do we really believe that children can see thousands of TV murders or play violent computer games and not be tempted to act out that violence in real life? Do we think we can lower societal standards and not have kids act out in very bizarre ways? Do we think we can pull God from the schools and prayer from the classroom and see no difference in the behavior of children? We shouldn't be surprised. Kids killing kids is evidence of a nation in moral free fall.

The Media and Video Games

I would like to begin with a look at the influence of the media and video games. In the past, we have talked about the impact of violent media on our society. We shouldn't be surprised that it is having an effect on our kids.

One of the people who knows this only so well is Lt. Col. Dave Grossman. He is a retired West Point psychology professor, Army Ranger, and an expert in the study of violence in war and killing. He is also an instructor at Arkansas State University in Jonesboro, and was one of the first on the scene of the Jonesboro, Arkansas shootings. He has a lot to say.

He saw the devastation wrought by the shootings—not just the five dead and ten wounded. He saw what happens when violence intrudes into everyday life. And, where he's been, he sees where the violence comes from. He says, "Anywhere television appears, fifteen years later, the murder rate doubles."[1](#)

He says, "In the video games, in the movies, on the television, the one behavior that is consistently depicted in glamorous terms and consistently rewarded is killing." He believes that media violence was a significant factor in the killings in Pearl, Mississippi, in West Paducah, Kentucky, in Jonesboro, Arkansas, in Springfield, Oregon, and in Littleton, Colorado.

He also says that the combination of a sense of inferiority and the exposure to violence can provoke violence in young boys who are “wannabes.” Sometimes they see violence as a route to fame, and one has to wonder whether all the media exposure of these school shootings will spawn even more.

Consider the 1995 movie, *The Basketball Diaries*. In the film, Leonardo DiCaprio (also of *Titanic* fame) goes into a schoolroom and shoots numerous children and teachers. In doing so, he became a role model for young boys who are “wannabes.”

The parents of three students killed in Paducah, Kentucky have brought a lawsuit against the company that distributed the film *The Basketball Diaries*. The parents’ lawyer points out that Michael Carneal, who opened fire on a group of students in Kentucky, viewed the film and honed his shooting skills by playing computer games such as *Doom* and *Redneck Rampage*.

Dave Grossman goes into some detail in showing how violence in films, videos, and television can affect us. The parallels in his book *On Killing: The Psychological Cost of Learning to Kill in War and Society*[\[2\]](#) and what is happening in the media today are chilling. Two factors are desensitization and operant conditioning. Show soldiers (or children) enough visual images of violence and they will become desensitized to it. Practice shooting targets of people and conditioning will eventually take over. In some ways it doesn’t matter whether it’s soldiers doing target practice at a range or kids using point-and-shoot video games. The chilling result is the same: the creation of a killing machine.

But you don’t need to read Grossman’s book to see the parallels. Young people today are exposed to violent images that desensitize them and make it possible for some to act out these violent images in real life. And video games help them hone their shooting skills and overcome their hesitation to kill. Dave Grossman has seen it in war, and now he is seeing it in everyday life.

Violence and Teenage Rebellion

So many words have been spoken in the last few months about school shootings that it's often difficult to hear sound commentary in the midst of the cacophony. But one voice that deserves a hearing is Jonathan Cohen who wrote a commentary in the *New York Post* entitled "Defining Rebellion Up."[\[3\]](#)

Years ago Senator Daniel Patrick Moynihan wrote a seminal piece in an academic journal entitled "Defining Deviancy Down."[\[4\]](#) It was his contention that in the midst of cultural chaos we tend to redefine what is normal. When the crime rate goes through the roof, we say that crime is inevitable in a free society. When the illegitimate birth rate quadruples, we say that maybe two parents in a home aren't really necessary after all. In essence, what society has done is follow the pattern in Isaiah 5:20 of calling evil good and good evil.

Jonathan Cohen picks up on that theme and extends it to our current crisis. He says that when America became willing to define deviancy down, it simultaneously defined rebellion up. He says, "Anti-social teens are nothing new, but as deviancy has been made normal, we have made it increasingly difficult for teenagers to rebel."

Adults are no longer offended or outraged by behavior that would have sent our parents through the roof. Unfortunately, we have learned the lessons of tolerance well. We tolerate just about everything from tattoos to black nail polish to metal pierced eyebrows.

Jonathan Cohen says, "We have raised the threshold of rebellion so high that it is practically beyond reach. To be recognized, to get attention, to stir anyone in authority to lift a finger, whether it is a parent, a teacher, a principal, or a sheriff, a rebel has to go to very great lengths these days. One must send letter bombs, blow up office buildings or gun down children."

If a young person is trying to defy authority, it does take quite a bit to be recognized. Just a few decades ago, when dress codes were still in effect a student could be somewhat rebellious without getting into too much trouble or hurting other people. Today, it apparently takes quite a bit to run afoul of those in authority.

Jonathan Cohen asks, “And what of the teachers at Columbine High? It seemed they were not disturbed at all by the boys’ odd conduct. In fact, one instructor actually helped them make a video dramatizing their death-and-destruction fantasy. For all we know, he may well have commended himself for being so nonjudgmental.”

This surfaces an important issue. The highest value in our society today has become tolerance. We are not to judge others. When you put this trend of rising rebellion with increased tolerance together, you end up with a lethal mixture.

Jonathan Cohen concludes by wondering if all of this might have been different. He says, “If teachers had forbidden their students from coming to class wearing black trenchcoats, fingernail polish and makeup, Littleton likely would not be a name on everyone’s lips. If the principal had had the common sense to ban a group of boys from coming to school sporting Nazi regalia, marching through the corridors in military fashion and calling themselves the Trench Coat Mafia, Columbine High School might not be behind a police line.”

Tolerance

Tolerance has become the highest value in our society today, and I believe that it may explain why we miss the signals that something is wrong with our kids.

After the school shooting in Colorado, an editorial appeared in the *New York Post*.[\[5\]](#) The editorial writers said, “The

Littleton massacre could prove a turning point in American society—one of those moments when the entire culture changes course.” Who knows if that will be the case. Only time will tell. The editorial writers believe that one of the things that must change is our contemporary view of tolerance.

The editorial was entitled “Too Much Tolerance?” While other pundits focused on guns, video games, and other cultural phenomena, these editorial writers said the real cause was “inattention.”

After all, the killers in Colorado were sending out signals of an impending calamity. It’s just that no one was paying attention. For example, one Littleton parent went to the police twice about threats made on his son’s life by Eric Harris. His pleas were to no avail. The cops didn’t pay attention.

These kids in the Trench Coat Mafia gave each other Hitler salutes at a local bowling alley. But the community didn’t pay attention.

These same kids marched down the hallways and got into fights with jocks and other kids after school. But the school didn’t pay attention.

One kid’s mother works with disabled kids, but seemed unaware that her own son had a fascination with Adolf Hitler and spent a year planning the destruction of the high school. Again parents didn’t pay attention.

Throughout the article the editorial writers recount all the things these kids did. They conclude that while they “were doing everything they could to offend the community they lived in, the community chose to pay them no heed.”

Why? I believe that this tragic lack of attention is the sorry harvest of tolerance and diversity preached in the nation’s classrooms every day. We are not to judge others. The only sin

in society is the sin of judgmentalism. We cannot judge hairstyles or lifestyles, manners or morals. We may think another person's dress, actions, or lifestyles are a bit different, but we are told not to judge. Everything must be tolerated. And so we decide to ignore in the name of tolerance. In essence, inattention is the fruit of a message of tolerance and diversity.

In decades past, boundaries existed, school dress codes were enforced, and certain behavior was not allowed. As the boundaries were dropped and the lines blurred, teachers and parents learned to cope by paying less attention.

The editorial writers therefore conclude (and please excuse the bluntness of their statement) that, "The only way Americans can live like this is to tune out, to ignore, to refuse to pay attention. In the name of broad-mindedness, Littleton allowed Harris and Klebold to fall through the cracks straight to Hell."

So why do we have kids killing kids? There are lots of reasons: the moral breakdown of society, video games, rebellion. But another reason is tolerance. We have been taught for decades not to judge, and this has given adults a license to be inattentive.

Spiritual Issues

I would like to conclude this essay by looking at some spiritual issues associated with so many of these school shootings.

Perhaps the best way to begin is to quote former Education Secretary Bill Bennett. He was on one of the talking-head shows discussing the tragedy in Littleton, Colorado. All of a sudden he turned directly to the television camera and said, "Hello?"

That was the attention-getter. But what he said afterward

should also get our attention. He pointed out that these kids were walking the halls in trench coats, and apparently that didn't really get the attention of the teachers and administrators. But, he said, if a kid walked the halls with a Bible, that would probably get their attention. Something is very wrong with a society and a school system that would admonish a school kid for carrying a Bible and spreading the good news while ignoring a group of kids wearing trench coats and spreading hate.

In her *Wall Street Journal* column[\[6\]](#), former presidential speech writer Peggy Noonan talked about "The Culture of Death" our children live in. She quoted headlines from news stories and frankly I can't even repeat what she quoted. Our kids are up to their necks in really awful stuff, and it comes to them day after day on television, in the movies, and in the newspapers.

She then asked, Who counters this culture of death? Well, parents do and churches do. But they aren't really given much of a place in our society today. In fact, Peggy Noonan told a story to illustrate her point.

She said, "A man called into Christian radio this morning and said a true thing. He said, and I am paraphrasing: Those kids were sick and sad, and if a teacher had talked to one of them and said, 'Listen, there's a way out, there really is love out there that will never stop loving you, there's a real God and I want to be able to talk to you about him'—if that teacher had intervened that way, he would have been hauled into court."

You know that man who called that radio station is right. A few years ago, a very famous case made its way through the Colorado courts. A high school teacher in Colorado was taken to court merely because he had a Bible on his desk. If you haven't heard the story, I guess the conclusion wouldn't surprise you. The teacher lost the case and lost it again on

appeal.

As we've talked about the disturbing phenomenon of kids killing kids, we have discussed the breakdown of society, video games, rebellion, and tolerance. But we shouldn't forget the spiritual dimension. We are reaping the harvest of a secular society.

Kids kill other kids and so we wonder why. We throw God out of the classroom, we throw the Bible out of the classroom, we throw prayer out of the classroom, and we even throw the Ten Commandments out of the classroom.

Maybe we shouldn't wonder why any longer. Maybe we should be surprised the society isn't more barbaric given the fact that so many positive, spiritual influences have been thrown out. The ultimate solution to the problem of kids killing kids is for the nation to return to God.

Notes

1. Andrea Billups and Jerry Seper, "Experts Hit Permissiveness in Schools, Violence on TV," *The Washington Times*, 22 April, 1999.
2. Dave Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (New York: Little, Brown, 1996).
3. Jonathan Cohen, "Defining Rebellion Up," *New York Post*, 27 April 1999.
4. Daniel Patrick Moynihan, "Defining Deviancy Down," *The American Spectator*, Winter 1993.
5. "Too Much Tolerance?" *New York Post*, 27 April 1999.
6. Peggy Noonan, "The Culture of Death," *Wall Street Journal*, 22 April 1999.

Millennial Cautions

Over twenty years ago, as a new Christian, I found myself mesmerized by Christian speakers and books that predicted future social and political events with newspaper-like details. I relished sharing those details with less biblically informed friends. They were amazed and sometimes frightened by what I thought the Bible was predicting about tomorrow's events. But as the years have progressed, I now wonder if that was an appropriate way to introduce my friends to Christianity. Many of the predictions that I shared have not come true. Did I make the claims of Christ more believable by focusing on prophecy or did I place roadblocks in the path of some, actually making their understanding of the gospel more difficult?

People seem to have an innate desire to know the future. Perhaps it is part of our need to be in control, see what's coming, and have time to prepare for it. As Charles Kettering once wrote, "My interest is in the future because I am going to spend the rest of my life there." Some people's lives are changed forever by those who claim to know the future. Hitler claimed that he and his followers were establishing a reign that would last a thousand years. A few short years after first making those claims, his nation, and much of the world, lay in ruins as a result of his violent vision. Recent examples of the dangers of unbalanced fascination with prophecy include the odd Heaven's Gate cult, with their predictions of UFOs, death, and resurrection, and the Waco, Texas, sect led by David Koresh. Both groups, led by self-

appointed “visionaries,” influenced people in dramatically harmful ways.

On the other hand, a single person with vision can be a powerful force for positive change. William Wilberforce, after converting to evangelical Christianity in 1784, had a life-long desire to see an end to the international slave trade and of slavery itself in England and its colonies. His tenacity and vision had the remarkable impact of rallying both the British people and the powerful British navy toward achieving his goals. Another example of the positive impact that one person with vision can have is seen in the life of Dr. Martin Luther King. His prophetic “I have a Dream” speech on the steps to the Lincoln Memorial in 1963 has had, and continues to have, a profound effect on many people in America and the world regarding racial prejudice. It seems clear that an individual with an exceptionally strong vision for the future can have a great impact on it.

Sharing the truth of Christ’s return can no doubt have a positive impact on people. Our Lord’s return is a reality that all Christians claim as part of the hope mentioned in 1 Peter 3:15. Unfortunately, I have encountered Christians who spend too much time trying to determine when Christ will return. In fact, some prophecy experts have fallen into the trap of the early heretic Montanus who claimed prophetic powers and claimed to know the time of our Lord’s return even though Jesus himself said that no one knows when He will return but the Father (Matt. 24:36).[\(1\)](#)

As we approach the year 2000, prophets and prophecies are expected to multiply in both the secular world and the Church. In this discussion, I will look at examples of prophecy experts who claimed to know more than they could deliver. My purpose is not to endorse one end-times system over another. However, my hope is that Christians will be discouraged from claiming knowledge they do not possess and encouraged to keep their focus on the gospel message rather than on highly

questionable prophetic schemes.

Christ's Return and the Church

A quick scan of the Internet reveals the popularity of prophetic claims. Along with sites on biblical prophecy, there are pages detailing the predictions of Edgar Cayce, the famous "sleeping prophet," and the fairly well-known Nostradamus. But there are many lesser-known prophetic sources as well, like one site called *Millennium Matters*. It has 583 pages of information on something called the "Deoxyribonucleic Hyperdimension," which predicts the awakening of a planetary entity on the earth in the near future. We might make fun of these prophecies, but imagine how Christians appear to others when we make false predictions about the return of Christ.

Attempting to predict the future is condemned in both the Old and New Testaments (Deut. 18; Acts 16) with warnings against divination and interpreting omens. Yet history has recorded the tendency of Christians to predict Christ's coming in every generation. Tertullian, a follower of Montanus in the second century, supported the idea of a near return when he wrote, "What terrible wars, both foreign and domestic! What pestilences, famines . . . and quakings of the earth has history recorded!" [\(2\)](#) He felt that these evidences alone were enough to indicate Christ's return. Novation in the third century and Donatus in the fourth, were both branded as heretics, but gathered a large number of followers by proclaiming the immanent return of Christ. Later, in the sixth century, Pope Gregory was sure that the end of the world was near. He wrote,

Of all the signs described by our Lord as presaging the end of the world, some we see already accomplished... For we now see that nation arises against nation and that they press and weigh upon the land in our own times as never before in the annals of the past. Earthquakes overwhelm countless cities, as we often hear from other parts of the world. Pestilence we

endure without interruption. It is true that we do not behold signs in the sun and moon and stars but that these are not far off we may infer from the changes of the atmosphere. [\(4\)](#)

Pope Gregory's words sound quite contemporary, and remarkably similar to some current thinking on prophecy.

What I am warning against is not the preaching of Christ's return. Virtually all Christians believe that He will return physically and that a final judgment will follow. How then, do we respond to this truth? Christ uses the parables of the ten virgins (Matt. 25:1-13) and the talents (Matt. 25:14-30) to teach His followers to be constantly ready for His return. We are to be ambassadors for Christ and the Kingdom of God, sharing the message of reconciliation that is found only in Him (2 Cor. 5:18-20).

One potentially damaging aspect of some prophecy teaching is the tendency to look for and find conspiracies that foretell Christ's return. Whether it be a renewed Roman Empire or a one-world government, Christians seem to relish a world of secret connections and commitments. We already know that the world system is hostile to the gospel, Jesus told us as much and warned of persecution. When we tend to see people through the lens of grand conspiracies, the natural response is to fight the conspiracy rather than share the gospel with the individual. The New Testament calls us to build God's Kingdom one heart at a time. We accomplish this not with legal or political power, but by sharing the good news revealed by God in a culturally relevant way.

The First Millennium

Predictions for the end of the world were prolific at the close of the first millennium after Christ. Now we will look at some of these predictions and consider their impact on the Church.

In A.D. 950 Adso of Montier-en-Der wrote a "Treatise on the Antichrist" which was a response to a number of mid-century crises that had provoked widespread alarm and fear of an end-time apocalypse.[\(5\)](#) Five years later, Abbo of Fleury heard a preacher in Paris who announced that the Antichrist would be unleashed in the year 1000 and that the Last Judgment would soon follow.[\(6\)](#) At about the same time a panic occurred in the German army of Emperor Otto I because of a solar eclipse that the soldiers mistook as a sign of the end of the world.[\(7\)](#) And when the last Carolingian dynasty fell with the death of King Louis V in 987, many saw this event as a precursor to the arrival of the Antichrist. King Otto II of Germany had Charlemagne's body exhumed on Pentecost in the year 1000 supposedly in order to forestall the apocalypse. Both Halley's comet in A.D. 989 and a super nova in A.D. 1006 were interpreted as signs of the end. About the same time, the Moslem caliph, Al Hakim, destroyed the Holy Sepulcher in Jerusalem prompting apocalyptic fear in the west as well as violent anti-Jewish outbursts.[\(8\)](#)

The Calabrian monk, Joachim of Fiore (ca. A.D. 1135 1202) stands out as a key figure in medieval apocalypticism. On Easter Sunday in 1183 he was inspired to write his massive Exposition on Revelation. Later near the end of his life, he summarized his prophetic knowledge in the Book of Figures. His writings influenced a wide range of medieval events. The Franciscan order was founded on the basis that they would be the spiritual elite described in Joachim's "Age of the Spirit," a future time when God would send revelation directly to believers. Using Joachim's hints, writers concluded that the "Age of Grace" would end and the "Age of the Spirit" would begin in A.D. 1260. This prophecy, mixed with German social unrest, created a myth surrounding Frederick II. Having ruled from 1220 to 1250, many believed that Frederick was the "Emperor of the Last Days" who would usher in the new Millennium.[\(9\)](#) The myth gained force when Frederick seized Jerusalem in 1229. When he died in 1250, a new myth started

that Frederick would return from the dead. Two pseudo-Fredericks were burned at the stake by his successor to the throne. The Book of a Hundred Chapters stated that the returned Frederick would lead a fight against corruption in the state and the church, and that he will instruct his followers to “Go on hitting them” (referring to the Pope and his students) and to “Kill every one of them!” [\(10\)](#)

The Taborites, founded in A.D. 1415, also looked back to Joachim for their prophetic beliefs. They believed that once their persecutors were defeated, Christ would return and rule the world from Mount Tabor, a mountain they had renamed south of Prague. Their communal activities eventually turned bloody, prompted by tracts with lines like, “Accursed be the man who withholds his sword from shedding the blood of the enemies of Christ.” [\(11\)](#) After a crushing defeat at the hands of the German army, the group quickly disbanded.

Although all of these prophecies were misguided, it would be a mistake to doubt the sincerity of the individuals. However, the events surrounding the end of the first millennium should temper our desire to make predictions about the coming new millennium. Next, we will look at more recent predictions that have been just as wrong.

Recent Predictions

People want to know the future and are eager to follow those who claim to predict it. When a Jehovah’s Witness knocks on your door, prophecy is used as a hook to gain entrance. A recent best-selling book *The Bible Code* claims to have uncovered a hidden code in the Old Testament that predicts many modern-day events as well as a nuclear holocaust in the year 2000 or 2006. Many New Age books are sold on the claim that channelers have access to future events when connected to those on another spiritual plane. Because of the emotional power of prophecy, the temptation for Christians to make dramatic claims about future events is great. Discernment and

care must be used so that the integrity of the gospel message is not compromised. There is no doubt that Scripture teaches a Second Coming of Christ and that a final judgment will follow. However, there is considerable disagreement among Bible-believing Christians regarding the signs that foretell these events and our ability to predict when Christ will return.

One of the favorite past-times of date setters is to attempt to identify the Antichrist, a powerful figure who will appear immediately prior to Christ's return. This guessing game has a long tradition, going back to the time right after Jesus' death. The early church fathers Justin Martyr, Irenaeus, Cyprian, and Augustine all believed that this person would be present immediately prior to Christ's return. During the Middle Ages, some churchmen identified the Antichrist as a Moslem, such as Saladin, but others pointed to a Jew, and some even pointed to the Pope. During the American Revolution it was popular to cast King George III in the role of Antichrist, but the Earl of Bute and British general John Burgoyne also got nominations.

Other familiar names to be included in this long list of suspected Antichrists are Napoleon, the British Parliament, Adolf Hitler, Benito Mussolini, and Joseph Stalin. Since World War II, the Pope still makes the list as does Jewish leader Moshe Dayan, the assassinated Egyptian leader Anwar el-Sadat, Spain's King Juan Carlos, and Korean cult leader Sun Myung Moon. For some, Mikhail Gorbachev and Saddam Hussein are naturals for the job.

The mark of the Beast, the number 666, has been used in very creative ways to support many different Antichrist theories. Although many conservative theologians have seen the number 666 from Revelation 13 as symbolic of all that is evil and a blasphemous parody of the perfection that the Bible attributes to the number 7, others attempt to use the number to identify an individual.[\(12\)](#) The advent of the computer has caused some to see it as the Beast. One writer noted that if the letter

“A”=6 and “B”=12 and “C”=18, and so on, the word computer adds up to 666. The same writer also observed that the words “New York” added up to 666.[\(13\)](#) Some pointed to John Kennedy because he had received 666 votes for the vice-presidency in 1956.[\(14\)](#) Others pointed to Henry Kissinger because his name in Hebrew added up to 111 or 666 divided by 6.[\(15\)](#) Even Ronald Reagan was considered because his first, middle, and last names all had six letters.[\(16\)](#)

The striking number of attempts to identify the Antichrist and the significance of the number 666 should at least give us a sense of humility before adding another name to the list. Perhaps we should follow the example of Irenaus in the second century. Seeing the many efforts to identify the Antichrist in his day, he cautioned against the practice and believed that the name was deliberately concealed until it would be obvious in the day of the Antichrist’s arrival.

The U.S. in Prophecy

As the year 2000 gets closer, prophets and their prophecies will explode in number. A popular topic for prophecy experts is the future of the United States. Although prophecy expert John Walvoord has written, “No specific mention of the United States or any other country in North America or South America can be found in the Bible,”[\(17\)](#) this has not, and probably will not, stop others from seeing detailed references to the U.S. and its future in Scripture.

The depiction of the United States in end-times scenarios has varied over the years. There is a long tradition of seeing the U.S. as the New Israel. Near the end of his life, Christopher Columbus wrote, “God made me the messenger of the new heaven and the new earth of which He spoke in the Apocalypse of St. John . . . and he showed me the spot where to find it.”[\(18\)](#) In 1653 the New England historian Edward Johnson wrote that the U.S. “is the place where the Lord will create a new heaven and a new earth,” a theme that Jonathan Edwards picked up nearly a

hundred years later.[\(19\)](#)

This notion that the colonies held a special place in God's redemption plan continued to spread as the colonies grew. By the time of the War for Independence, this conception changed from a primarily religious or spiritual role to a civic one as well. In 1808 Elias Smith, a New England evangelist, argued that the Great Awakening in America, as well as the American and French revolutions, had set the foundation for the end-time age described in the Bible.[\(20\)](#) In his book *White Jacket* in 1850, Herman Melville writes, "We Americans are the peculiar, chosen people—the Israel of our time; we bear the ark of the liberties of the world. . . God has predestined, mankind expects, great things from our race; and great things we feel in our souls."[\(20\)](#)

This ardent belief in America's millennial role reached its peak during the Civil War. Harriet Beecher Stowe's *Uncle Tom's Cabin*, Julia Ward Howe's "Battle Hymn of the Republic," and Lincoln's "Second Inaugural Address" all contained allusions to Scripture and apocalyptic themes. Although this trend did not disappear, the twentieth century found Christian thinkers beginning to see the U.S. in another light. In 1937 Arno Gaebelein wrote that the U.S. had been overrun by the powers of darkness[\(21\)](#) and in 1949 Wilbur Smith saw American society described in the list of end time evils of 2 Timothy.[\(22\)](#) More and more, America was being identified with Babylon rather than with the New Israel.

Since the 1960s, prophecy writers have pointed out America's long list of moral failures as evidence that God will soon focus His wrath on us. Many of them hold that the increase in abortion, homosexuality, godless education, divorce, crime, and pornography in our nation will soon seal our fate and lead to our downfall as a nation.

This may be the case, but the many different interpretations of America's future role in God's end-times plan should cause

a great deal of humility and prudence concerning our own ability to know what God has in mind for this nation. Once one goes beyond the general principal that God blesses those who conform to His moral guidelines, we are on shaky ground. Perhaps we would be far better off seeking a pure heart rather than trying to discern what role America will play in the millennium or who the Antichrist might be. Jesus is coming again. Worrying about the details or the exact time of His return is pointless if it does not turn us toward a holy life. As Jesus said, "Which of you by worrying can add a single hour to his life?" (Matt. 6:27).

Notes

1. Paul Boyer, *When Time Shall Be No More: Prophecy Belief in Modern American Culture* (Cambridge, Mass.: The Belknap Press, Harvard University, 1992), p. 46.
2. Gary DeMar, *Last Days Madness* (Brentwood, Tenn.: Wolgemuth & Hyatt, 1991), p. 7.
3. Ibid., p. 11.
4. Ibid., p. 7.
5. <http://www.mille.org/1000-dos.htm>, p.1.
6. Ibid., p. 2.
7. Ibid.
8. Ibid., p. 6.
9. *When Time Shall Be No More*, p. 53.
10. Ibid., p. 54.
11. Ibid., p. 55.
12. Alan F. Johnson, *The Expositor's Bible Commentary*, vol. 12 (Grand Rapids, Mich.: Zondervan, 1981), p. 535.
13. *When Time Shall Be No More*, p. 283.
14. Ibid., p. 275.
15. Ibid., p. 276.
16. Ibid.
17. Ibid., p. 247.
18. Ibid., p. 225.
19. Ibid., p. 226.

20. Ibid., p. 227.

21. Ibid., p. 228.

22. Ibid., p. 231.

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