

Spiritual Warfare – Applying A Biblical Worldview Perspective

Kerby Anderson provides a concise, biblical worldview perspective on the important topic of spiritual warfare. Every Christian needs to understand that our battle is against spiritual forces not against other humans, who need Christ. He gives us practical advice on understanding our spiritual weapons and applying them to take on the forces of Satan in this world.



Spiritual Warfare

Lots of books have been written about spiritual warfare. Most of them share anecdotes and experiences of the authors or the people they ministered to. In this article I merely want to answer the question, what is a biblical point of view on spiritual warfare? (For more information on this topic, see Kerby Anderson, [A Biblical Point of View on Spiritual Warfare](#) (Eugene, OR: Harvest House, 2009).

☒ Spiritual warfare affects everyone. In fact, the day someone becomes a Christian, they are already involved in spiritual warfare. There is no place you can escape from this warfare. There are no “safe zones” or “secure bunkers” where you can hide.

Sadly, many Christians do not even know there is a spiritual war taking place around them. They may even become a spiritual casualty and never understand what has happened to them.

So many Christians have become mortally wounded in the spiritual conflict that takes place around them. They may be

so emotionally spent or spiritually dead that they are essentially no longer of any use to God.

Others may have less serious wounds from this spiritual conflict, but are still affected by the battle. They still go about the Christian life but are not as effective as they could be because of the "battle scars" they carry with them.

Jesus never promised that the Christian life would be easy. In fact, He actually warned us of the opposite. He says in John 16:33 that "in this world you will have trouble."

Anyone who takes even a brief look at the history of Christianity knows that is true. Jesus was beaten and crucified. Most of the disciples died martyrs deaths. Millions of Christians were persecuted throughout history.

Christians today suffer persecution in many lands, and all of us wake up to a spiritual battle every day. That is why we need to be prepared for battle.

So where does this battle take place? Actually the Bible teaches that spiritual warfare takes place in various places in heaven and on earth.

First, we should remember that God dwells above in the heavens. Psalm 8:1 says that God has displayed His splendor above the heavens. Psalm 108:4-5 says God's lovingkindness is great above the heavens and that He is exalted above the heavens.

The Bible also talks about the battle in the heavens. When a passage in Scripture talks about heaven, it may be referring to one of three places: (1) The first heaven is what we would call the atmosphere, (2) The second heaven is where the angels fly and do battle (Revelation 12:4-12; 14:6-7), and (3) the third heaven is also called "Paradise" and is what Paul describes in 2 Corinthians 12: 2-4:

I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

Spiritual warfare also takes place below the heavens and on earth. This occurs on the face of the earth (Genesis 6:1; Acts 17:26) where Satan prowls like a roaring lion (1 Peter 5:8). And it will also take place in hell and the bottomless pit (Revelation 9:1-2; 20:1-3) and at the Lake of Fire (Revelation 19:20; 20:10-15) where final judgment will take place.

Spiritual Battles

Spiritual warfare is the spiritual battle that takes place in the unseen, supernatural dimension. Although it is unseen by humans, we can certainly feel its effects. And we are to battle against spiritual forces in a number of ways.

First, we need to realize that the weapons of this warfare are not human weapons fought in the flesh. Instead, they are spiritual weapons such as truth and righteousness that can tear down strongholds and philosophies that are in opposition to God.

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Corinthians 10:3-5).

Second, the nature of this battle is different from an earthly battle. In Ephesians 6:12, Paul talks about the nature of this

spiritual battle: "For our struggle is not against flesh and blood, but against rulers, against the powers, against the world forces of this darkness of this world, against spiritual forces of wickedness in heavenly places."

We can also have confidence because God "rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins" (Colossians 1:13).

Many Christians do not like the warfare imagery in the Bible, but that is how the spiritual life is described. We need to prepare for this spiritual battle even if we would like to ignore the battle for truth and error as well as the battle for life and death that is taking place around us.

Third, the Bible tells us that to prepare for battle. We must wear the right armor and have the right weapons, which include truth, righteousness, the gospel, faith, salvation, and prayer:

Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. With all prayer and petition pray at all times in the Spirit (Ephesians 6:14-18a).

The Bible also calls upon us to be strong in the Lord. We should be steadfast in our resistance to the Devil. We do this by putting on the whole armor of God and resisting Satan. Ephesians 6:10-11 says, "Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, so that you will be able to stand against the schemes of the devil."

The Three Ws

One way to understand the nature of spiritual warfare is to consider the three Ws: our walk, our weapons, and our warfare.

First let's consider our walk. Paul says, "For though we walk in the flesh, we do not war according to the flesh" (2 Corinthians 10:3). Our war is not an earthly one but a spiritual one. So even though we do walk in the flesh, our warfare is not fleshly.

We should understand that we didn't start this war but it has been going on long before we came on the scene. For a war to exist, there must be threat from those intend to harm others.

For the battle to be successful, those who are threatened must be willing to stand up and fight. Many wars have been lost because good people refused to fight. And many Christians believe that the reason Satan has been so successful in the world is because either (1) Christians have been unwilling to fight, or (2) Christians have not even been aware that there is a spiritual battle.

The second W is our weapons. Paul also teaches, "for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses" (2 Corinthians 10:4). One of the most important weapons of our warfare is the Word of God. Paul calls it the "Sword of the Spirit" (Ephesians 6:17).

We are also instructed to wear armor before we go into battle (Ephesians 6). We are to gird our loins with truth (vs. 14a). That means we need to define the truth, defend the truth, and spread the truth. We are also to wear the breastplate of righteousness (vs. 14b). That means we are to rely on the righteousness of Jesus and live holy and righteous lives. We are also to take up the shield of faith (vs. 16). When we have bold faith, we are able to extinguish all the flaming arrows

of Satan. And we are to take the helmet of salvation (vs. 17). We need to be assured of our salvation and stand firm in that assurance.

The third W is our warfare. What is the goal of spiritual warfare? Paul says, "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Corinthians 10:5). We cannot fight this war with physical weapons because our targets are not physical. They are intellectual and spiritual. So we cannot fight them with guns or planes or bombs.

The word "speculations" (which is sometimes translated "imagination") refers to the mind. It includes our thoughts and our reflections. So we should challenge the false ideas that Satan has encouraged in the world by countering unbiblical speculations and proclaiming God's truth.

The World, the Flesh, and the Devil

How does spiritual warfare affect us?

When the New Testament uses the term "world," most of the time it is a translation from the word *kosmos*. Sometimes it can mean simply the planet earth (John 1:10; Acts 17:24). But when we talk about the influence of the world on our spiritual life and on our souls, we are talking about the worldly system in which we live. This world system involves culture and philosophy that is ultimately in opposition to God. That doesn't mean that everyone is evil or that the world's system is filled with nothing but error. But it does mean that the world can have a negative influence on our souls.

Paul warns not to be conformed to this world (Romans 12:1). He also warns us not to let our hearts and minds be taken captive to these false ideas: "See to it that no one takes you captive through philosophy and empty deception, according to the

tradition of men, according to the elementary principles of the world, rather than according to Christ" (Colossians 2:8).

The Bible teaches that many temptations come from the world's system. We read in 1 John 2:15-16, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world."

The second influence is the flesh. Like our previous term, the word flesh can have different meanings. Sometimes it merely refers to our body: our flesh and bones (Luke 24:39; Acts 2:26). In this context, however, flesh is a second area of temptation and thus an important instrument of sin. We see this in the fact that we are born with a sin nature (Romans 7:14-24; 8:5-9). It is part of our bodies (Romans 7:25; 1 John 1:8-10) even after we have accepted Jesus Christ. But the good news is that its power over us has been broken (Romans 6:1-14) so that we can have victory over sin (Romans 8:1-4).

A third influence is the Devil. The ruler and mastermind behind the world's system is Satan. He can use the various distractions of the world's system to draw us into sin, temptation, and worldliness. We read in 1 John 2:15 that "If any one loves the world, the love of the Father is not in him." So the Devil can use the world to turn our affections from God to the world.

Satan can also attack us through our flesh. He can entice our flesh with various temptations. We read in 1 John 2:16 that "For all that is in the world, the lust of the flesh, the lust of the eyes, and the boastful pride of life, is not from the Father, but is from the world." He can draw our attention away from God by manipulating the desires of the flesh.

Spiritual Weapons

The weapons of our warfare are spiritual because the battle we are fighting is spiritual. Paul clearly states this in Ephesians 6:12: "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." This is a spiritual battle that takes place in the heavenly places.

We should also realize that we are not warring against flesh and blood but against a spiritual enemy. So even though we might be tempted to think that people are our real enemy, our real enemy is Satan and his demons. People are merely pawns in the heavenly chess game being played out in our lives and in our world.

Paul tells us that "though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses" (2 Corinthians 10:3-4). So what are those weapons? It is interesting that Paul does not give a list to those who he is writing to in the church in Corinth. Therefore, we must assume that they were already aware of what those weapons are based on other letters Paul wrote to the various churches.

One obvious weapon is the weapon of truth. Believers are given insight into both the earthly realm and the heavenly realm because of what has been revealed in Scripture. We know what is behind the forces we wrestle with (Ephesians 6:12).

Another weapon is love. In fact, the Bible links truth with love ("speaking the truth in love" –Ephesians 4:15). Love is also a very powerful weapon in this spiritual warfare that we encounter. We should not approach people with anger or judgmentalism. But we must understand how important love is in dealing with others (1 Corinthians 13).

A third weapon is faith. Faith is defined as “the assurance of things hoped for, the conviction of things not seen” (Hebrews 11:1). Notice that faith is a conviction of things that are not seen. This is an important attribute since spiritual warfare is an invisible war. Faith is the recognition of this invisible world and the confidence that God is still in control.

And a very important weapon is prayer. We are told in 1 Thessalonians 5:17 to pray continually (some translations say to pray without ceasing). We are exhorted to pray about the circumstances we encounter and to use prayer as a weapon in our spiritual battle. When Paul talks about Christians putting on the armor to fight spiritual battles, he says that “with all prayer and petition” we are to “pray at all times in the Spirit” (Ephesians 6:18).

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I've Got a War Room—Now What Do I Do?



Millions of people have seen the summer blockbuster movie *War Room*, many of them challenged to be more intentional about prayer. Some have even cleaned out a closet or a corner to make their own War Room.

But the movie, for all its motivation to experience the power of prayer, did not provide instructions on what and how to

pray. Other than eating potato chips in secret!

Prayer is not about sacred words or flowery religious language. Biblical prayer is about talking to God, heart to heart. Here are some suggestions for what to do in the War Room.

Many people have found it helpful to follow the structure of the acronym ACTS: Adoration, Confession, Thanksgiving, Supplication.

Directing our prayers and thoughts in this particular order aligns the heart with God's heart.

Adoration: This is simply telling God how great He is, focusing on His character and praising Him with words. The book of Psalms is one of the best place to find truths about God and tell Him about it. Several years ago, I went on a treasure hunt as I read through the Bible, drawing a box around every title and name of God I encountered, and writing them down on the blank pages at the back of my Bible. Simply reading some of the titles of God back to Him constitutes adoration. ("You are the King of Kings and Lord of Lords! You are the Bright and Morning Star! You are the Ancient of Days! You are the Creator of the Heavens and the Earth!")

Confession: Quietly consider what unconfessed sin you need to bring out in to the light. Confession means to agree with God. You may not even feel remorseful about it (yet), but it is still important to agree with God that sin is sin and you were wrong. ("Lord, I confess being short-tempered with my family yesterday. I confess yelling at that driver who cut me off in traffic. I confess going all day without once thinking of You. I was wrong. Please forgive me.")

Thanksgiving: Consider the things God has given you, the things He has done for you, just in the past 24 hours, and tell Him "thank You." The discipline of keeping a gratitude journal provides lots of things to give thanks for. The great

thing about being mindful of what God is doing so we can give thanks for them, is that it makes us more sensitive to the many ways in which He shows His love and concern for us throughout each day, which kicks up our gratitude meter, which overflows in more and more thanksgiving, which leads to a joyful heart.

Supplication: NOW we get to the part of asking for the things we need or want, or which we would like to see God do in our lives and in the lives of others. It really helps to keep a list of our requests, just like we see in the movie, so we have a record of how and when God answers them.

This is one of the most misunderstood parts of prayer because often, people mistake having faith in the answers they want, with having faith in the God who answers prayer in His time and in His way. It's fine to ask (not demand, and not presume) for what we want, but it's important not to have unrealistic expectations of getting everything we ask for like a spoiled little kid. (This is one of the reasons people lose heart and can lose their faith—they aren't trusting the God who sees the big picture and knows what is good for us and what isn't, they are looking for the answers to their prayers on a timeline usually faster than the one God is on.)

What should we pray for?

Our daily needs (see also: the Lord's prayer, "give us this day our daily bread," Matthew 6:11), financial provision ("your Father knows what you need before you ask Him," Matthew 6:8), relationships ("it is not good for man to be alone," Genesis 2:18), peace in our relationships ("Peace I leave with you; My peace I give to you," John 14:27) . . . whatever comes to mind.

But we get a head start when we pray God's word. This is great War Room material! Consider praying for one's spouse (even a future spouse!) or children or friends the great prayers

recorded by the apostle Paul.

“Lord I ask that _____ may be filled with the knowledge of Your will in all spiritual wisdom and understanding, so that he will walk in a manner worthy of You, to please You in all respects, bearing fruit in every good work and increasing in the knowledge of You; strengthened with all power, according to Your glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to You, Father, who have qualified us to share in the inheritance of the saints in light.” (Colossians 1:9-12)

“I pray that You would grant _____, according to the riches of Your glory, to be strengthened with power through Your Spirit in the inner man, so that Christ may dwell in his heart through faith; and that he, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that he may be filled up to all the fullness of You.” (Ephesians 3:16-19)

Consider praying a Psalm, such as Psalm 1:1-3—

“I pray that _____ would be blessed, that she would not walk in the counsel of the wicked,
Nor stand in the path of sinners, nor sit in the seat of scoffers!

I pray her delight would be in the law of the Lord,
And in Your law she would meditate day and night.

I pray she would be like a tree firmly planted by streams of water,

Which yields its fruit in its season and its leaf does not wither;

And in whatever he does, she would prosper.”

Spiritual warfare was one of the elements of the War Room movie, and prayer is how it is battled and won. For the simplest form of it, we can look to how Jesus prayed for His

disciples in John 17. He asked His Father:

- To keep His disciples safe from the evil one (v. 15)
- To set them apart in the truth (v. 17)
- For oneness (v. 21). The context was oneness within the Body of Christ, the church, but this is a powerful request to pray for our marriages as well.

I am also intrigued by His prayer in v. 23, “You have loved them just as You have loved Me.” Most people have no idea of just how much and how great the Father’s love is for us—He loves us the exact same way and the exact same amount as He loves His Son! I love to pray that God will allow my loved one to grasp this truth, which corresponds to the Ephesians 3 prayer above.

Jesus also prayed for Peter before his spectacular, epic failure when he denied his Lord, that his faith would not [completely and utterly] fail, and that after he turned back, that he would strengthen his brothers. Praying for our loved ones’ faith not to fail, and for God to redeem and use any lapses and stumbles, is a powerful way to pray for them.

An important part of War Room prayer strategy, just as in physical war, is to remove obstacles to effectiveness. In Mark 11:25, Jesus said, “Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions.” An important thing to do in anyone’s War Room is to examine our hearts for any unforgiveness and deal with it.

Well, I think that’s a good start on your War Room! Would you like to add any suggestions? Comment below!

This blog post originally appeared at

blogs.bible.org/engage/sue_bohlin/ive_got_a_war_room-now_what_do_i_do

on Sept. 22, 2015

Bad Blood Reconciled: A Review of Taylor Swift's "Bad Blood"

Probe intern Sarah Withers contrasts Taylor Swift's Bad Blood song to the deep spiritual truths of the gospel of Christ.

Naomi, a young Taylor Swift fan fighting leukemia, adopted Swift's song "[Bad Blood](#)" as her theme song during her battle with cancer. In response to her [video](#) Naomi uploaded on YouTube, Taylor Swift contributed [\\$50,000 to Naomi's medical bills](#). Naomi through her heartwarming story was able to transform the song to make it inspiring and hopeful. However, as most know, the song is not about fighting terrible cancer but instead about a broken relationship. Although Swift did not disclose the antagonist, she no longer sees reconciliation as an option. By contrasting Swift's "Bad Blood" with Christ's reconciling blood, Christians are reminded of the transformative power of the gospel to bring healing and hope to broken relationships.

Destructive Power of Bad Blood

"Bad Blood," through the lyrics and video, paints a picture of the pain that is felt after someone is wronged in a relationship. The antagonist attacking her and "rubbing it in so deep" left Swift with a "a really deep cut." Many, if not all of us, have felt the pangs of being cut deeply with words and actions in a relationship gone wrong. A quick read through the Psalms reveals victims of broken relationships crying out in pain. The Psalmist laments, "Even my closest friend in whom

I trusted, who ate my bread, has lifted his heel before me.”[{1}](#)

Not only do broken relationships hurt initially and deeply, but often the pain lingers. Swift captures this experience through the lyrics, “Still got scars in my back from your knives, so don’t think it’s in the past, these kinds of wounds they last and they last.” Again the Psalmist writes, “I am restless in my complaint and I moan, because the noise of the enemy, because of the oppression of the wicked.”[{2}](#) One thing both the Psalms and Swift can agree on is that broken relationships and betrayal are deeply painful.

For Swift, not only is the relationship broken and painful, it is irreconcilable. She notes the hopelessness of the relationship, “I don’t think we can solve them (problems)” and “in time can heal but this won’t.” This is the most upsetting part of the song.

We all have had broken relationships, yet the ones that hurt the most are the ones that turn from feelings of hurt to feelings of hate. We should hate sin and the pain it brings with it, but we are called to love even our enemies. Ephesians 6 says that our battle is not against flesh and blood but against the “spiritual forces of evil.”[{3}](#) As difficult as it may be, we should guard our heart from future pain without hating the individual who hurt us. Thus, reconciliation should always be the ideal goal and in cases where reconciliation cannot or does not occur, forgiveness should still reign in our heart.

Healing Power of Christ’s Blood

It seems like an impossible request to forgive someone and even move towards reconciliation with someone who betrayed and hurt us. This would be an unimaginable task if it were not for someone who did this for us first. The gospel is the perfect example of reconciliation.

When we sin, whether or not it affects anyone, we sin against God. Our most fundamental problem with sin is not that it hurts other people, but that it separates us from the love of God. Those who do not accept Christ as their savior are outside of the effect of Christ's atoning blood and therefore are not able to experience God's love. However, Paul in Ephesians says "But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ."[{4}](#)

Before we can offer true love and reconciliation to others, we must first receive love and be reconciled to God. The only way to turn our bad blood against God into unity with God is through the power of Christ's redeeming blood on the cross. Colossians states, "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."[{5}](#) His blood cleanses us so that we are filled with the selfless love towards others that the Scriptures ask of us.[{6}](#)

Our Fight against Bad Blood

Even for Christians who have been shown love and forgiveness, we still do not always experience an overflowing of love and forgiveness for those who wrong us. We still struggle with having bad blood towards our enemies. We still feel the pain of the broken relationships even though we are in Christ. As Christians, we look forward to a day when we will not feel pain, but while we still live in a fallen world, pain and hurt are very much part of our everyday lives.

However, the wrong that causes our pain has been or will be paid for. As Christians, if we are wronged by a believer in Christ, remember that Jesus died for those sins as well as for ours.[{7}](#) Yes, we should still lament that even believers sin and cause pain, yet justice was important enough to Christ that He died for those sins.[{8}](#) For those who sin against us and remain outside of Christ, their wrongs will be righted at

the cost of their own life in eternal wrath. The hope of sharing the gospel is to offer others the redemptive power of Christ which indeed makes the gospel good news!

Looking back to the Psalms, there is a life-giving trend even within the darkness and pain. Even in Psalm 88, which is considered to be one of the darkest Psalms, the psalmist still cries out to God. In our broken relationships with others, true reconciliation must start and end with the grace and justice of God.

God knew we had bad blood and provided a Savior to change our hearts. He still continues to hear our cries of pain and sent the Holy Spirit to continue to protect our hearts from holding on to the bad blood in our relationships.

Notes

1. Psalm 41:9 All verses are from the English Standard Version.
2. Psalm 55:2-3, see also Psalm 69.
3. Ephesians 6:12
4. Ephesians 2:13
5. Colossians 1:19-20
6. Hebrews 9:14
7. Ephesians 1:7
8. This is why I think St. Anselm was on the right track in *Cur Deus Homo*, when he argued that Jesus Christ had to become incarnate and die for our sins so that God's justice and grace could be made manifest. If God just ignored our sins, justice would not prevail—thank God He is both just and gracious through Jesus Christ!

How and Why We Should Biblically Analyze Songs

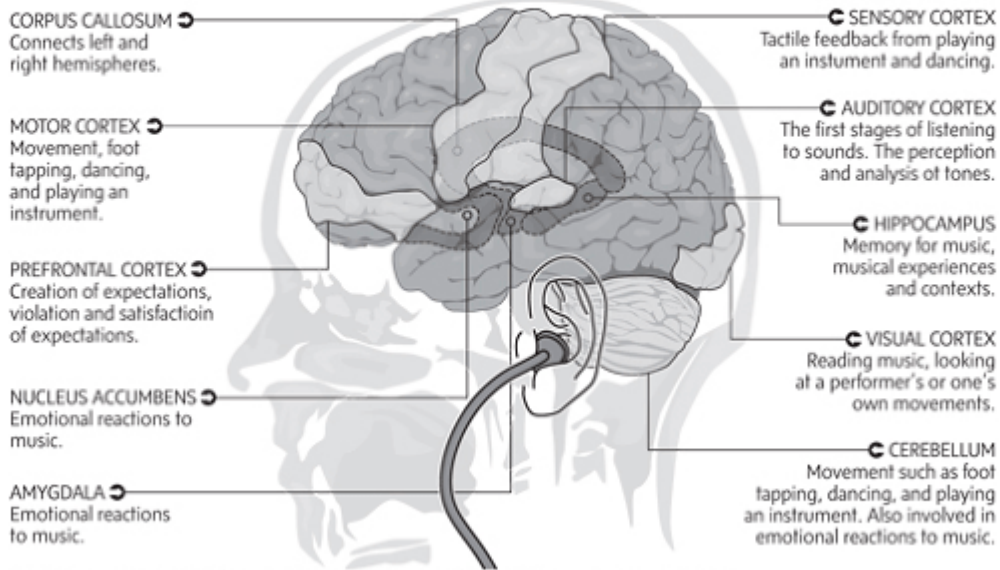
Probe intern Sarah Withers provides insight about thinking biblically about popular songs.

Numerous scientific studies have revealed that music is linked to relieving pain/stress, releasing endorphins, aiding coordination, increasing concentration, expanding memory, improving language skills, and lowering blood pressure, just to list a few.[\[1\]](#) Unfortunately, not all genres of music offer these benefits, so it would be quite misleading to say that critically analyzing songs can act as a remedy for migraines—however convenient and persuasive that claim might be!

While I may not be able to claim health advantages, powerful benefits can be gleaned for us and others by being aware and graciously critical of songs. I hope that I can provide how and why we should biblically analyze songs and challenge you to be a more thoughtful and gracious critical consumer of all types of music.

Music on the mind

When we listen to music, it's processed in many different areas of our brain. The extent of the brain's involvement was scarcely imagined until the early nineties, when functional brain imaging became possible. The major computational centres include:



MIKE FAILLE/THE GLOBE AND MAIL ■ SOURCE: THIS IS YOUR BRAIN ON MUSIC: THE SCIENCE OF A HUMAN OBSESSION

How Do We Biblically Analyze a Song?

The most obvious first step to biblically analyzing a song is to actively listen to the lyrics and sometimes even watch the music video. It helps me focus and understand if I pull up the lyrics and read along as I listen. While I listen, I think about how the song makes me feel, what the song got right or wrong in its worldview, what I appreciate about the song, and any questions about possible meanings and interpretations. I also think about if or how I can relate to the song's message. Have I ever experienced, desired, or seen something similar to the song's message? If the answer is no, then maybe I could think about how seeing the songwriter's perspective could help me relate and communicate with someone with very different desires and experiences than my own.

Ultimately we biblically critique a song by shining the light of the biblical truths on it. No secular song gets everything right for the obvious reason that the gospel is not present. For some songs all that is missing is an explicit reference to the gospel, while other songs directly conflict with the

gospel. Yet, for even the more difficult songs, Christians can understand the song's message for the glory of God.

For example, Lana Del Rey's song "Born to Die"[{2}](#) provides the message that we should enjoy life because when we die there is nothing left for us. For those in Christ, that song is radically wrong about our purpose and destiny.

However, for those who are outside of Christ, that song paints a rather apt picture of their bleak destiny.[{3}](#) So yes, the song is very dark and upsetting, yet when I hear that song I can mourn for those outside of Christ and praise God that the lyrics of that song are not true for me. In that way, that song can incite worship and foster resolve to reach out to unbelievers-something Del Rey probably would never consider possible! That is the transformative power of the gospel, the greatest good news.

However, there are songs that Christians should avoid. Songs that are overly sexualized or demonic in nature may be too difficult to redeem.[{4}](#) Also some people are more affected by music than others. If you are not able to redeem the song by countering it with life-giving truths from Scripture and the song continues to bring you down, then you should not listen to it. Christians should pray for wisdom and guidance to know when to listen and engage and when to turn it off.[{5}](#)

Why Should We Care?

Since music is so integrated into our daily lives, many of us are consumers of music whether we are intentional about it or not. [The American Academy of Pediatrics in 1996](#) (AAP) found that 14- to 16-year-olds listened to an average of 40 hours of music per week. For a more conservative number, [RAIN \(Radio and Internet Newsletter\)](#) reported that students "spend an average of 7 hours and 38 minutes a day consuming media, 2 hours 19 minutes of which is spent listening to music."[{6}](#)

While these studies focus on teens and adolescents, it is fair to say that adults also listen to a fair amount of music, whether it is through headphones at work or the radio in the car. When it comes down to it, music is very much part of our everyday life. For some it can be avoided, but by most, it is accepted and greatly enjoyed.

Musical lyrics are also sticky. It never ceases to amaze me how I can still easily sing along to songs from my childhood the second the second it plays. Yet, when discussing my project of biblically analyzing popular music, a common response is that people often do not listen to the lyrics, but rather just enjoy the melody and beat. The AAP (1996) reported that "in one study 30% of teenagers knew the lyrics to their favorite songs," which would seem to affirm that initial claim.

With those intuitions and findings, it would be easy to undermine this project as interesting but unimportant. However, the same AAP (2009) article cited the Knobloch-Westerwick *et al.* study that "although young listeners might not understand all the details in lyrics, they recognize enough to obtain a general idea of the message they bring."

Moreover, the fact that we do remember song lyrics well after we have stopped listening to them shows that we are aware of the words even if we are not actively thinking about the message. In many respects we have become passive consumers of information and entertainment, especially when it comes to music. It is in light of this passivity that we should strive to be active listeners.

Every song with words carries a message, although some are more obvious and dangerous than others. For example, current artists such as Macklemore, Hozier, Lana Del Rey, and Lady Gaga proclaim more explicit messages and agendas in their songs-something as Christians we should be aware of and ready to critique. The AAP (1996) claimed that "awareness of, and

sensitivity to, the potential impact of music lyrics by consumers, the media, and the music industry is crucial.”

Although the rate and impact of the consumption of songs can be debated, there are still benefits of being aware of and engaging with our culture through songs.

What Are the Benefits?

Well, there are three main benefits to biblically analyzing songs. First, we refine our ability to enjoy music. For many this will be very counterintuitive. People I have talked with have feared that if they are too critical of the music’s message, then they will no longer be able to enjoy it. I will agree, there are some songs that might be ruined by listening critically to the lyrics. However, Christians should likely avoid listening to those songs anyway.

Even with songs we don’t like, we can still enjoy them for their musicality and benefit from some insights, however hard to find. The vast majority of songs are redeemable even though they may counter the gospel. Where God provides the songwriter with common grace insights, there is an opportunity to redeem the song. Remember Lana Del Rey’s song; I am still able to enjoy her powerful use of a darker sound and message, but I am also reminded of the hope I have in the gospel.

If we get to a point where we become cynical and antagonistic towards our music culture, we should remember that God gave us music and culture as a gift. The Psalms are examples of a great variety of songs that were written to offer the expression of truth about God, humanity, and our world. The obvious difference is that the Psalms are God-breathed and inspired—yet there are often truths that can be gleaned even from secular and popular songs. After all, we are all made in God’s image and bear His music-loving traits.

Another benefit of analyzing songs is the ability to learn

about our culture and the people influenced by it. Regardless of whether the lyrics are true, they are believed to be true by the songwriter and often by people in our culture. Part of the appeal of songs is that they are relatable. Relatability makes the song powerful and influential.

We can gain invaluable insight into the thoughts of our culture and younger generations through the lyrics of songs. Many songs provide commentary on our culture's view of alcohol consumption, drug use, violence, relationships, sexuality, freedom, and self-worth. By learning what the songs say about such topics, we can be better equipped to understand where people are coming from.

The final benefit which naturally flows from the previous one is being able to relate and engage with our culture. By engaging with themes in songs, we are ultimately practicing how to engage with people. I was talking with a group of high school students about one of Macklemore's songs called "Starting Over" which is about his relapse as an alcoholic. The song is marked with shame, a deep sense of failure, and loss of identity. Before listening to the song, I encouraged them to listen to the lyrics as if a person was talking with them. With that perspective, students would be less likely to immediately judge him as a failure, and instead would be more likely to empathize and relate as we are all failures and slaves to sin outside of Christ.

By being aware of songs, we can better engage the lies of our culture and counter them with the truths of Scripture.^{7} The AAP (1996 & 2009), encourages parents to "become media-literate" which means "watching television with their children and teenagers, discussing the content with them, and initiating the process of selective viewing at an early age." Later in the article, the authors even suggest that parents should look up the lyrics and become familiar with them. Even if you are not a parent, as Christians one way we can help

correct lies of our culture is through conversations about popular music.

Paul wrote in 2 Corinthians 4:6, "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is our hope and joy that we have been redeemed and my prayer that Christians will show others the light of Christ.

So, the goal of analyzing songs from a Christian perspective is not merely an academic exercise that challenges critical thought, but to move us to action. Peter claimed that Christians were saved so "that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light."[{8}](#) Ultimately we should be encouraged to talk, relate, empathize, and love others. Through songs we can help others to "See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ."[{9}](#)

Notes

1. Another article that was particularly helpful was from the [eMedExpert](#). However, if you just search "benefits to music" (or the like) and you will be overwhelmed by how many articles develop all the unique benefits to music.
2. The video includes sexual content, brief drug use, and a violent image at the end.
3. I should note however, that the song seems to hold the message of mere extinction at death. As Christians, we believe that souls are immortal which means even the non-believer persists. For those outside of Christ, they will experience death as eternal wrath and destruction. See John 3:36, Roman 6:23, Matthew 25:46, 2 Thessalonians 1:9, and Revelation 21:8.
4. To address briefly the pushback on the idea that we can or should "redeem culture": The confusion rests in the nuanced

difference in meaning of the word “redeemed.” I use the word “redeemed” in this context to mean something closer to transformed by truth, not redeemed in the sense God has redeemed believers. Yes, Scriptures never call us to “redeem culture” but God does call us to let the light of truth shine. By engaging culture with the truth of Scriptures, Christians can make aspects of culture honoring to God, thus in that sense redeeming them. For example, pornography falls under the category of “unredeemable,” meaning that there is no way someone could make pornography honoring to God. However, with different aspects of culture this task is possible and I think should be encouraged.

5. See Hebrews 5:14.

6. RAIN cited [The Kaiser Family Foundation study](#) for these statistics. The report also broke down how the kids and teens were listening to the music, finding that on average per day they listen to 41 minutes of music on their iPod and similar devices, 32 minutes of music on computers (iTunes and Internet radio), and 32 minutes listening to the radio.

7. See Ephesians 6:17-20 and 2 Corinthians 10:1-6.

8. 1 Peter 2:9.

9. Colossians 2:8

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If God is So Good, Why Does He Let Me Hurt?

This is probably the biggest question, and the biggest obstacle to trusting God, in Christianity. It's a legitimate question, and it deserves a thoughtful answer that honors the amount of pain attached to it. Disclosure: I am writing this

while beset by the most physical pain I've experienced since post-polio syndrome started attacking my body with the "unholy trinity" of pain, weakness and fatigue. It hurts to stand, it hurts to walk. Every single step.

Why does God allow it? And my pain is *nothing* compared to the horrific suffering of millions around the world. Doesn't He care? Why doesn't He stop it—surely He can. He could stop it all with a single word. So why does He let innocent people—especially children, for heaven's sake—suffer?

We need to put evil and suffering into perspective, and that means the Really Big Picture. Starting before the beginning of time. When all there was, was God: Father, Son and Spirit, engaged in a three-Personed "holy hug" that had no beginning and has no end. A continual celebration of love, adoration, respect, and delight in each other. At some point Father God decided to create mankind and draw us into His circle of love, adopting us as sons (Eph. 1:4-5) and creating a Bride for His eternal Son (Rev. 19:7), a fit companion who would reign with the Lamb (Rev. 22:5).

But God knew that all of human history would unfold between the bookends of the creation of mankind and the Marriage Feast of the Lamb. The God of light and life, of love and truth, knew that all those things are found only in Him; He knew that to reject Him meant choosing darkness and death, isolation and deception. He knew that Adam would rebel, that His perfect creation would crash and burn in the Fall, and that everything would be infected and corrupted by sin. He knew that every human being would be born with a compulsion to reject Him, to live disconnected from Him, independent from Him—something like spiritual HIV+, insuring a death sentence. And sure enough, the mortality rate is still 100%.

God knew all this, and He created us anyway. Because He knew the end result was worth it.

Because God is love, He created people to love, and He created people to love Him back. In order for us to choose to return His love, we needed to be free to choose NOT to love Him. God made us with the very real option to say no to Him, so that our yes would mean something. The alternative would be the equivalent to making a phone say, "Good morning, I love you." The words might be there but there is no heart and no choice behind them—they are nothing more than the result of a programming code. God wanted real and actual love, and that meant that some people He made and dearly loved, could and would say no.

When people say no to God, they not only cut themselves off from relationship with Him, they open the door to all kinds of evil. Some of it comes from sinful human hearts; some of it comes from the demonic realm, angels who also said no to God and became devils. Evil was unleashed by Adam when he disobeyed God in the Garden of Eden (Gen. 3) and it has been causing havoc, pain and suffering ever since. Sometimes we need to remind ourselves that this world plagued by pain and disease, deliberate meanness and selfishness, is not God's original perfect creation. If it were, God would indeed be a horrible monster. He knew Adam would open the door to all kinds of evil and suffering, and He allowed Adam to do it anyway. Because He knew the end result was worth it.

Why does God let people suffer?

God uses suffering to cleanse us, to mature us, to burn up shallowness. (Please see my article [The Value of Suffering](#).) [He uses pain](#) as His instrument to shape us into the image of His Son (Rom. 8:28-29). God has no magic wand that instantly transforms us from something broken and dirty (and we are far more broken and dirty than we have any idea) into something whole and beautiful. There is no divine "Bibbity-Bobbity-Boo."

Instead, the Son left heaven, wrapped Himself in human flesh, and came to earth where He lived a perfect, sinless life.

Every day of His earthly life, He suffered as a human, limiting Himself to a body that would get tired, hungry, thirsty and dirty. What the first Adam messed up, Jesus the Second Adam corrected. Where Adam disobeyed the Father, Jesus learned obedience through suffering (Heb. 5:8). Jesus suffered throughout His incarnation simply because of His limitations as a human, then suffered an unimaginably horrible death through crucifixion, made even worse because He absorbed all the sin of every human being who had ever lived, was living on the earth at that time, and would ever exist in the future. He took our sin into Himself, actually becoming our sin (2 Cor. 5:21), so that when He died, our sin died with Him. But the Father raised Him from the dead, and He is alive at His Father's right hand right now in heaven.

This means that God knows what it means to suffer. There is no pain, no suffering we can endure, that God Himself did not experience even more during Jesus' time on earth. This same suffering God promised, "Behold, I am making all things new" (Rev. 21:5). The Father knew He would send the Son to suffer, and the Son knew that's what He would leave heaven for.

He did it anyway. Because He knew the end result was worth it.

God allows pain and suffering and evil because He has a plan, and He's working His plan. The end result is that He is redeeming and restoring all the evil, pain and suffering of this sin-sick world. He will set all things right in the end. The last chapter of the Bible makes it clear that there is a happy ending to what is NOT a fairy tale. What started out as a Three-Personed holy hug of the Father, Son and Spirit loving each other while still remaining one God, will be a hugely enlarged circle of love that includes millions, possibly billions of people God made in His image, marked "Mine," and drew into the divine circle to love and be loved forever.

At that point I believe we will agree, as we look back on evil, pain and suffering on earth, that it was so, so worth

it.

This blog post originally appeared at [If God Is So Good, Why Does He Let Me Hurt?](#) on July 15, 2014

Christians in the World

Don Closson looks at three books on how to live the Christian life in 21st century America: Radical, The Next Christians, and To Change the World.

Introduction

Have you ever heard a sermon that tried to convince you that our earthly possessions should be looked at more like a hotel room rather than a permanent home? The point being that earth is a nice place to visit, but it's not a believer's final destination.



As aliens and strangers, our real residence is with God which usually implies a heavenly spiritual existence that is completely foreign to our current one. In a bit of a twist, a recent article in *Christianity Today* argued that most evangelicals have things backwards. We are wrong if we think that at Christ's return the wicked will be "left behind" and the righteous will be taken away to a heavenly abode. It's the wicked who will be removed while the righteous remain on earth. The author's conclusion is that we should be more caring about this world because it, not heaven, will be our eternal home.

How we view "final things" or the "end times" impacts how we live today. There is a heated debate going on about the

priorities of those who desire to live out a biblical worldview. Should we be focused on restoring this world, redeeming it for God, or on offering the lifeboat of salvation in order to save some from impending destruction along with the rest of the cosmos? Are we to be mostly about creating a restored culture through our Spirit empowered efforts, or are we seeking salvation for a redeemed people leaving restoration of the world to special acts of God?

In this article I will focus on three popular books that offer different perspectives on how Christians should prioritize their lives: *Radical* by David Platt, a mega-church pastor from Birmingham, Alabama; *The Next Christians* by Gabe Lyons, a conference speaker who has created an organization to encourage dialogue about the purpose of the church; and *To Change the World* by James Hunter, the lone academic, a professor of religion, culture, and social theory at the University of Virginia.

Platt's book is simple and straightforward. He tells his story mostly by giving examples of people in his church who were radicalized by the gospel. Lyons' book is a polemic against what he calls a gospel that only tells half of God's story. Hunter gives us a scholarly tome, calling Christians to humility when it comes to changing the culture in which we dwell. Although these books are different in significant ways, they all present an argument against the so-called American dream of runaway materialism and extreme individualism.

Three different books, espousing a similar message, told with both passion and thoughtfulness. Join me as we consider how Christians are to dwell on earth as aliens and strangers.

Becoming a Radical

The strength of David Platt's book *Radical* is its simplicity. He pleads with us to believe what Jesus says and then to obey

it. But like most things in life, his simple admonition hides nuances and assumptions that beg further explanation.

Platt fills his book with example after example of Christians making radical life decisions as they reject both the American dream and the typical American way of doing church. He argues that “[W]e as Christ followers in American churches have embraced values and ideas that are not only unbiblical but that actually contradict the gospel we claim to believe.”^{1} After introducing himself as one of the youngest pastors to lead a mega-church, he admits that the “bigger-is-better” tendency in our churches is hard to support in Scripture.

Platt’s concerns are worthy of much soul searching and careful interpretation of God’s Word. But about halfway through the book I found myself both attracted to, and frustrated by, the many stories of life change among Platt’s congregants as well as his own struggles over how to lead his church in a way that is Christ honoring. For example, Platt’s discussion of Luke 9 results in this sentence: “We *do* have to give up everything we have to follow Jesus. We *do* have to love him in a way that makes our closest relationships in this world look like hate. And it is entirely possible that he *will* tell us to sell everything we have and give it to the poor.”^{2} Unfortunately, when I looked for principles to know when and to what extent Jesus is asking me to do these things, I didn’t find that Platt offered any.

Platt leaves little room for interpretation when it comes to the words of Jesus. Is it possible that Jesus used rabbinic hyperbole or exaggeration common to the Jewish teachers of his day when making his more drastic comments about holy living? Even though Platt occasionally tempers his remarks with an “I don’t have all the answers” or “I have more questions than answers,” he writes as if his reading of the text is obvious and conclusive.^{3}

Platt’s book *Radical* is intended to shock culturally captive

Christians out of their American Dream stupor and to become serious Christ followers. His one-year dare at the end includes activities from which all believers would benefit. We should be praying for the entire world, reading through the entire Word, sacrificing our money for Kingdom purposes, reaching out to those in other cultural settings, and committing ourselves to multiplying church communities. I just wish that Platt had given us a little more nuanced guidance as to when and to what extent Christians should live a radical life.

Restoring Eden

Of the three books we are examining in this article, I anticipated the arrival of Gabe Lyons' book *The Next Christians* the most. I had read glowing endorsements and was hoping not to be disappointed.

The first of three sections in the book describes how the world has changed in its perception of Christianity. Although there is much good information here, Lyons resorts to the phrase "perfect storm" once too often in describing our current cultural milieu. He is right to describe attitudes towards believers in post-Christian America as mostly negative, but I am cautious about his complaint that our situation today is somehow unique.[{4}](#)

Lyons describes the church's response to social change as either separatist or cultural. The separatists are characterized by judgmental withdrawal from society, aggressively defending a Christian America that no longer exists. They reduce the Christian's task to saving a few souls via evangelism in ways often offensive to our pluralistic society. It's not a pretty picture. According to Lyons, we are far too influenced by the remnants of the Fundamentalist movement that did battle with modernism at the beginning of the last century.

Cultural Christians seek to blend into the culture rather than judge it, and define the Christian life as primarily doing kind things for others. These self-identified Christians place tolerance high on their list of virtues and are working diligently to avoid topics or actions that might alienate their neighbors. Lyons argues that they have conformed to the culture in a way that relinquishes any hope of having significant impact.

Lyons endorses a third category which he calls *restorers*. He describes these people as those who “envision the world as it was meant to be and they work toward that vision. Restorers seek to mend earth’s brokenness.”^{5} They are optimistic, and see “that God is on the move—doing something unique in our time.”^{6} Their mission is to see “how things ought to be,” and then to commit their lives to making it so.^{7}

In a manner similar to Platt’s book *Radical*, Lyons chastises Christians who focus too much on the Gospel message of redemption and emphasizing a salvation that offers escape from this fallen world. By putting restoration back into God’s story we don’t have to wait for God to give us a new heaven and earth, we can experience it now.

Lyons’ call to action is an expansive one and it immediately raises questions about what a restored world should look like; what specific form should our political and economic systems take? He seems to assume that we should know the answer to these questions but I am not so sure that it’s that obvious.

A Faithful Presence

We will now consider the most academic of the three books we are examining, James Hunter’s book *To Change the World*. Not only is Hunter’s book one third longer than the other two, it is far more abstract in content. Where the other two books give significant space to stories of lives changed by a

biblical calling, Hunter devotes less than three pages to real life examples. What we do get is a thoughtful overview of how most Christians wrongly pursue political power in the name of Christ.

According to Hunter, Christians can be broken down into three distinct groups: the Christian Right, the Christian Left and the Neo-Anabaptists. The Christian Right seeks to win the culture war. In its eyes, Christian America is disappearing and needs to be defended. Secularism has conquered the media, academia, and government, resulting in a culture that rejects biblical values and corrupts our children.

In many ways the Christian Left and Neo-Anabaptists look a lot alike. They are hostile towards an unrestrained market economy and capitalism itself. They also share a sharp loathing for the Christian Right. But they differ dramatically regarding the believer's relationship to government. The Left see the government as a partner while the Neo-Anabaptists see it only as a coercive force that uses violence to enforce its will.

Hunter argues that all three groups seek political power in order to change the culture, a goal that will inevitably fail. He spends a large portion of the book explaining why changing a culture is far more difficult than most appreciate. Cultures are more complex and resilient than we think and cannot be changed by just putting new ideas in people's minds.

In the end, Hunter calls Christians to what he describes as a faithful presence. Rather than defending against the secularization of culture, trying to be relevant to it, or even seeking purity from its negative effects he calls for another response that lends authenticity without sacrificing coherence and depth to our faith.

Building a faithful presence requires that our leaders care more about discipleship than fighting the culture war or gaining political power. Christ followers today have faith but

lack a vision for living that is distinct from the larger post-Christian culture. For Hunter, “A theology of faithful presence means a recognition that the vocation of the church is to bear witness to and to be the embodiment of the coming Kingdom of God.”[{8}](#) Hunter realizes that the New Heavens and New Earth will be God’s restoring work, but by honoring God through our relationships and our tasks we will taste something of His kingdom now.

Summary

In this article we have considered three stimulating and passionate books, *Radical* by David Platt, *The Next Christians* by Gabe Lyons and *To Change the World* by James Hunter and have been left with three overlapping pictures of what it means to be a Christ follower in the current American culture. Is the Christian life about being a radical, being as counter-cultural as possible? Is it restoring the world to a pre-fall condition? Or is it as simple as being a disciple maker?

The apostle Paul certainly lived a radical lifestyle, but he was limited by a couple of parameters. Paul talks about being free from the expectations of men and yet careful not to give offense in any way that might hinder the gospel.[{9}](#) He was culturally sensitive enough to know what actions or words might keep people from hearing the good news. He said that he became all things to all men so that some might be saved. He conformed to the culture enough to communicate the transcendent truth about Jesus.

Paul says very little about reforming Roman society, the government, commerce, or education. He seems to be much more concerned about the culture within the church than he does the culture at large. He writes, “What business is it of mine to judge those outside the church? Are you not to judge those inside?”[{10}](#) His desire was for Christ followers to live out the “one another” passages that fill the New Testament. To be

loving, encouraging, building up, and bearing with one another in a way that will draw outsiders to the gospel.

What about Gabe Lyons' strong emphasis on restoration? In my mind the issue is one of priorities. Most Christians would like to see their efforts result in some degree of healing and restoration in our society. But is healing and restoration of America our first priority? This might be true if one holds the view that Christians must take over society prior to Christ's return, as do some postmillennialists. But for those who believe that Christ will return as a conquering king to a world in rebellion, there is no expectation or responsibility for Christians to restore the planet. These differing positions show, once again, the relevance of theology to everyday life.

International speaker and author Os Guinness describes clearly our first priority as believers. He writes, "All that we do must be first and last for Christ and His kingdom, not for America, or the West, or democracy, or whatever. The 'first things' must be first again, and everything else must be viewed only a bonus or a by-product, and not our prime concern." [\[11\]](#) Since God has chosen to build his kingdom through the church, it is Christ's church that should receive our primary efforts.

Notes

1. David Platt, *Radical* (Colorado Springs: Multnomah Books, 2010) pg. 3.
2. Ibid., pg. 12.
3. Ibid., pg. 3.
4. Gabe Lyons, *The Next Christians* (New York: Doubleday, 2010) pg. 11.
5. Ibid., pg. 47.
6. Ibid.
7. Ibid., pg. 60.
8. James Hunter, *To Change the World*, (New York: Oxford

University Press, 2010), pg. 95.

9. 2 Corinthians 6:3.

10. 1 Corinthians 5:12.

11. Os Guinness "Os Guinness Calls for a New Christian Renaissance," *Christian Post*, www.christianpost.com/news/51309/

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Engage, Maverick!

I really enjoy Scott's blog which helps us engage creatively and redemptively with pop culture which is so widely influential. So when Scott asked if I would write a guest post on discerning when we should and should not engage, I was thrilled and honored. I deal with the subject of engaging culture on my blog as well (though not nearly as cohesively as Scott does here), so some of my readers may recognize a few things I'm about to say, but this is a great opportunity to bring those somewhat miscellaneous thoughts into a more cohesive treatment. So, thanks again, Scott!

Throughout history the large majority of Christians, Catholic and Protestant, all across the world, have consistently believed that a major part of our calling is to engage our various cultural contexts to meet people where they are, or perhaps more accurately, meet people halfway, and be salt and light. We get this example from Christ himself who entered into a particular cultural context and met people halfway (between where they were and where Christ was wanting to take them, namely, the Kingdom of God) with metaphors and social activities they already had a cultural framework for.

One of my favorite passages of Scripture is Matthew 10 where

Jesus is sending out his apostles. In his instructions to them he tells them to show 'em how to live life to the fullest as we were always intended to live it! (“preach the Kingdom of God”), do creative and redemptive works in their lives (“heal the sick, raise the dead, cleanse those who have leprosy, drive out demons”), and in all this remember, “be shrewd as serpents and innocent as doves.”

These are Jesus' instructions to us, his modern-day hands and feet. We are to engage. And we are to do so shrewdly, wisely and with discernment. Not everyone has the same level of freedom to interact with various aspects of our unbelieving society. Everyone is different. There are certain things which are particularly spiritually unsafe for me; I know it in my guts and bones; I just can't go there. But I also know that doesn't mean it is as dangerous for others as it is for me, and I don't begrudge others their freedom.

Personal conviction derives from the way God has uniquely created us as individuals and how our singular personality and wiring is affected by the Fall – our particular tendencies, weaknesses, addictions, our circumstances, our personal history. These are the primary factors we should consider when we prayerfully decide whether a particular book, movie, song is spiritually safe for us to read, watch, listen to, and engage through our Creation-Fall-Redemption view of the world.

Anyone who believes he or she is safe from all the various temptations available in pop culture is a fool. My friend and colleague [Todd Kappelman](#) wisely notes and advises, “Exercising rampant Christian freedom does not necessarily mean one is a strong Christian [referring to 1 Cor 8]. It could indicate that one is too weak to control one's passions and is hiding behind the argument that they are a stronger brother.” When we engage our culture, we must use a “framework of moderation,” to use Todd's phrase, that addresses *our particular weaknesses*, for we are all of us the weaker brother somewhere. We need to be honest with ourselves about our weaknesses, and

the best way to do that is to ask God and ask other believers who love us and are discerning and nuanced in regard to engaging culture, to invite the inner circle of our faith community into the part of our lives where we ask serious questions about the books we read, the movies we watch and the music we listen to.

There is a difference between conviction and legalism. One of those differences is the legalistic compulsion to impose one's personal convictions on others. It is possible to abstain in a genuinely free way. I greatly admire my friends who abstain; who don't even have a TV, for example. Together we add to the richness of each others' lives by bringing perspective to one another about who God is and how we relate to him. Together we present to the world a more complete picture. It is the diversity of the Body that most beautifully represents Christ to the world. And it is vital to our Christian calling to live as much as we can in the tension between the pulls of legalism and libertinism. The ebb and flow of this kind of living is part of what it means to live the full, rich, abundant life of Christ.

When you cannot personally engage by reading/watching/listening to this or that for whatever reason, abiding an attitude of general engagement as a member of the Body of Christ fosters that humility-infused unity so foundational to our new life.

This blog post originally appeared at
popcultureandfaithministries.blogspot.com/2011/03/engage-maverick-guest-blog-by-renea.html

the unfit ones

outside the box
in need of a home
but this box is comfort
it's all that we've known

why won't you just fit?
square peg
round hole

we'll file off your edges
('til you're smooth just like us)
with the blade of this Book
which says, by the way, don't fuss

This blog post originally appeared at
reneamac.com/2011/06/23/the-unfit-ones/

**If Christ isn't in the name,
how will I know it's
Christian?**

July 22, 2011

Recently, long-standing evangelism non-profit [Campus Crusade for Christ](http://CampusCrusadeForChrist.org) officially announced its plan to change its name to Cru. I admit the over-priced wine bar with mediocre cheeseboards was the first thing I thought of when I heard the news. But the second thing I thought was, *Naturally, that's what people call it anyway.* So I didn't think anything of it.

I wasn't freaked out because Christ is no longer in the name. For heaven's sake, Christ himself said, "[Be shrewd as serpents and innocent as doves](#);" not, "Subtlety is a sin. Be as obvious and explicit as you can be because that's how people will know you belong to me." No. He said, "[They will know you are my followers by your love for one another.](#)" But yet again, people only see Christians calling their brothers and sisters names like "coward" and "repulsive" and griping at each other. That's just great. (You can read more about how Christians are going to the mattresses here on [Fox News's report](#).)

I agree with Cru: they needed to drop "crusade" from the name. It certainly does recall The Crusades, an awful, dark, embarrassing time in Christianity, or at least medieval Christendom... I'll let my historian colleagues correct my armchair claims here; but that is all the more to the point: popular perception matters; words have baggage, and it is naive to think we can simply plow through it. I will say, it does make it a bit ironic that crusade is the one word they're keeping, even if it is a shortened version of it. Nonetheless, Campus Crusade for Christ is a dated (and long) name; hence why people commonly shortened it to Cru even before the official name change.

I agree entirely with Cru vice president Steve Sellers when he said it is "more important that the organization is effective at proclaiming Jesus than it is important to have the name of Jesus in the name of the organization." The fact that people are chalking this up to succumbing to political correctness is evidence that they care more about the outside than the inside; more about appearances than heart; more about rhetorical positions than actually taking a stand. This kind of attitude common among Christians is sad. It isn't a witness to the world, as Cru has been and continues to be; and it isn't worthy of the calling we have received in Christ. It reminds me of how many Christians understand "Christian art." But that's another blog post for another day.

Part of thinking through our Christianity includes thinking before reacting, perhaps especially on social networking sites where we feel emboldened by our anonymity amid the mob and where instant gratification is part of the point. It also includes being mindful of passages like Matthew 10 and 1 Peter 3 when quoting Romans 1:16.

This blog post originally appeared at reneamac.com/2011/07/22/if-christ-isnt-in-the-name-how-will-i-know-its-christian/

Interracial Dating

July 21, 2011

Dear Renea,

We are a strong, white, Christian family. Our 22 year old daughter is dating a black boy. He is very nice, kind, well-mannered. However, we just are not in favor of this interracial relationship. We never envisioned one of daughters dating a black boy. We know all the biblical verses pertaining to this. We're just not sure what to say to her. Need some thoughts on this situation. Your thoughts are so welcome. Thanks.

Dear E,

Thank you for writing in with your question.

I'm surprised to hear you mention knowing the scriptures pertaining to interracial relationships because I confess, I am wholly unaware of any verse which addresses the subject. Old Testament passages speak about the importance of Hebrews

marrying Hebrews and not pagans who worship false gods and idols, but that has to do with a person's relationship with God rather than his or her nationality. We know this to be the case when we consider heroes of the faith such as Rahab and Ruth, neither of whom were Hebrews, both of whom came to fear (know) the Lord better than many natural Hebrews and were used by God in significant ways, most significantly as women in the lineage of Christ! This is the same vein which runs through the New Testament command not to be unequally yoked in 2 Corinthians 6. Biblical warnings against marrying certain types of people have everything to do with their relationship with the Holy One (and ours) and nothing to do with nationality, ethnicity or race.

That being said, your feelings and your conflict are real and no doubt a significant part of how you were raised. Based on your letter, it seems you and your husband probably grew up in Bible-believing churches and/or homes which taught against interracial marriages. You certainly grew up in a time in our culture when such relationships were anathema. Your situation reminds me of what the Disciples must have experienced upon seeing Jesus conversing with, not only a *woman* one-on-one, but a *Samaritan* woman. That's not how they grew up! That's not how a good Jewish man was to behave, yet here was their Master, their Teacher, their Messiah breaking all the rules about race-relations (and gender-relations). I'm sure it was a shock. I'm sure it was quite unsettling, perhaps even unacceptable at first. And I appreciate that what I am saying might be just as jarring, just as maddening perhaps, just difficult to accept.

And so it's okay to need time to wrestle with this radical biblical truth that goes against everything you've been taught just as Christ's first followers were constantly having to do. Since Christ's Loving-Truth sets us free, I beg you to wrestle with it, to try to accept it; but even if you cannot, I appeal now to your love for your daughter, a love that has no doubt

grown from parent-child love to also include friend-love now that she is an adult. Support your daughter, love your daughter, respect her (decisions) as the adult she is. Don't let your preferences—reasoned as they may be considering the difficulties that can still come as a part of interracial relationships—drive a wedge between you, driving your daughter away from you. Don't give the Enemy a foothold to break down and breakup your family, your love for one another. I implore you with familial affection in Christ our Lord.

Dear E, may our great God give you grace and bless your family in this scary step of faith we call life.

With love and respect,
Renea

This blog post originally appeared at
reneamac.com/2011/07/21/interracial-dating/