

“My Beseating Sin Makes Me Doubt My Salvation”

I am almost 70 years old and undoubtedly nearing “the end of the road.” I came to faith in Jesus Christ over thirty years ago but have consistently been plagued by a “beseating sin” that I seem not to be able to have consistent victory over. I fall, confess, repent, and have “victory” for awhile, and then fall again. This continual struggle has led me to sometimes doubt my salvation, and I am troubled that perhaps the Lord has grown weary of my shallow commitment and has given up on me. What can I do?? I have recently been diagnosed with prostate cancer and I am in terror of dying and finding myself in hell. Please help!

I am so glad you wrote! You are not alone. I think this secret fear plagues millions of Christ-followers. And I also think that the core of this fear is not knowing how huge is His love for us, and His deep understanding of our broken humanity (Ps. 103:14—“For He Himself knows our frame; He is mindful that we are but dust.”).

Our flesh, the part of us that operates independently from God and in our own strength, is hopelessly corrupted and unredeemable. But even though we can operate in the power of the Holy Spirit, in dependence on Christ, the same way that we can fly in an airplane that is dependent on the laws of aerodynamics to get and stay off the ground, eventually we return to our default position of fleshliness.

God knows this, and He understands it! And He loves us anyway. Consider the strong encouragement from Romans 8. The chapter opens with the astonishing statement that is a sure shame-killer: “Therefore there is now no condemnation for those who are in Christ Jesus.” NO condemnation! The Lord has not “grown weary of your shallow commitment,” brother. He understands

your weakness and looks forward to the time when you are no longer fettered by the flesh that pulls you down like spiritual gravity.

But then consider the end of the chapter:

33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

The Lord Jesus died for you and, far from condemning you, intercedes for you this very day!

35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nothing can separate us from Jesus' love. Nothing has the power to keep Him from loving us, and nothing has the power to keep us from being loved!

36 Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." 37 But in all these things we overwhelmingly conquer through Him who loved us.

God has pronounced you a conquerer through Christ, and is working to transform you into who He says you are. Even on the days when it doesn't much feel like it. He is still at work!

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Nothing can separate us from the love of God in Christ. Nothing, nothing, nothing! Including our sin. Including our brokenness. Including our weak humanity.

And including besetting sins, which He allows us to struggle with so that we will turn to Him in dependence and trust. Recently I was blessed to attend a banquet for a ministry that helps people deal with unwanted same-sex attraction. The star of the evening was Jesus, who showed up in testimony after testimony of changed lives. Every person who spoke, uncoached except by the Holy Spirit, said in one way or another that they are now at the point where they can see that their struggle is a blessing because it forces them to depend on Christ with a desperation they never would have known otherwise. And that dependence on Christ has taken them to a place of intimacy with the Living Lord they didn't know was possible.

God is honored in our struggles, even when we slip and fall but continue to repent and get up again. It's all about teaching us to enter more deeply into relationship with Him, a relationship of love and friendship and affection and appreciation. I hope I have begun to reframe your struggle in a way that enables you to go to Him for help rather than hiding from the only One who has the power to help you stand against your flesh.

The Lord bless you and keep you today!

Sue Bohlin

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“Did Christianity Come From the Pagan Story of Nimrod and Ishtar?”

I am reading a book by Pastor David Jeremiah, *Escape the Coming Night*. In this book he tells of the “true legend” (his words) of Nimrod’s wife, how she was conceived by a sunbeam, whose son was killed and raised up after 40 days, and the celebration of Ishtar. I just read your article “[Did Christianity Borrow From Pagan Religions?](#)” about whether Christianity borrowed from other pagan religions, but this one wasn’t there and I wondered if you might know anything about it?

My question is. how did this story get around when Christ was not born yet? I have had someone actually tell me that Christianity copied this story. While I don’t believe it for a minute, I do want to have a defense for it and to file it away in the proper perspective.

[Editor’s Note: It is unclear whether or not the above account of Dr. Jeremiah’s work is indeed accurate. Following is simply a response to the greater issue with guidelines for discernment in such matters.] I have not actually heard of this story before, so I cannot really comment on the details. There are, however, some general principles to bear in mind when evaluating such claims.

First, we need to establish that this really was a story that was told in the ancient world. For that we need to know what the original source of the story was. Was this story recorded on ancient clay tablets or written on the walls of a temple, etc.? If so, where are these tablets housed today? Where is this temple?

If the story is recorded by an ancient historian, then which

historian is it? Where can we find this work for ourselves? When did the historian write his account? Where did he get his information from, etc? Does the historian claim the account actually occurred, or does he refer to it as a myth? And so on, and so forth.

Once one begins to ask such questions, one sometimes finds that the story hasn't been related correctly, or that it dates to after the time of Jesus and early Christianity, or that the details of the story are very different from what Christians claim about the life of Christ, etc.

All of this is important. If we cannot find any ancient record of the story, then maybe the story really isn't ancient after all. Maybe somebody invented the story more recently. If the story is ancient, but dates to after the time of Christ, then it's quite possible that the story actually copied early Christian beliefs—and not vice versa. Copying can work both ways, after all. Maybe this story copied from the early Christians.

Finally, if there is an ancient record of the story, and if it is prior to the time of Christ, then we have to ask whether early Christians actually borrowed the story. And this is often extremely unlikely. In the first place, the details of the stories are often so different that it would be absurd to say that one borrowed from another. Second, it's highly unlikely that the early Christians (who were, after all, predominantly monotheistic Jews) would borrow religious concepts from pagan myths. Jews typically regarded such myths as perverse, morally repugnant, and idolatrous. It's very difficult to believe that they would borrow from such myths to describe the life of Christ.

So let's take the story related in Jeremiah's book. Was Jesus conceived by a sunbeam? Was He raised after 40 days? The answer to both questions is "No." Also, how was Nimrod's son supposedly killed? My guess is that it wasn't by crucifixion,

a practice developed much later by the Romans. These are some of the questions we would want to ask to determine if it is reasonable to believe that Christianity borrowed ideas from a pagan religion. And you can see the point. Even if this story circulated before the time of Christ, it's a very different story than the Christians were telling about Jesus, making borrowing at least highly suspect.

In addition, we have plenty of good historical evidence for the life, ministry, death, and resurrection of Jesus. Not only do we have all of the New Testament documents (e.g. different Gospels, letters, etc.), we also have ancient evidence for Jesus from non-Christian sources. See [my article](#) by that title. But what good historical evidence do we really have for Nimrod's son? I'm guessing we don't have much of anything, quite honestly. This makes the events of Jesus' life much different from those of Nimrod's alleged son. In the one case, we have good historical evidence for Jesus, but we do not have equally good historical evidence for Nimrod's son.

These are just some of the issues that one must carefully investigate and consider before the charge of Christians borrowing from pagan religions can be seriously sustained. And once one begins to carefully investigate these matters, the charge of borrowing becomes less and less plausible. I honestly don't think we have anything to fear or worry about in these charges.

I hope this information is helpful. Shalom in our true Lord Jesus Christ!

Michael Gleghorn

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“Why Did the Jews Not Say God’s Name Aloud When He Never Said Not To?”

Today I read an article on your website where a question was asked, [“If Jehovah Isn’t the Real Name of God, What Is?”](#) Jimmy Williams explained that even prior to Christ, it was Jewish tradition to substitute Adonai for the Tetragrammaton due to their ancient practice of not uttering the sacred name of God. However, this tradition was man’s tradition, the Jews’ tradition. Am I correct in saying that it was not God’s tradition? Did God ever command man not to vocalize his name? If He didn’t want us to call on him by his name, why did He even mention His name to Moses? Why did he tell Moses what to say when inquired of who sent him if He didn’t want people to know His name and use it? The Bible reveals to us that the Pharisees were corrupt even before Christ, so why do we carry on their tradition if we are followers of Christ? If He gave us His name in the ancient texts, what right does man have in taking it away?

You ask a very good question! On the one hand, you are quite correct in noting that God never explicitly commanded man not to vocalize His name. This was, as you observe, part of Jewish tradition—and not the commandment of God.

So why did this tradition arise? Largely because of one of God’s commandments! In Exodus 20:7 (one of the Ten Commandments) we read the following: “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.”

It was because the Jews were so concerned not to misuse the name of God that this tradition arose. The Jews wanted to be absolutely certain that they did not misuse the name of the

Lord and so they read Adonai in place of YHWH. Thus, there was a good motive behind the tradition, even though the practice was never explicitly commanded by God. God's command was not to misuse His name—and clearly one can reverently speak (or pray) the name of the Lord in a way that does not constitute misuse. However, as we readily discern even in our own day, many people are only all too ready to misuse the name of the Lord. And this, I think, is partly why this Jewish tradition arose. It provides a “fence around the Law,” which keeps people from violating God's commandment. But constructing the fence itself was never actually commanded by God.

I hope this is helpful.

Shalom in Christ,

Michael Gleghorn

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See Also *Probe Answers Our Email*:

- [“If Jehovah Isn't the Real Name of God, What Is?”](#)
 - [“Is It Wrong to Speak of God as Jehovah?”](#)
 - [“Jehovah Is the Only Name of God!”](#)

“Were Those Who Fell Away Ever Saved or Did They Lose Salvation?”

In referencing II Thess. 2:3, II Timothy 3:1-8 regarding the apostasy of professing church (Body of Christ?) and falling

away at the end time by seducing spirits, how does that correlate with Hebrews 6: 4-6? Are these people believers or not? Are they saved and God's elect or not? ...Are they eternally lost because they cannot crucify Christ again and put Him to an open shame? I was taught (once saved, always saved). Please enlighten, as I am puzzled. Thank you for your time and information.

Thanks for your letter. These are complicated questions and good Christian people (including scholars) often disagree about the details. I personally lean toward the view that the true believer is eternally secure in her relationship with Christ. But not all Christians (indeed, not all evangelical Christians) hold this view. Some believe that a genuine Christian can indeed fall away and be lost. Hebrews 6:4-6 is a passage often cited in this regard. But notice that, strictly speaking, this passage does not say that a true believer can lose her salvation. What it says is that if such a person falls away (i.e., commits willful apostasy) it is impossible to renew that person again to repentance. This may mean that the person has sinned so grievously, and their heart has been so hardened in the process, that they simply will not repent. But their failure to repent does not necessarily mean that they are therefore eternally lost. Thus, I personally do not see this passage as decisive in this debate.

Ultimately, one must weigh all of the biblical evidence pertaining to this issue. It is my view that the evidence, considered in its entirety, is more consistent with the eternal security of the believer, than with the notion that one of God's elect might ultimately fall away and be eternally lost. Here, it seems to me, that Romans 8:28-39 and John 6:35-40 are particularly strong promises regarding the security of the believer.

Hope this helps. Shalom in Christ,

Michael Gleghorn

“How Can I Have a Better Relationship With Angels?”

Dear Sir / Madam,

I live in Ghana [West Africa] and am a Christian who is seriously looking for a possible and better way to strengthening my relationships with the Angels. I actually want to have a physical angelic encounter, even though I might have had a spiritual experience, however, I wish that my physical encounter with the Angel will enable them act swiftly when I call upon them.

May I also know why is it that sometimes when we call the Angels in times of trouble they do not appear? Please do help me to have an encounter and also to have their swift response.

Dear _____,

Thanks for your letter. I want to strongly discourage you from attempting to contact angels. As a Christian, you should seek to strengthen and develop your relationship with the Lord—not with angels. The Bible nowhere tells us to seek to contact angels, and indeed, seeking such contacts may lead you to actually contact demons. If God wants to send an angelic messenger your way, He is fully able to do so. You do not need to seek contact with angels. Work on developing your relationship with the Lord through daily Bible reading, prayer, fellowship with other Christians who love and follow the Lord, etc. The Lord is fully able to meet all your needs as you look to Him and trust in Him. You shouldn't busy

yourself with trying to contact angels. If God wanted us to do such things, He would have told us to do so in the Bible. But He did not. He wants us to seek Him alone. Remember, Satan can masquerade as an angel of light (2 Corinthians 11:14). Seeking to contact angels could lead to demonic deception. And believe me, you don't want to get involved with demons! So please, for your own spiritual well-being, focus your spiritual energies on developing your relationship with the One who created the angels—the Lord God almighty.

For more information on angels from the Probe website, please use the Search function at Probe.org to search the term “angels.”

I hope this advice is helpful and well-received.

Shalom in Christ,
Michael Gleghorn, Probe Ministries

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“I Need Help Resolving Past Stuff In My Life”

I need help resolving past stuff in my life. I'm stuck and I don't know where to go or what to. Can you help?

I can tell you that from my study over the years, as well as personal experience, I believe the key to emotional healing (which is what resolving past stuff is about) is a two-pronged effort: grieving and forgiving. That said, the overarching, “big picture goal” is what David realized in Psalm 51:6 when He told the Lord, “I know that You desire truth in my inmost parts.” God brings freedom and healing when we allow Him to

show us the lies we have believed about what we've experienced and the conclusions we have come to about Him, about life, about other people and about ourselves. When we renounce the lies and embrace the truth, we actually experience Jesus' promise in John 8:32, "You shall know the truth, and the truth shall set you free." But it needs to be more than an intellectual assent to the truth; we also need to open our hearts to the freeing power of truth.

It's important to face our losses and our woundings, inviting Jesus into the process (absolutely essential), so that we give Him access to those places in our hearts that need healing. In fact, one of my mentors calls Christian denial "the refusal to give God access to the hurts He wants to heal for His glory and our benefit." Instead of going digging, it's much better to ask the Holy Spirit, our Comforter and Counselor, to shine His light on which wounds and losses He wants to address, since He knows the best order for untangling our messes. As He brings memories to the surface, we ask for grace in facing them, experiencing the feelings again but this time in a redemptive way because we are giving them to God to heal, and grieving the ungrieved feelings we haven't yet dealt with. This means tears, and sometimes screams. (The best definition I've ever heard of Post Traumatic Stress Disorder, the emotional debilitation that can follow an emotional trauma such as sexual abuse, or war, or observing something horrific like the workers who cleaned up the aftermath of 9/11, is "failure to scream.") Journaling is one of the most important tools in grieving because there is something therapeutic about the layers of sensory experience in writing on paper: holding the pen, feeling the paper, smelling the ink and the paper, hearing the sounds of pen on paper. And somehow, the Holy Spirit seems to be able to direct our thoughts and our feelings in the process of writing out what's in our hearts, and He dislodges the shards and splinters of lies that are embedded in our souls so that we can recognize them, renounce them, and embrace the truth He shows us.

One of the things God has shown me about grieving is that there is a finite amount of grief for each wound and loss. He knows how many tears are attached to each wound, and once they're out of us, they are gone forever, collected by God Himself in His tear-bottle (Ps. 56:8). (Consider this: if you think about a childhood loss or painful experience that caused tears, have you cried about it lately? Probably not, because you finished grieving it years ago. There were a finite number of tears over losing a beloved pet in fourth grade, for example. And also consider that since there will be no sorrow or crying or pain in heaven for the believer (Rev. 21:4), all our grieving has a time limit.

The other part of healing is forgiving, where we face the wrongs done to us and choose to let go of them into God's hands for Him to deal with. There are good resources on understanding forgiveness and how to forgive (two of the best are *Total Forgiveness* by R.T Kendall and *I Should Forgive, But...* by Chuck Lynch), but bottom line, we forgive because the only one we hurt by refusing to forgive is ourselves. It's like someone tosses us a hot potato, and we clutch it to our chest exclaiming with pain, all the while continuing to hold it to ourselves. Forgiving means letting go of the hot potato so it no longer hurts us. When we forgive the people who caused us pain, we release them into God's hands for HIM to deal with them as He sees fit. Louis Smedes said that when we forgive someone, we set a prisoner free, and we discover that the prisoner was us.

Refusing to forgive has terrible repercussions. Unforgiveness is a bitter, corrosive poison that consumes a person's soul and diminishes their spirit. I watched a family member grow increasingly invalid and weak with the years of holding onto grudges and insults, whether real or perceived, as if they were treasures. By the time she died, all of her life and vitality was drained out, and there was nothing but a brittle shell of who she used to be. But failing to grieve also has

painful consequences: uncried tears heighten stress and cause all kinds of physical diseases and maladies. Because we are a unit of body, soul and spirit, our bodies hold onto soulish pain and it comes out as physical pain and illness. This is why James 5 “connects the dots” between physical illness, confession of sins, and the need for prayer.

Hope you find this helpful.

Sue Bohlin

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“Did God Really Want Abraham to Sacrifice Isaac?”

When God originally told Abraham to sacrifice his son on the mountain did he mean it or was he just testing Abraham?

Genesis 22 indicates that God tested Abraham by telling him to sacrifice his son, Isaac, as a burnt offering. Of course, God never intended to allow Abraham to actually follow through with the sacrifice. But it's important to remember that Abraham had no way of knowing (in advance) that God would stop him from actually sacrificing his son. Abraham apparently thought (and surely hoped) that this indeed might be the case (v. 8—*Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.*).

On the other hand, he may have thought that God would have him follow through with it, and then subsequently raise Isaac from the dead (Hebrews 11:17-19—*By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises*

was offering up his only begotten son; it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." He considered that God is able to raise people even from the dead, from which he also received him back as a type.). Thus, from Abraham's perspective this was a very real (and terrible) test, even though God never intended to allow Abraham to actually carry out the deed.

Hope this helps.

Shalom in Christ,

Michael Gleghorn

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“Isn't It Egotistical of God to Command Our Worship and Praise?”

Hi there! Someone once raised this objection that really bugs me... They asked whether it isn't vain or egotistical of God to command our worship and praise and be so passionate about His own glory. While I certainly don't agree that God could be vain or egotistical, I'm at a loss for how to respond to this objection. I can understand why some people read verses like these and conclude that God is tooting His own horn:

For my own name's sake I delay my wrath; for the sake of my praise I hold it back from you. Isaiah 48:9

I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring my sons from afar and my

daughters from the ends of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made.” Isaiah 43:6-7

For my own sake, for my own sake, I do this. How can I let myself be defamed? I will not yield my glory to another. Isaiah 48:11

How would you respond to this objection to the Christian faith?

What a great question! I meditated on it for a couple of weeks.

God wants us to relate rightly to Him. Because He is so immense, so powerful, so sovereign, so righteous, so holy, so pure, so right, so good, so loving, so kind, so just, and most importantly, so *glorious*, relating rightly to Him means responding in awe, in fear, in love, in attraction, in worship, and in praise.

His commands are His loving gifts to us because He created and designed life to work the way it does, and His commands align with His design. The Ten Commandments are powerful because that's the way He created life to function, and we are blessed when we obey. We have trouble when we disobey. His command to praise and worship him is no different because He knows that He is the only source of life. Being rightly related to God is the only way to enter into life, to get our empty souls filled up. Being rightly related to Him means humbly accepting our position as creatures, and affirming that He is God and we are not. It means praising, worshipping and glorifying Him and, as the Westminster Catechism starts out, “enjoying Him forever.”

God is not a limited, finite creature for whom it would indeed be prideful and arrogant to say, “Worship and praise me.” There is no sinful pride in His invitation to be rightly related to Him, to invite us to enjoy and partake in His

glory.

We don't look at the sun and say, "How arrogant of it to shine so brightly, to relentlessly give off heat and light that makes life possible on the earth." It's the nature of gargantuan balls of burning gas to do these things. Our response to the sun is one of respect, gratitude and fear: we can't even look directly at it for more than a glance or it damages our eyes.

It's not arrogant or prideful for God to shine with a radiance beyond a million suns. That's what glory does: it radiates. It shines. That's how He is, that's who He is.

The God who created the billions of galaxies can pinch the entire universe between two fingers like a toddler picking up a Cheerio. This same God, who keeps the galaxies in motion just as He holds the atoms of physical matter together, not only revealed Himself through His prophets, He actually became one of us, then died in our place and came back to life just as He said He would.

The only response to that kind of God that makes any sense is to fall down at His feet and worship Him.

Thanks for writing!

Sue Bohlin

* * *

After reading this article from my Facebook, a friend sent me a link to a short essay on this subject he thought I'd enjoy. I did, and I'm posting it here because I bet you'll enjoy like it too! [C.S. Lewis' Most Important Discovery](#)

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“Should the Church Give Showers to Unwed Mothers?”

Our church is wonderful and loving. Christ centered with a Godly pastor. Within the past two years we have had several baby showers for unwed mothers. All of their parents are actively involved in our church but not all of the girls. Are we right in honoring these unwed mothers with baby showers within the church setting? I want to help them but what message is this sending to the young people in our church?

I fully understand your conundrum. This question became intensely personal in our family when a beloved niece became an unwed mother. Her Christ-following mother, distraught over her daughter's sexual sin and ashamed by what she perceived to be the implications of her own mothering, had a very memorable conversation with God soon after her daughter confessed she was pregnant.

“What am I supposed to do with this, Lord?” she complained. “I suppose you want me to give her a *shower??!!!!??*”

Then, in her spirit, she heard words of unexpected compassion: *“Every child should be welcomed and valued.”*

Whoa. Suddenly, she realized that the Lord's heart was to celebrate the baby, the circumstances of whose conception were not her fault. She and some dear friends from church held a baby shower, and this young unwed mother experienced her first up-close-and-personal taste of God's grace. Jesus' church provided everything the baby needed, despite how the baby came to be in the first place.

The welcomed, celebrated, and well-loved baby has grown into a

little girl who has never once wondered if she is loved. She swims in an ocean of family love. And her grandmother pours truth into her through song and story about Jesus' love for her.

This young woman became a great mother, married a wonderful young man, has had two more children, and guess what? In part because of her experience of church as a source of grace and compassion, the family is starting to attend one nearby.

I'm so glad you asked, so I can tell you this great story with such a happy ending.

Warmly,
Sue Bohlin

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“My Daughter’s School Wants Us to Welcome a Transgendered Student”

I received a letter from my daughter’s public elementary school that they are welcoming a new family with a “transgendered third grade girl.” This letter is urging us to welcome and accept “her” and treat her the same as any other girl. She will be in third grade and my daughter is in second grade. The letter also informs us that our school district does not tolerate discrimination in respect to gender identity and or expression, sexual orientation, ethnicity, disability or religion.

There is a meeting at the school next week for parents to come and ask questions, etc. about transgender children. The parents of this student, staff, district personnel and the principal will be at this meeting.

I am really in need of some advice on how to handle this. We are a strong Christian family who believe that God did not make a mistake when He created this child. I am having a very hard time saying I will go along with the school district and tell my daughter to accept him as a girl. I want to be a loving, yet clear witness for Christ at this meeting.

Oh my word! I am so sorry you have to deal with this very difficult situation. I have thought about your question a lot and sought the wisdom of some of my friends who are immersed in ministry to those with gender issues.

I think you have a challenge here to balance the Lord's command to be loving and compassionate to this family in crisis, and the need to disciple your own daughter in truth and love and wisdom.

One thing that really strikes me is the presence of overt spiritual warfare. This confused child and the parents most probably have no idea that they have been attacked and conquered by the lies of the enemy who comes to "steal, kill and destroy" (John 10:10). I don't know about you, but it breaks my heart to think about a child who so despises gender to the point of wanting to change it, and parents that think they are helping by going along with it.

When it comes to the parent meeting, I respectfully suggest that you seek to be overwhelmingly kind in your words and your tone. You might communicate that you are concerned about the ridicule that this child will receive from the other students, regardless of their hope to head it off. Children are still in the concrete stage of operations at this age, and they may not accept that this student is a girl. It's quite possible that

this child will be ostracized and marginalized, called names, and whispered about in ways sure to cause pain. It would be appropriate to ask how the school is planning on handling that. It would also be a good idea for you to be empathetic to the difficult situation that these parents are in. You could say that your prayers are with them during this transition to the new school.

You can't control what a school does, but you have total control over how you talk to your own children about it. Since you are committed to biblical standards of truth and love, that means framing this unfortunate challenge to your daughter in a way that tells her the truth and honors this new student. Something along the lines of, "Sweetheart, there is a new third grade student using a girl's name who looks like girl and acts like a girl, but God made him a boy. He isn't bad, he's confused. We don't know why, but he doesn't understand that being a boy is a good thing, and God makes lots of different kinds of boys. This is very sad, and we need to pray for him and be kind to him."

This means that your daughter may have an opportunity to show kindness and compassion to a hurting child—not by joining into this game of "pretend," but by simply reaching out to connect with a smile, an invitation to sit together at the lunch table (if second graders even mingle with third graders?!). . . basically, showing the love of Jesus to this hurting child. Part of that might include encouraging her not to discuss what mommy and daddy say about this child or their family to other children at school.

This is definitely a sticky situation. It's easy to be broadsided by the fact that in your wildest dreams you never thought this would happen at your daughter's school, and therefore rise up in defense for truth and justice regarding these poor children's hearts and souls. That being said, let me encourage you to see yourself as the ambassador of Christ in this circumstance. Try not to get caught in a debate with

non-believers. Speak as Jesus would speak, sharing truth in a way that leaves no room for debate or verbal retaliation.

It is very sad that our children are growing up in a generation where they are exposed to things that are difficult for grown adults to understand themselves. I will be praying for you, your family, the family of this child, and your school at large.

As I am writing to you, I am continually reminded that it is God's kindness that leads us to repentance. Therefore I urge you to trust the fight for truth to the Lord. In the meantime, pray for the lost souls that are at your daughter's school, and look for opportunities to communicate the gospel to those who have not trusted Christ, starting with compassion.

I hope you find this helpful.

Sue Bohlin

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See Also *Probe Answers Our Email*:

["What is a Biblical View of Transgendered People and Hermaphrodites?"](#)

["How Does the Bible Support Your View That God Intends for Males to Grow into Masculinity and Females to Grow into Femininity?"](#)

See Also Staff Blog Posts:

[The 3rd Grade Transgender Bus Driver](#)

[DWTS and the T in GLBT](#)