

“What Color Were Adam and Eve?”



Hey Sue, what color were Adam and Eve?

It's so helpful to have a Ph.D. in molecular and cell biology in the house! Here's Ray's answer:

“We can't know for sure, but here's my educated guess: They contained all the different skin pigment genes that would end up being distributed to all the various peoples of the world. God would have created them with some level of melanin for skin protection from the sun. They probably would have been not white, not black, probably brownish-like Mediterranean coloring.”

Hope you find this helpful!

Sue Bohlin

Posted March 2025

“Where Did Cain Get His

Wife?"

Where DID Cain get his wife?????????

That's a long-standing question that unfortunately, most commentaries don't offer much help answering. I assume a literal Adam and Eve as the first humans. Therefore for several generations the family tree has only one trunk. Seth and Cain could only have married daughters of Adam and Eve, their sisters.

That always causes some severe consternation. Francis Collins, an evangelical Christian and the former head of NIH, has written that that solution goes against numerous Old Testament laws. How could the God of the Bible allow for such things? Collins opts for an evolved human race and a figurative Adam and Eve. He also seems to think, though he doesn't explain, that Cain marrying his sister goes against the plain reading of the text.

The main societal taboo against incest is a practical one since offspring from these unions, even among distant cousins, carry an increased risk of birth defects. This is a well-known result of what geneticists call inbreeding. BUT Adam and Eve were completely without genetic mutation, the source of inbreeding birth defects. Therefore there was no biological risk from sister/brother marriages.

In the time of Abraham, Isaac, and Jacob, it was still the practice of marrying within one's family, at least twenty generations after Adam and Eve if you assume no extra generations in the genealogies of Genesis 5 and 11.

In Genesis 20:12 Abraham tells Abimelech that he was not completely lying when he told Abimelech that Sarah was his sister; "Besides, she really is my sister, the daughter of my father though not of my mother." Sarah was Abraham's half-sister.

When Isaac needed a wife, Abraham tells his servant to go to his country and even his own family to find a suitable wife for Isaac (Genesis 24:4). Genesis 24:15 tells us that Rebekah was the daughter of Bethuel, who is the son of Nahor, Abraham's brother.

Isaac then tells Jacob to seek a wife from the daughters of Laban, Rebekah's brother. (Genesis 28:2). So Jacob married two of his first cousins, Leah and Rachel.

Before the Law of Moses, these kinds of unions were the norm. But over 400 years later, mutations have accumulated in all populations and such marriages are quite risky. Therefore, I think, that is why you read in Leviticus 20:17 that if you marry your sister who is either the daughter of your father or the daughter of your mother (thus including half-siblings) they shall be cut off. So a marriage like Abraham and Sarah's was specifically outlawed in the Law of Moses. I think times have changed and the offspring of these once-normal arrangements are at significant risk.

Also, there still may have been a reticence to marry a brother or sister with whom one grows up. But when you realize that Seth was born when Adam was 130 years old, certainly there were many more children between Cain and Abel, and Seth. Therefore Cain very conceivably could have married a sister who was twenty or thirty years younger than he was, and therefore they did not grow up together, so there wasn't the same degree of familiarity as with a same-age sibling.

Bottom-line, I find no difficulty either theologically or biologically with Cain and Seth marrying their sisters. Marrying within the family remained the normal practice for over twenty generations.

Respectfully,

Dr. Ray Bohlin

Originally posted July 2001

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“Why Can’t We Talk to Our Loved Ones Who Have Passed?”

Why can’t we talk to our loved one who has passed? I am having a very hard time with death and the feeling that it is cruel that we can’t know our loved one is ok. My years of church taught me to know of God’s love for us which gives us eternal life, but the cruelty of not knowing how our loved one is or their terrible suffering seems so unlike the personality I have had of God.

Dear _____,

I am so sorry for your heartache at missing your loved one. I truly understand; it’s only been a few months since [we lost our son](#) and we miss him very much.

I think God uses the heartache of losing communication with our loved ones to remind us that death and separation was not part of His original good creation, so we gain a fuller understanding of the impact of sin on our world—and why it required something as huge as the death of God’s Son to rectify. I also believe God redeems the pain of grief so we can learn how to turn to Him as “the God of all comfort” (2 Corinthians 1:3). If we were able to communicate with our loved ones, it would be so easy to bypass God altogether and just seek to connect with our friends and family—just as we so often do with those with us on earth.

We are so limited by our earthly existence, we can’t begin to

imagine the intense joy and glory of our believing loved ones' life in heaven. And if you could see your unbelieving loved one in the torment of hell, would that bring you any peace, or would it rip you apart inside? I think that "not knowing" is the grace of God for us still here on earth.

It's interesting and poignant that you used the word "cruelty." And it's easy to think that it's God who is being cruel. But the true source of cruelty in our enemy, Satan, whose agenda is to "steal, kill and destroy" (John 10:10). It was his idea to inflict immeasurable pain on us as God's image-bearers by bringing sin into the Garden of Eden.

We do know in Deuteronomy 18 that God forbids us try to contact the dead. He even calls it an abomination. All of God's prohibitions are given to us for our protection and blessing, so like with so many other things, there must be something about God's "no" in this issue that is meant for our good.

The Got Questions website has a couple of articles you may find helpful as well:

[If we talk to loved ones who have died, do they hear us?](#)

[Can I ask God to deliver a message to a loved one who has died?](#)

_____, I send this with a prayer for the God of all comfort to give you His comfort as you trust Him in His goodness. And in Paul's words in 2 Thessalonians 3:16, "Now may the Lord of peace Himself give you peace at all times and in every way."

Warmly,
Sue Bohlin

Posted Jan. 2025

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“When Did People Start Worshiping Yahweh?”

What is the history/origin of belief in Yahweh? I am being told that Yahweh was one of many gods initially believed in by the Canaanites, and eventually the followers were better at presenting Yahweh as the God of Israel?

First, let's define worship. Worship is the act of expressing reverence, devotion and adoration towards God. Rituals, singing songs, prayers and ceremonies represent the act of worship.

Next, before answering your question, I'm convinced a critical explanation of scripture will suffice to help add credibility. The book of Nehemiah states that God made the heavens and the host of heavens (9:6). The heavens, in this passage, refers to the sky or the expanse that is above the surface of the earth. The term “heaven of heavens” refers to everything outside of the earth's atmosphere. These are the planets, galaxies, etc. This passage also mentions the singular word host which means “the stars” or “celestial bodies.” Now, I do not want to confuse you, because the plural word “hosts” apply to God's angel armies. With that, the passage of scripture concludes, “and the heavenly host bows down before You”[\[1\]](#). Some translations state, “...the heavenly host worship You.” If we take this into account, we could say that according to Genesis 1:1, worship regarding nature started after Yahweh created it. According to Deuteronomy 33:27, the eternal attribution of the God of Israel indicates the worship of Him pre-exists the creation of the earth through the worship of the angels in heaven (Isaiah 40:28, Romans 1:20, Revelation 4:8).

The name YHWH (*Yahweh*) first appears in Exodus 3:14 when God made Himself known to Moses: "I AM WHO I AM. . . . Say to the sons of Israel, 'I AM has sent me to you.'" [\[3\]](#) This links to "The Real Formal Full Personal Name of God" [\[3\]](#) in Exodus 6:2-3. The name reflects His redeeming acts regarding His chosen people. It parallels the need of the Hebrews during their captivity in Egypt thus largely translated as "I am/will be present."

Researchers have yet to conclude whether Canaanites worship paralleled the worship YHWH of the Israelites. The suggestions indicate the Canaanites may have used the name *Yahweh* in worship along with other deities, yet with no evidence of true relationship with the God of Moses—like using the word "god" today in a broad sense rather than using "The LORD God." We do know that the *Yahweh* of the Israelites responded to Moses and to the cry of the Israelites. We cannot say the same for the Canaanites. Because no evidence of *Yahweh* responding to Canaanite worship exists, this could indicate that Canaanite worship lacked value.

Notes

1. New American Standard Bible: 1995 Update (La Habra, CA: The Lockman Foundation, 1995), Nehemiah 9:6.
2. New American Standard Bible: 1995 Update (La Habra, CA: The Lockman Foundation, 1995), Exodus 3:14.
3. Martin A. Shields and Ralph K. Hawkins, "YHWH," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Posted Oct. 2024

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“What Does It Mean to Be Made in the Image of God?”

How would you explain what it means to be made in the image of God to a brand new Christian or someone who hasn't made that decision?

Great question! I think the bottom line is that God made us like Himself so that other parts of creation can see what He is like by looking at us and how we act. Since God is not physical, it's not a resemblance in our bodies, but is the immaterial, inside parts of us. Kind of like how family values and habits can be seen among family members. We are all made in the image of God, but sometimes people lie about what God is like when they act in ways that are NOT the image of God, such as cruelty or not being kind and loving.

Let me give you three different aspects of what I found.

Got Questions has a couple of good answers:

What does it mean that humanity is made in the image of God?

www.gotquestions.org/image-of-God.html

What does it mean when God said, “Let Us make man in Our image” (Genesis 1:26)?

www.gotquestions.org/let-Us-make-man-in-Our-image.html

And to my surprise, I really liked the answer I got from Meta AI with the prompt, *“Explain to a child what it means to be made in the image of God”*:

What a wonderful topic!

So, you know how sometimes you might draw a picture of your family or friends? You try to make the drawing look like them, with their same smile, eyes, and hair. It's like a special copy of them.

Well, when the Bible says we're made in the image of God, it means that God created us to be like Him. Not exactly like Him, because He's God and we're humans, but we have some special qualities that are similar to His.

Here are a few things that make us like God:

We can love: Just like God loves us, we can love our family, friends, and even people we don't know. We can show kindness, care, and compassion to others.

We can think and create: God is super creative and wise. He made the whole universe! We can also think, imagine, and create things like art, music, and stories.

We have a conscience: God knows right from wrong, and He wants us to know the difference too. We have a special voice inside that helps us choose good over bad.

We can talk and communicate: God speaks to us through the Bible and in our hearts. We can talk to Him through prayer, and we can communicate with each other using words.

We are special and valuable: God thinks we're so valuable that He sent His own Son, Jesus, to save us. We're like precious jewels to Him!

Being made in God's image doesn't mean we're perfect, though. We still make mistakes and do things we shouldn't. But it means we have the potential to be like God in many amazing ways.

So, remember: you're a special creation, made to love, think, create, and shine like God!

Hope you find this helpful.

Sue

Posted Oct. 2024

“Is Race a Social Construct?”

How do you respond to the assertion that race is a social construct?

Thank you for your question. It may surprise you, but this is one area where I think Christians can agree with some of the statements being made by woke progressives. Although they might want to say that many other issues (class, gender, etc.). are examples of social constructs, we could agree that race is an example.

In [my booklet on “A Biblical Point of View on Racism,”](#) I give many examples of why the term “race” is imprecise. First, the Bible only talks of one race: the human race. Superficial differences in skin color, hair color, hair texture, or eye shape may provide physiological differences between people groups, but the Bible does not provide any justification for treating people differently simply because of these physical differences.

The Bible teaches that God has made “from one blood every nation of men” (Acts 17:26). Here, Paul taught the Athenians that they came from the same source in the creation as everyone else. If you have ever watched people at an international airport, you can conclude that human beings come in so many shapes, sizes, and colors. Yet all these differences go back to the parents of the human race (Genesis 1-3, 1 Corinthians 15).

Science has also shown us that “race” is not a precise term. Research on the human genome project shows us that such racial

characteristics (such as skin color) are insignificant genetically. People of every race can interbreed and produce fertile offspring.

One study of human genetic material of different races concluded that the DNA of any two people in the world would differ by just 2/10ths of one percent. And of this variation, only six percent can be linked to racial categories. These “racial differences” are trivial when you consider there are 3 billion base pairs of human DNA.

Another reason the term “race” also lacks precision is because of interracial marriage, which is blurring distinctions even more. Consider one well-known athlete: Tiger Woods. His heritage is Thai, black, white, Chinese, and Native American.

As you can see, the term “race” is not very precise and thus I think qualifies as a social construct.

Kerby Anderson

Posted June 2024

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“How Do You Respond to These Claims of Islam Apologists?”

How would you respond to these common claims that Muslims make with the intention of trying to show that Islam is true, i.e., the one true religion:

1) “Islam is not a religion in the common and distorted sense, for it does not confine its scope to one’s private life. It is a complete way of life and is present in every field of human

existence. Islam provides guidance for all aspects of life – individual and social, material and moral, economic and political, legal and cultural, and national and international.”

2) “Islam is named after the action of submitting to God’s command and will and not a person. Other religions are often named after a person or people. For instance, Christianity is named after Christ, Judaism is named after the tribe of Juda, and Buddhism is named after Buddha. Islam is not named after Muhammad because Islam existed before him.”

3) “Islam in its clear and direct way of expressing truth has a tremendous amount of appeal for any seeker of knowledge. It is the solution for all the problems of life. It is a guide toward a better and complete life glorifying in all its phases God, the Almighty Creator and the Merciful Nourisher.”

4) “Islam is the most rational religion. It gives clear code of life.”

5) “Islam is the first and the final religion of mankind.”

6) “Islam is the shortest and broadest road that leads to God.”

Thanks for writing. You ask a great question. This is a subject we as an organization want every Christian to be able to answer. It’s also one that’s so important every person needs to wrestle with this question.

What is the one true religion?

Is it Islam? Is it Christianity? Judaism? Buddhism? Atheism? Hinduism?

For the record I believe Christianity is the one true religion. But that’s not your question. So I will focus on

responding to your claims.

Whatever you do, "Each one should be fully convinced in his own mind." (Romans 14:5)

First I will respond to each issue one at a time. At the end I will respond in general and share some helpful tips.

1) "Islam is not a religion in the common and distorted sense, for it does not confine its scope to one's private life. It is a complete way of life and is present in every field of human existence. Islam provides guidance for all aspects of life – individual and social, material and moral, economic and political, legal and cultural, and national and international."

When people compare worldviews, they need to do a little philosophy first. Before they get going, they need to determine the parameters for the analysis. For example, how will the one true religion be determined? There are any number of ways this question can be answered. And the way in which that question is answered correspondingly affects the conclusion.

To exemplify my point here I will take an absurd set of parameters. One could begin by setting the parameters that the one true religion will be determined by the worldview that allows for a world with maximal quantities of ice cream.

Then whichever worldview allows for maximal quantities of delicious frozen dessert is determined to be the one true religion, or worldview.

As much as I assume you enjoy eating copious amounts of ice cream as I do, these parameters are intentionally absurd. Still my point is illustrated. Before a conclusion can be drawn comparing two worldviews, there needs to be an independent set of parameters that will determine which one is in fact true.

The statement that Islam has answers for every aspect of life and human experience, not just the individual's inner experience, is a good starting point.

I agree with this assessment. Islam does have answers for every aspect of life; Islam is a worldview. However, it is not unique because it is a worldview. There are other perspectives/religions that make the same claim as well.

So in that sense I would respond by saying, Islam is not the obvious choice for the one true religion based sheerly on the fact that it is a worldview because of the presence of other competing and contradictory worldviews making the same claim, Christianity among them.

2) "Islam is named after the action of submitting to God's commands and will and not a person. Other religions are often named after a person or people. For instance, Christianity is named after Christ, Judaism is named after the tribe of Juda, and Buddhism is named after Buddha. Islam is not named after Muhammad because Islam existed before him."

As mentioned above, before one draws a conclusion, set the parameters for comparison. Is the one true religion going to be determined by the one whose name is NOT taken after its founder? If so, then Islam is in contention for the title, though not the only contender. The claim is also true of Hinduism, Atheism, Nones, and Jehovah's Witnesses.

Perhaps the claim is made that Islam's not being named for its founder evidences its eternal nature. Okay, that's a better argument for Islam being the one true religion. However, the biggest problem with this statement is the massive non-sequitur. It does not follow that Islam has always existed because it is not named for its founder. Those two claims are certainly consistent with each other. They do not contradict each other. However, the evidence fails to justify the conclusion.

3) *"Islam in its clear and direct way of expressing truth has a tremendous amount of appeal for any seeker of knowledge. It is the solution for all the problems of life. It is a guide toward a better and complete life glorifying in all its phases God, the Almighty Creator and the Merciful Nourisher."*

This is the first claim that comes close to the point I've made twice already. It begins setting forth criteria by which any worldview could be compared. Here the claim under examination is that Islam is the one true religion because it provides knowledge to those who seek. It provides solutions to life problems. It is a guide to a better and complete life.

This is a great start. The next step would be to define the terms concretely. What is knowledge? Solutions to which of life's problems? What is the good life?

4) *"Islam is the most rational religion. It gives clear code of life."*

Again, this is another step closer to defining parameters to compare competing worldviews. The claim here is that Islam is the most logical. This one would be difficult to argue just because of the sheer nature of things about life and this world to which we just don't have rational answers. The one arguing this point would have a monumental task ahead of him of cataloguing what's logical, what is not, and then comparing one system against the other. Again, logic would need to be defined as well.

5) *"Islam is the first and the final religion of mankind."*

This one is difficult to take seriously. First, scholars of religion do not date Islam as the oldest religion. Second, neither is it the final religion historically. Many other religions have formed since the 8th century. Consider Secular atheism, Baha'i, Mormonism, Jehovah's Witnesses, or even Falun Gong. Their very existence calls into question the veracity of this claim.

Perhaps then the claim is a spiritual one, not historical. That is to say, it is not the final as in the last religion ever formed-rather it is the last one created that man will ever need. It is sufficient to connect the global brotherhood of humanity with God.

That could perhaps be the case logically. But here again the claim is asserted without justification.

6) *"Islam is the shortest and broadest road that leads to God."*

Again, are those the parameters for determining the one true religion? If so, then a discussion could ensue to both evaluate each worldview according to its length to get to God, and its broadness. I would not choose these parameters myself, but one could do so if he wished.

In conclusion, these six statements may perhaps encourage someone who is already Muslim, that their belief is the one true religion-providing further evidence of its internal consistency.

However, the above six claims seem to miss a fundamental distinction important when discussing and determining which worldview among many is the one true worldview, or religion. This is the distinction between knowing and showing.

It is one thing to know a claim to be true. It is yet a different task to show that it is true.

When I teach worldviews as a lecture I conclude with four tests that can be administered to any given worldview and used as a measure to compare how each competing worldview holds up. These test for **correspondence, coherency, consistency, and comprehensiveness**.

The **correspondence** test asks how well does this worldview correspond with what I perceive of the world? How directly

does it correspond with reality?

Islam's teaching God created the world makes sense to me. This explains beautifully why there is something rather than nothing. However, Islam does not provide a satisfying answer to man's greatest need.

Islam and Christianity agree that man is divided from God, separated. Both religions desire reunion with God. Islam teaches this is possible through submission. The Arabic word for Islam can also be translated "submission."

Christianity teaches that submission to God is impossible to do perfectly. Both Muslims and Christians would agree. Mankind is in a broken, fallen, sinful, imperfect state. Islam's answer to man's problem is essentially, try hard and hope God is merciful because sometimes He isn't. In that way Allah appears to me capricious.

Islam doesn't correspond to reality in a really important way. It provides no satisfying answer for what to do with Man's sin. It provides no means to reconcile imperfect men to a perfect, holy, and sovereign God.

Only the gospel provides that. This is why the gospel is such good news. This is why the gospel is so important.

The second worldview analysis test is **coherency**. This test evaluates a worldview's logic. This test asks whether it is rational or reasonable. Does it pass the sniff test? Or does it seem patently off?

Islam doesn't fare well with this test when we examine its treatment of women. The Qur'an states that Allah is merciful. But if wives are disrespectful to their husband, according to Surah 4 husbands are allowed to withhold sex from them. The Qur'an even commands husbands to beat them.

In Saudi Arabia women could not drive for nearly two decades.

They allowed it legally just a few years ago in 2019. Islam's track record with women is not coherent. How can one gender have so much more value than another if both are human creations under Allah? How can a husband be allowed to beat his wife-the one he's devoted his life to loving and protecting?

A third test for **consistency**, asks how consistent the tenets of this worldview are with themselves. Does this worldview contain contradictory teachings or beliefs?

Surah 109:6 regarding how to relate to disbelievers, "Unto you your religion, and unto me my religion." The Qur'an states many times that Allah is peaceful, merciful, and forgiving. How then can He justify the systematic killing of disbelievers as ordained in Jihad (surah 2:216)? Islam has a massive consistency problem. Is it a religion of peace or of the sword? The fact that an objective outside observer cannot tell is a serious consistency problem.

Lastly the **comprehensive** test asks the question, How well does this worldview explain everything altogether? It takes into consideration how well it answered the above three questions, and other important considerations.

For my final analysis I would bring in outside evidence. The evidence for the reliability of the Bible is absolutely unrivaled by any other book from antiquity, Qur'an included. The miracles recorded in the New Testament authenticate the authority of Jesus's teaching. The fulfillments of prophecy recorded in Scripture are incredible.

Muhammad's record of bringing peace to the Saudi peninsula in the 7th century is a sad tale of power, bloodshed, politics, and let's face it, hatred. When all the evidence is considered, Islam has problems with the worldview tests. Christianity raises difficult questions, but has really good, historically grounded, spiritually satisfying answers to all

of them.

You might check out this excellent article on our website about worldviews. [probe.org/worldviews/]

You might also check out an excellent historical study, on our website, comparing the lives of Jesus and Muhammad. [probe.org/the-lives-of-muhammad-and-jesus/]

I hope this helps.

Paul Rutherford

Posted Sept. 29, 2023

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“Do Babies Go to Heaven?”

Do babies and small children go to heaven?

We have lengthy answers to this question [here](#) and [here](#), but [Shane Pruitt](#) provided an especially insightful, excellent answer to this question on [X \(Twitter\)](#):

At 12:50 AM on a Tuesday morning, our ten-year-old son with unique needs went to be Jesus.

So, a statement like this begs the question, “Am I just wishing this to be true, or do I Biblically know this to be true?”

Meaning, is there support in Scripture that God welcomes babies (born and unborn), young children, and those with unique mental needs (meaning they may be older, but have the mind of a child) immediately into Heaven?

I absolutely believe the Bible answers this. Here are Biblical reasons why I know this to be true:

God's Knowledge: The Lord knows every child at conception and values them. They are considered a person, known and loved by God, from the very beginning. (Psalm 139:13 – 16).

God's Declaration: God refers to young children as “innocents”. Not that they were perfect or without a sin nature, but they were innocent of the ability to understand the need of repentance and forgiveness. (Jeremiah 19:4).

God's Promise: In Deuteronomy, we find an unbelieving generation of Israelites being prevented from entering the Promised Land, but their children were exempt from that penalty and were able to enter (Deuteronomy 1:39).

God's Possession: He considers all babies to be His. God condemns Israel in Ezekiel 16:21, of the wretched act of child sacrifice. “You slaughtered My children and offered them up to idols by causing them to pass through the fire.”

God's Compassion: He has compassion on all little ones and infants, and is not willing that even one of them should perish (Matthew 18:14). His grace covers them, until they realize their need of a Savior.

God's Illustration: He used a child to illustrate what one must become like to enter His Kingdom (Matthew 18:1 -5). If infants and children would end up in Hell if they died young, He most likely wouldn't use them as an illustration of how to enter the Kingdom.

God's Compliment: He said children were the greatest in His Kingdom (Matthew 18:4).

God's Blessing: Jesus blessed the little children and said the Kingdom of God belongs to them (Mark 9:13 – 16). Jesus typically didn't bless those destined to Hell or promise them

the Kingdom, unless He meant it.

David's Assurance: David knew that he would be in heaven forever after death (Ps 23:6). He also had the assurance that his baby (that had died) would be there as well, where they would be reunited. "... I will go to him, but he will not return to me (2 Samuel 12:22 – 23)."

God's Presence: I do not believe in a "soul sleep". When babies, young children, and those with unique needs die; they are with the Lord immediately (2 Corinthians 5:8, Luke 23:43).

God is not silent on this topic. Scripture speaks.

Therefore, you can know with absolute confidence that you did not "lose" your baby, child, or loved one with unique needs. You didn't lose them, because you know exactly where they are. They are perfectly and fully alive with Jesus.

Posted 8/3/2023

"How Is It Moral To Own People as Property?"

How is it moral to own people as property and pass them along to your heirs, Leviticus 25:44-46?

We wouldn't say it's moral, but it IS part of life in a fallen world deeply impacted by sin.

The Bible never condones slavery, but God does regulate it to protect people where slavery was part of an economic system.

Much of slavery in the ancient world was different from the

heinous, inhuman, and degrading slavery of the past several hundred years (and unfortunately, continuing into today). People would choose to sell themselves into slavery as a way of managing debt and insufficient income to provide for themselves and their families.

Slavery has been and is part of a fallen world, but ultimately, when Jesus Christ sets everything right in the new heavens and the new earth, there will be no slavery. God does have a plan and a timeline for abolishing slavery altogether and forever.

Here's some helpful insight on the subject: www.gotquestions.org/Bible-slavery.html

Blessing you,

Sue Bohlin

Posted Sept. 2022

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“I’m Looking for a Way to Deprogram Homosexuality”

I’m a licensed counselor looking for ways to de-program homosexuality.

I’m afraid we don’t know any formulaic means for de-programming homosexuality. And neither Probe nor Living Hope Ministries (a ministry that helps people with unwanted homosexuality) does “conversion therapy.” In my 20+ years with

LHM, the only method I have seen that makes a difference is the time-honored process of Christian discipleship, where we point people to Jesus and walk with them in submitting to Him and His word, cooperating with the Holy Spirit in facing the wounds and hurts of the past and grieving them, forgiving those who hurt us, and obeying God's commands because they are given to protect and bless us. The fruit of this process is transformation from the inside out (Romans 12:2), because Jesus doesn't make things better, He makes things new.

What I have personally witnessed over and over is that God helps the person reframe their understanding of their lives, especially the hurts of the past (and there is always pain in the past) and their sinful responses to those hurts. This is true of any believer, not just those dealing with homosexuality. As the person invites Jesus to be Lord over more and more internal real estate, He brings change and understanding. For example, I keep seeing that men reframe their craving to connect with other men sexually as their heart's cry for healthy attention, affirmation and affection from other men, either (or both) a father figure, or a best-friend kind of relationship. In women, I see that women reframe their craving to intensely connect with another woman, as their heart's cry for those same 3 As from a mother or a best friend. When those legitimate needs are met in healthy relationships with other believers, the craving subsides. One of my closest friends, who spent 25 years as a lesbian activist before becoming a Christ follower, says that what used to be screaming in front of her face (her same sex attraction), is now white noise in the background of her life. It's not totally gone, and she can feed it when she's stressed which means additional temptations, but its control over her life has been replaced by intimacy with Jesus and with healthy relationships with women.

I don't know how this happens outside of the grace and power of God in a believer's life and in the context of community,

because we need each other.

I'm glad you asked. And by the way, I see from your email address that you utilize EMDR in your therapy. God bless you for that! I am the beneficiary of its effectiveness as I have seen my husband healed of childhood traumas through EMDR. A number of the people at Living Hope—and friends from church as well—have found EMDR helpful in their counseling, which makes sense because trauma is part of so many people's stories who now deal with same-sex attraction.

Blessing you today,

Sue

Posted Sept. 2022

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