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 postmillenialists. 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 the 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 in 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

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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 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 inter-racial 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/

Contemplative Prayer

June 16, 2011

Dear Renea,

I work with a wide variety of Christians in a largely Evangelical area. Some of them are particularly skittish and nervous about the concept of contemplative prayer. Some claim it's nowhere to be found in Scripture.

What would you say to such a person?

Dear V,

This is a great question! I confess, because I've never been uncomfortable with contemplative prayer, I've never really considered the need to make a defense for it. Simply let your Bible fall open at random; the chances of it opening to a psalm about meditating on the Lord or his statues are pretty high.

I would also want to say that there are lots of elements in our contemporary worship habits which are not mentioned in Scripture, that Scripture does not have an explicit list of how we should do church or how we should manage our personal spiritual disciplines. The Bible provides us with broad principles, which gives us a lot of freedom (and a lot of responsibility to apply those principals with integrity).

I would also be tempted to say (though this is often a really tough sell, especially for those already skittish about such things) that as believers, we are in the business of redeeming culture. Every person is made in God's image and has God's law written on his or her heart. A cultural practice such as Eastern/New Age meditation, is certainly a misdirected spiritual behavior because it isn't directed toward the One True God. It isn't that there is no value in that practice; on the contrary, I believe Western Christianity has quite a lot to learn from Eastern spirituality, especially since our spiritual roots are Middle Eastern. So we have the power (and responsibility) to redirect what is misdirected, to re-orient reality toward the Kingdom of God.

People are often more hard-nosed about Eastern practices

because it is so other to us Westerners (and the Southern Hemisphere has yet to have any influence anywhere near what the East has in our society). So, it's scary, unfamiliar. We're afraid of it, so we throw the proverbial baby out on the street and slam the window shut. To be fair however, our generation didn't have to deal with New Ageism when it first became a phenomenon. We haven't had to watch, helplessly, as many of our friends became swept up in its deception. So we want to remember to be gracious toward one another's fears and intolerance.

Keep asking good questions,
Renea

This blog post originally appeared at
reneamac.com/2011/06/16/contemplative-prayer/

Complete in Christ and Captive to Empty Deception

Steve Cable examines four types of cultural captivity that holds Christians in bondage: naturalism, legalism, mysticism and asceticism.

Problem of Captivity

God has laid a powerful vision on Probe Ministries, calling us to free the minds of fifty million culturally captive Christians and build them into confident ambassadors for Christ by the year 2020. Our survey analysis has shown that cultural captivity is a growing problem within the church.{1} To be effective in this mission, we need to understand the

different forms cultural captivity can take individually and collectively.

Does the Bible provide any insight into cultural captivity and the tools for setting believers free? In an earlier article, we looked at the differing types of cultural captivity: carnal, confused, compromised, and contented Christians.{2} In this article we will see insights from the second chapter of Colossians.

In Colossians 2:8, Paul warns the local Christians, "See to it that no one takes you captive through philosophy and empty deception," and then he reminds them that they are "complete in [Christ]."{3} What does this thing look like that can capture someone who is complete in Christ? How can I avoid it or free myself from it in the power of Christ? Surely, the Christians in Colossae were asking the same things. Paul thought as much for he points out four different views that may take genuine Christians captive and keep them from doing their part in the war of ideas.

In Colossians 2:1-4, Paul warns us that we need a true knowledge of "Christ, in whom are hidden all the treasures of wisdom and knowledge." If we don't completely understand the fullness of Christ and His work of redemption, we are setting ourselves up for those who would "delude you with persuasive arguments."{4} We must fully grasp that Christ alone is necessary and sufficient for our salvation. We must believe it in the day to day living of our lives—being "rooted and grounded in Him."{5}

In the remainder of the second chapter of Colossians, Paul lists four specific ways that our thinking can be taken captive by the philosophy of men through persuasive arguments. It is important to remember that these arguments are called "persuasive," meaning that they appear to make good sense and have the power to sway our thinking. It is only by examining these arguments in the light of Christ's truth that their

falsehood comes to light. I want to examine each of the four, considering how they would appear to the Colossian Christians of that day and how they might play out in this decade.

The examples of cultural captivity exposed by Paul and still relevant to our lives today are naturalism, legalism, mysticism and asceticism. We'll begin with naturalism.

Naturalism: Captive to Scientific Deception

The first type of cultural captivity highlighted in Colossians is found in our key verse, chapter 2 verse 8:

> 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.

This verse has the only occurrence of the word "philosophy" in the Bible. The Greek word literally means "the investigation of truth and nature"{6} as emphasized by the remainder of this verse. Thinking in accordance with the tradition of men and the elementary principles of the world can captivate us. The ways in which man explains how the world works and how we fit into it can be a deceptive trap.

In Galatians 4:3, Paul tells us that apart from Christ we are held in bondage by the elementary principles of the world. When we try to limit the forces at work in our universe to simply those elementary forces operating in our daily lives, we are missing out on the powerful work of Christ in our world far above and beyond the everyday forces of nature.

So what are the elementary principles that lure us into captivity today? Certainly, one of the most influential is neo-Darwinism. As discussed in many articles at Probe.org, neo-Darwinism says the world is the result of the strictly

natural processes of random mutations and natural selection. This theory attempting to describe the current diversity and complexity of life on this earth is the dominant view in our society. It is seen by many as the culmination of understanding our existence in this world. In fact, it is full of problems, having no plausible explanation for 1) the existence of a life-supporting planet, 2) the first occurrence of life on this planet, or 3) the irreducible complexity of life forms on this planet.

I would suggest that those Christians who put Christ's role in our creation at a level below that of these elementary principles are allowing themselves to be taken captive. If one believes these principles are lord over Christ instead of the other way around, that person is living practically as a citizen of this earth rather than as a citizen of heaven.

Legalism: Captive to Self-Made Godliness

A second form of cultural captivity, identified in the letter to the Colossians, is legalism. Paul writes:

> Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—things which are a mere shadow of what is to come; but the substance belongs to Christ (Col 2:16-17).

Paul was warning against those attempting to take Christians captive through the subtle lies of legalism, telling the new, Gentile followers that believing in Christ was a good start, *but* you also need to follow some of the laws of Moses if you are to be righteous before God.

Notice that the items listed in this verse are not instructions on purity and righteous behavior. Rather, they are specific practices given to Israel as precursors of the coming Messiah. For example, the festival of Passover is a marvelous foreshadowing of Christ's sacrifice of Himself as

the Lamb of God to deliver us from slavery to the world of sin and separation from God. But, why celebrate the Passover when one can celebrate the real event? These behaviors designed to prepare us for the coming of Christ are no longer necessary now that we have the presence of Christ in our lives.

In the American culture, legalism appears to have been more prevalent in the nineteenth and twentieth centuries than it is today. But there are certainly forms of legalism which take people captive today. If you are more interested in passing laws to make some form of Christian behavior the law of the land than you are in changing the hearts of men through the gospel of Jesus Christ, you may be captive to legalistic thinking.

Another form of legalism is the practice of picking only parts of the truth as applicable to you. Jesus noted in Matthew 15:3-6 that this type of legalism was present in the Pharisaical view of committing their resources to God so that they would not have to help their mothers and fathers. Today, I can customize my religious beliefs to conform to what I expect from my religion rather than what my religion sets as a standard for my life. The National Survey of Youth and Religion tells us that over fifty-one percent of 18- to 23-year-olds in American say "it is okay to pick and choose their religious beliefs without having to accept the teachings of their religious faith as a whole."{7}

Mysticism: Captive to Man's Composite View of God

Earlier, we saw naturalism and legalism as two forms of cultural captivity for Christians. Now we will consider another form which can take us captive, mysticism. In Colossians 2:18-19, Paul writes:

> Let no one keep defrauding you of your prize by delighting

> in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

Here Paul is describing someone who drifts away by delighting in self-derived sources of truth, that is, "visions he has seen," and other religious practices not taught by Christ. This person delights in mixing together teachings from different religions to come up with one's own personalized religious experience. But Christ calls us to worship the Father and the Son, not angels or our own self sacrifice.

Your first reaction may be that this is not a major area of captivity for today's Christians. However, when we begin to consider examples of this type of thinking, we realize that it is very prevalent in our society.

For example, consider the millions of people who joined Oprah Winfrey in extolling and following the teachings of Eckhardt Tolle, author of *A New Earth, Awakening to Your Life's Purpose*. Tolle teaches a version of Eastern mysticism which he discovered in a vision. Taking his stand on visions, he teaches we are all part of the universal life force to which we should desire to return. He selectively misquotes Jesus throughout the book, identifying Him as one of the early proponents of this mystic religion. Most of Tolle's followers come from Christian backgrounds, professing to be Christians trying to find a way to integrate his teaching with the teachings of Jesus.

One feature of Tolle's teaching is the view that Jesus was one of many who are bringing a form of truth to us. He believes Buddha, Krishna, Mohammed are all trying to communicate the same truth in different ways. This viewpoint is seen in the National Study of Youth and Religion where over seventy percent of American 18- to 23-year-olds disagreed with the

idea that only one religion was true. In our study of American born-agains between 18 and 40, we found that less than half of these born-agains believe that Jesus is the only way to heaven, not Mohammed or Buddha.

Asceticism: Captive to Focusing on the Flesh

A fourth form of cultural captivity identified in Colossians is asceticism. The *American Heritage Dictionary* defines asceticism as "the doctrine that a life of extreme self-denial and austerity releases the soul from bondage with the body and permits union with the divine." Asceticism was promoted in Jesus' time by the Essenes of the Jewish culture and the Stoics of the Greek culture.

Since our hope is rooted in an imperishable life in heaven, one could adopt the view that this earthly body needs to be denied in light of our heavenly home. However, Paul warns us:

> If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, "Do not handle, do not taste, do not touch!" (which all refer to things destined to perish with use) – in accordance with the commandments and teachings of men? These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence (Col 2:20-23).

Paul warns the Christians at Colossae not to fall for the idea that we must remove our body from all pleasures of the world to partake of the divine. He points out that obsession with self-abasement and severe treatment of the body actually focus our attention on the flesh. Thus, our focus is on eliminating fleshly indulgence rather than on living lives that please Jesus.

In our post-modern American culture, severe treatment of the body does not appear to be attractive to most young adults (except for extreme cases such as anorexia). Perhaps, though, it is evidenced by some forms of the "buy green" movement. What we do see is the opposite extreme, where an emphasis on bodily enhancement for the here and now takes our focus off the work of Christ. Of course, in other parts of the world such as South America, extreme asceticism is practiced among some believers.

We have seen four types of false thinking that could take Christians captive in Colossae of the first century and can in America today. The four types are naturalism, legalism, mysticism, and asceticism. If we recognize these forms of captivity, as Christians, we can be free of them. We must ask ourselves, Does this way of thinking add anything to the fullness of Christ? If I am already "complete in Him",{8} how can these add-ons make me more complete? Obviously they cannot. So leave them behind and "as you have received Christ Jesus as Lord so walk in Him."{9}

Notes

1. Steve Cable, "Emerging Adults and the Future of Faith in America,"; "Emerging Adults Part 2: Distinctly Different Faiths," ; "The True State of American Evangelicals in 2011," .
2. Cable, "Examining Our Cultural Captivity," www.probe.org/examining-our-cultural-captivity/.
3. Colossians 2:10
4. Colossians 2:4
5. Colossians 2:7
6. *Vine's Expository Dictionary of New Testament Words*.
7. www.thearda.com/Archive/Files/Descriptions/NSYRW3.asp. "The National Study of Youth and Religion," www.youthandreligion.org, whose data were used by permission here, was generously funded by Lilly Endowment Inc., under the direction of Christian Smith of the Department of Sociology at

the University of Notre Dame.
8. Colossians 2:10
9. Colossians 2:6

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Should Christians Respect Obama?

Mar. 9, 2010

The email below titled "Should Christians Respect Obama?" was forwarded to me. Perhaps you've seen it too. (I have formatted the spacing to fit below; however, all emphases—bolds, italics, exclamation marks, words in all caps—are original.)

> **Dr. David Barton is more of a historian than a Biblical speaker, but very famous for his knowledge of historical facts as well as Biblical truths.**
>
> **Dr. David Barton – on Obama**
> Respect the Office? Yes. Respect the Man in the Office? No, I am sorry to say. I have noted that many elected officials, both Democrats and Republicans, called upon America to unite behind Obama. Well, I want to make it clear to all who will listen that I AM NOT uniting behind Obama !
>
> I will respect the Office which he holds, and I will acknowledge his abilities as an orator and wordsmith and pray for him, BUT that is it. I have begun today to see what I can do to make sure that he is a one-term President !
>
> Why am I doing this ? It is because:
> – I do not share Obama's vision or value system for America

;
– I do not share his Abortion beliefs;
– I do not share his radical Marxist’s concept of re-distributing wealth;
– I do not share his stated views on raising taxes on those who make $150,000+ (the ceiling has been changed three times since August);
– I do not share his view that America is Arrogant;
– I do not share his view that America is not a Christian Nation;
– I do not share his view that the military should be reduced by 25%;
– I do not share his view of amnesty and giving more to illegals than our American Citizens who need help;
– I do not share his views on homosexuality and his definition of marriage;
– I do not share his views that Radical Islam is our friend and Israel is our enemy who should give up any land;
– I do not share his spiritual beliefs (at least the ones he has made public);
– I do not share his beliefs on how to re-work the healthcare system in America ;
– I do not share his Strategic views of the Middle East ; and
– I certainly do not share his plan to sit down with terrorist regimes such as Iran .

Bottom line: my America is vastly different from Obama’s, and I have a higher obligation to my Country and my GOD to do what is Right ! For eight (8) years, the Liberals in our Society, led by numerous entertainers who would have no platform and no real credibility but for their celebrity status, have attacked President Bush, his family, and his spiritual beliefs !

They have not moved toward the center in their beliefs and their philosophies, and they never came together nor

compromised their personal beliefs for the betterment of our Country ! They have portrayed my America as a land where everything is tolerated except being intolerant ! They have been a vocal and irreverent minority for years ! They have mocked and attacked the very core values so important to the founding and growth of our Country ! They have made every effort to remove the name of GOD or Jesus Christ from our Society ! They have challenged capital punishment, the right to bear firearms, and the most basic principles of our criminal code ! They have attacked one of the most fundamental of all Freedoms, the right of free speech !

Unite behind Obama? Never ! ! !

I am sure many of you who read this think that I am going overboard, but I refuse to retreat one more inch in favor of those whom I believe are the embodiment of Evil! PRESIDENT BUSH made many mistakes during his Presidency, and I am not sure how history will judge him. However, I believe that he weighed his decisions in light of the long established Judeo-Christian principles of our Founding Fathers!!! Majority rules in America , and I will honor the concept; however, I will fight with all of my power to be a voice in opposition to Obama and his “goals for America .” I am going to be a thorn in the side of those who, if left unchecked, will destroy our Country ! ! Any more compromise is more defeat ! I pray that the results of this election will wake up many who have sat on the sidelines and allowed the Socialist-Marxist anti-GOD crowd to slowly change so much of what has been good in America !

“Error of Opinion may be tolerated where Reason is left free to combat it.” – Thomas Jefferson
GOD bless you and GOD bless our Country ! ! !
(Please, please, please, pass this on if you agree.)
Thanks for your time, be safe. “In GOD We Trust”
“If we ever forget that we’re one nation under GOD, then we will be a nation gone under.” – Ronald Reagan

I WANT THE AMERICA I GREW UP IN BACK…..

In GOD We Trust……..

Respectfully, I disagree. The person who wrote this email didn't say how to respect the office without respecting the person holding it. It may be possible to do so; however, I believe it is more important to respect people than positions. It sounds very noble to say, "I respect the office but not the man." It's like saying, "I respect my boss's position of authority over me, but I don't respect my boss." But in my experience, this attitude makes it very difficult to "do everything without complaining or arguing." That habit derives only from love. And love is expressed by subordinates to their authorities largely through respect (Eph 5:21–6:8; note especially 5:33 and 6:5).

It is possible not to respect the positions the President holds and still respect the President as an Image-bearing human creation if nothing else. But this kind of generosity which derives from thinking Christianly (a Christian worldview) is not expressed in this email. The tone of this email conveys contempt, not respect. I'm particularly unnerved by the way the term "embodiment of Evil" was tossed out there. Calling liberals Satan incarnate is sensationalist at best and certainly doesn't portray the high view of human dignity that Christianity gives us.

A few other side notes to consider when viewing email forwards like this one:

- It is highly unlikely that a PhD wrote an email in such broad strokes with such inflammatory language, not to mention so many exclamation points. (In fact, I would be cautious of anything with this many exclamation marks, whether it claims to be from a PhD or not because when every sentence is exclaiming, that's a sign that the email is not trying to get you to think about the topic, but is only

interested in goading an inordinately emotional reaction from you (as opposed to an emotionally passionate response tempered with thought-full-ness).)

• From Dad: "Dr. Barton's website does not have a record of this document – so, I doubt that it is from him. I sent an e-mail inquiry to wallbuilders.com asking them to comment on its authenticity." Thanks Dad!

• Thirdly, there are at least three of the President's views/positions that have been distorted and intentionally misrepresented in this email. Email forwards are notorious for this, and there is very little that is less Christian than bearing false witness.

• Finally, I just want to comment that it is okay for Christians to disagree about most of the items in that list. This email implies that a Christian nation (whatever that means anyway) would resemble the exact set of beliefs behind this email; it implies that any good Christian would agree with this email wholesale.

So, should Christians respect President Obama? We, more than anyone, should—especially if you dislike him and/or disagree with his basic platforms. It is easy to love people we like: people who are like us, people with whom we agree. But Christ demands we love those who are irritating to us.

But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect.

This blog post originally appeared at

To Live Is Christ: On Singleness and Waiting

Apr. 9, 2010

We live in the tension between contentment and craving. Whether you are married or single or widowed or divorced; dating, not dating, wanting to date, not wanting to date—for now, forever. If you are wondering about your sexuality or your sex-appeal, your marriage, the strength of your love or your hope. . . And if you can empathize with the faith-struggle of doubt and dashed or delayed dreams (because without empathy we are nothing but the annoying, repetitive clanging of construction in the city streets) . . . Angela Severson has bravely opened a vein to unleash the power that only life-blood has for the healing and cleansing of telling the truth.

This poem is so very well done. I've never seen anything like it. It's holistic and honest and inspiring and right on the money. The single life and the married life illustrate and teach us about life with Christ and the character of God. The story of "This Life" is one that all too often gets marginalized and left untold, or told unwell—But, we're doing better. When both stories are told (and listened to), all lives (and theologies) are enriched.

This Life

> We wait, we long for, we pine after, … we desire, we yearn. We wait.

I wait
I am thirteen
Puberty explodes like a rash, an epidemic.
My girlfriends hold hands with boys we only months ago snickered at, turned up our noses at, as though their very essence was a disease. Now the disease appears to be, that my girlfriends can't stop gawking over these same specimen. I decide to play along and choose my crushes. I crush my way through high school, waiting to be asked out. Waiting by locker stalls during break, waiting for a nudge in the hall, a simple "hey," a nod. I wait, standing pressed against the wall, through all the slow songs on Friday nights in the darkened gymnasiums. I wait for an invitation to senior prom. I wait.
Through this waiting, I feel like it is not working, meaning me.
Something is not working with me…my friends acquire boyfriends, hold hands, kiss, and I acquire journals, stashed by my bedside, full of wonderings and waiting.

{Wait: as defined by Webster's: To be ready and available}

It is July.
I'm twenty-two.
My days of being a serial "crushest' are about to end.
I am standing in a parking lot surrounded by pigeons pecking at croissant crumbs. The aroma of Newman's fish-n-chips deep fat fryers heating up engulfs me. In the slant of the morning sun my current crush tells me, that he has a crush on me.
……finally! He likes me and I like him. So, this is what it's like to be loved, this is what I've been waiting for… this messy, dizzy, complicated, delicious, heart pounding love. We dance the dating dance for months and then on a quiet unexpected spring day he wants me to be his…asks me to be his, opens the door to the promise of forever and stamps soul-mate on my heart.

{Wait: as defined by Webster's: To stay in a place of expectation of}

I am twenty-six.
I am engaged to the same fellow.
I am still waiting.
I've waited through friends getting married, through showers and bridesmaids dresses, through banquets and bouquet tossing, through Martha Stewart Wedding Magazines and honeymoon trip photos. It is now my turn. I am next in line to run from the church doors dodging birdseed and blessings. However, love is delicate, as fragile as the blossoms of spring, opening in trust to the slanting sun and quick to close in the cool of the evening, so too was this promise, one that could not take hold, a love aborted, out of fear and wisdom, full of pain, and awe. Stunned with grief, the love in my heart shrinks, evaporates, dies and God becomes small, cruel and unkind.
Hope aborted.

For what do I wait?
Am I waiting for what I want, or what I need?
For that which I desire, or believe that I deserve?
Am I longing for wisdom? …opening myself to the God, who loves me into this deep-down empty sorrow…

{Romans Eight}
"In the same way the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

I am 30 or 32 or somewhere in between.
I have dates that last 10 minutes or 2 years. I avoid answering calls from some and linger hours by the phone waiting for others. In and out of love, infatuation,

intrigue…sometimes going through the motions, other times knowing he is.
….I'm into men, I'm tired of men. One day I'm free as a bird and content in my singleness, the next I am desperately pining away for every male that crosses my path, searching his finger for a wedding ring. I seize the day, travel over seas, take classes, switch careers, indulging in the delights and rewards of being single and still I wait. I watch my married friends build homes, families and history.

It is summer wedding season again. My cousin is getting married. I congratulate myself that I am actually excited about being there, really o.k with my place in life, o.k. that I don't have a date for this wedding, feeling genuinely happy for the two tying the knot. At the reception, between sipping white wine and sampling stuffed mushrooms, she approaches me….that token distant relative, you know the one…she has known me since birth, and kept up on me through my parents Christmas cards…and she asks "So are you going to be next?" I politely answer that I am not currently dating anyone…and she replies, "Well, what is a pretty girl like you still doing single?" Deep in my heart I have to trust that she means well, but the thoughts in my head and the words about to fly off my tongue feel like dragon fire. I want set blaze to her lovely over-sprayed doo. I smile and shrug, and pop another mushroom in my mouth to choke down my anger and my shame. "Yeah, what is wrong with me?" A moment ago I was confident in my singleness and now I feel other. I feel like a freak of nature, an alien, a misfit. I feel shaken.

{Hebrews 11/12}
"All these people were still living by faith when they died. They did not receive the things promised, they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth……They are longing for a better country- a heavenly one. Therefore God is not

ashamed to be called their God, for he has prepared a city for them……..Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire."

I am thirty-six.
I am single.
Singleness seems to be the new "have it all" lifestyle.
I decide to take a break in my day, a little escape from work.
I brew my cup of tea, add a dash of cream and sit back on the sofa with a magazine for some creative inspiration. I flip open into the middle and look down on the page. It is an advice column. The first question I glance at reads {Capital Q, semicolon} "Help, Please! What should I say to people who ask "why are you single?" It's so rude, I can never think of a response. (yeah, I agree and can't wait to hear the answer) {Capital A, semicolon} Shake your head, frown and say, "I loathe giving up all the fabulous sex" The answer hits me in the gut. I feel sad, disgusted, disappointed and angry. I'm appalled at the culture in which I live and yet not surprised. What do you expect, Angela….this world is not going to encourage you in your singleness, at least in a moral sense. I've read that singleness is on the rise…more people are single now that ever before. I want to think, great, I'm not so different, not so alone, but there is a huge chasm that defines this single lifestyle. The chasm is sexuality. It is one thing to be single and living with someone, single and sleeping with someone, single and sleeping with anyone and a very different state to be single and abstinent.
Abstinent not because it feels good or is pious, but because it honors God. Choosing abstinence out of obedience and respect for the vulnerability of the human body and spirit. I am ashamed to admit that I often hide the truth that I am nearly forty and a virgin. In this culture being a virgin

makes me feel small, prude, asexual. Some nights I lay in bed at night aching to be held, longing for sexual intimacy. Gravity pulls my bones toward the earth, my body fills hollow…..I lay one hand on my belly and the other over my breast, not with the intention of arousal, but to be held. It would be easy to deny my sexuality and I have. But tonight I want to acknowledge that my body was designed for sexual intimacy, and although that yearning is not being fulfilled, I am still a sensual creation.

{Psalms 139}
"You hem me in – behind and before; you have laid your hand upon me."

{Martin Luther}
"This life, therefore, is not righteousness, but growth in righteousness;
not health, but healing;
not being, but becoming;
not rest, but exercise.
We are not yet what we shall be, but we are growing toward it.
The process is not yet finished, but it is going on.
This is not the end, but it is the road.
All does not yet gleam in glory, but all is being purified."

I am thirty-eight.
There are days when I feel content knowing that I am growing in wisdom, I am awaiting the Kingdom. That my singleness is just part of my journey here, it is the color of my life. Our stories all get colored in, mine just happens to be green at the moment.
Perhaps I'll meet someone and get married and then I'll get to add some purple and red, but today it's green. I feel blessed with my greenness, alive and grateful. I love my career. I have rich, beautiful friends, and family….. my daily needs are always met, and still there is this tension. I'm driving home from Eugene, marveling over the spring

grass, the baby lambs, the sinking sun…the beauty is intoxicating and warm tears roll down my cheeks. I've just come from holding my new godson. His sweet newborn smell, his fragile breath, his parents (my beloved friends) and his sisters (my other two god children) all nestled in unison. This is a family. In this moment I am so grateful to be a part of it, but now I must travel north on I-5 towards home, alone. These tears are full of sorrow and joy, so bittersweet. In my heart I hold the hope that I may one day receive the blessing of a family like this earth but I know that this earth in all it's beauty, is broken, so that for which I was made, I may not receive. There are bigger promises, larger hopes…to that I must cling.

{Hebrews 11}
"none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect."

{Wait: as defined by Webster's: To look forward expectantly, to hold back expectantly.
To remain neglected or to remain in readiness.}

Today, as I write this, it is hard to wait.
I squirm. I writhe.
My skin crawls. The discomfort is visceral. Anything would feel better than here. The loneliness penetrates and all I see around me is what I don't have. I hike through Forest Park and I see love and families. I see holding hands and holding hearts. I see couples with babies and couples with dogs and couples melting into one another, sharing food, laughter, words and breath. I cry out "God, spare me from this loneliness, this waiting. I want my feelings to change. I feel guilty for not being satisfied with what I have in this moment. My head knows the gospel's truth.
The God of the Universe cares for me, loves me to the core, is for me,….and he has promised me life.
Not this life, but the everlasting kind.

The one without pain and suffering, hungering and squirming. A promise that is more than I can conceive, contain, or deserve. His grace covers the reality that my heart, at this moment, does not feel any better with this knowledge. I feel small and fragile, achy, and tired. Right now I am marred then I shall be perfect, right now I am broken, then I shall be fixed. I cry out for redemption.

{Deuteronomy 31}
“Never will I leave you; never will I forsake you.”

What is it that I wait for? For what do I long? Is it Connection? Wholeness? Safety? Love?
I wait with myself, with my family, my friends,
I wait with my neighbor, the clerk at the grocery store, the lady next to me on the bus.
I wait with those across the country, across the sea, across the world, in places I know nothing of, filled with people waiting….
They wait for things that I have. They wait for warm food in their bellies and water on their lips, they wait to see their sick child healed, or the miracle of their bodies restored, they wait for a soft place to lay down at night, and the demon voices in their heads be stilled. The wait for the terror to stop and the monsters slain. We all wait.
We wait for hope, for freedom, for comfort
We wait for love.
Deep, deep love that will never fail. A love that will fill us.
We wait for Christ.

{Romans 8}
“For I am convinced that neither death nor life, neither angel nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

Angela Severson
http://www.imagodeiwomen.com/2010/03/this-life.html

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