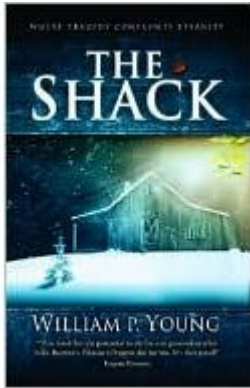


Response to “The Shack”



The buzz is growing in Christian circles about this novel, [{1}](#) for good reason. Response to it seems to be strong: the majority of people grateful and testifying how deeply it impacted their relationship with God, and others decrying it as heresy for its unconventional presentation of God and religious systems. (For an excellent rebuttal by a theologically sound man who knows both the book and the author, please read [“Is The Shack Heresy?”](#) by Wayne Jacobsen.)

It’s a story about a man whose young daughter had been abducted and murdered several years before he receives a note from God inviting him to the shack where his daughter died. It’s signed “Papa,” his wife’s favorite term of endearment for God. He spends an unimaginable weekend with all three members of the Godhead, a weekend which changes him forever.

It is similar to *Dinner with a Perfect Stranger*, [{2}](#) where Jesus appears as a contemporary businessman and answers the main character’s questions and objections over their dinner conversation. What *Dinner* did for basic apologetics, *The Shack* does for theodicy: the problem of “How can a good, loving and all-powerful God allow evil and suffering?”

Personally, *The Shack* became one of my all-time favorite books before I had even finished it.

Most people don’t read novels with a highlighter in hand, but this one made me want to. Since I was reading a borrowed copy, I didn’t have that freedom. But I read it with a pen in hand

because I kept finding passages to record in my “wisdom journal,” a book I’ve been adding to for years with wisdom from others that I didn’t want to forget.

I started to say that I absolutely loved this book, but I didn’t. I did love it, but not absolutely, because of one (and totally unnecessary, in my opinion) sticking point that I believe is not consistent with Scripture, on the nature of authority and hierarchy. More on that later.

The author, who grew up as a missionary kid and who took some seminary training as an adult, clearly knows the Word, and knows a lot about “doing Christianity.” It is also clear that he has learned how to dive deep into an intimate, warm, loving personal relationship with God, and he knows and shows the difference.

Fresh Insights

Through a series of conversations between the main character, Mack, and the three Persons of the Godhead, we are given fresh insights into some important aspects of Christianity, both major and minor:

- God is warm and inviting
- He collects our tears in a bottle
- Jesus was not particularly handsome
- God is one, in three Persons
- The Holy Spirit is a comforter
- There is love, affection and fellowship within the Trinity
- God prefers us to relate to Him out of desire rather than obligation
- God values what is given from the heart
- God understands that difficult fathers make it hard for us to connect with God
- God is compassionate toward the anguished question, “How can a good and loving God allow pain and suffering?”
- The substitutionary atonement of Christ

- The faulty dichotomous perception of the OT God as mean and wrathful, and the NT God in Jesus as loving and grace-filled
- There is a redemptive value to pain and suffering
- How good triumphs over evil
- The nature and purpose of the Law
- The healing nature of God's love
- Through the cross, God was reconciled to the world, but so many refuse to be reconciled to Him
- God's omniscience coexists with our freedom to make significant choices
- In the incarnation, Jesus willingly embraced the limitations of humanity without losing His divinity

Those are some pretty heavy concepts to put into a novel, but it works. It not only works, it draws the reader into the relationship between Father, Son and Spirit as well as how each member of the Godhead lovingly engages with the main character.

How God is Portrayed

Some people have been deeply offended by the fact that God the Father presents Himself to Mack as “a large, beaming, African-American woman” (p. 82) because God always refers to Himself in the masculine in the Bible. And the Holy Spirit is represented as a small Asian woman. I have to admit, this sounds a lot more jarring and heterodox than it actually is in the book. I was touched by Papa's reasons for manifesting as a woman to Mack, who had been horribly abused by his father as a boy:

“Mackenzie, I am neither male or female, even though both genders are derived from my nature. If I choose to appear to you as a man or as a woman and suggest that you call me Papa is simply to mix metaphors, to help you keep from falling so easily back into your religious conditioning.”

She leaned forward as if to share a secret. “To reveal myself

to you as a very large, white grandfather figure with flowing beard, like Gandalf, would simply reinforce your religious stereotypes, and this weekend is not about reinforcing your religious stereotypes.”

. . . She looked at Mack intently. “Hasn’t it always been a problem for you to embrace me as your father, and after what you’ve been through, you couldn’t very well handle a father right now, could you?”

*He knew she was right, and he realized the kindness and compassion in what she was doing. Somehow, the way she had approached him had skirted his resistance to her love. It was strange, and painful, and maybe even a little bit wonderful.
(pp. 93-94)*

For the record, before the book ends but not until after God does some marvelous healing in Mack’s heart about his father, Papa does appear to him as a man. The Papa/Father persona is never compromised by any sort of “God is our Mother” garbage.

Apart from the fact that this is a work of fiction, I do think it is appropriate to note that God has also chosen to reveal Himself as a burning bush, a pillar of fire, a cloud, and an angel.

Deep Ministry

On his personal [website](#), the author reveals he has a history of childhood sexual abuse, so he is very familiar with the deep wounds to the soul that only God can touch and heal. The anguished cry of a broken heart is real and well-portrayed. So is the even deeper love and compassion of a God who never abandons us, even when we lose sight of Him. And who has a larger plan that none of our choices can foil.

I appreciated the explanation of the Christ-life, the indwelling Christ, that allows us to “kill our independence”

(crucify the flesh) in His strength. I appreciated how the author writes what the healing power of God's love looks like. I appreciated the portrayal of God as warm and affectionate and accessible, without losing His majesty and power. I appreciated the sense of being led into deeper truths of a relationship with God that allow me to revel in the sense that God doesn't just love me, He *likes* me.

An Unfortunate Error

The biggest problem I had with the book—apart from the fact that it came to an end!—is the denial of authority and hierarchy within the Trinity, and the suggestion that hierarchy is a result of the Fall, not of the created order.

“We have no concept of final authority among us, only unity. . . What you're seeing here is relationship without any overlay of power. We don't need power over the other because we are always looking out for the best. Hierarchy would make no sense to us.” (p. 122)

What, then, do we do with 1 Cor. 11:3? “But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.”

“We are indeed submitted to one another and have always been so and always will be. Papa is as much submitted to me (Jesus) as I to him, or Sarayu (Holy Spirit) to me, or Papa to her. Submission is not about authority and it is not obedience; it is all about relationships of love and respect. In fact, we are submitted to you in the same way.” (p. 145)

I think perhaps the author has confused *submission* with *servicing*. God submitting to His creation? I don't think so! The faulty notion of mutual across-the-board submission, with husbands submitting to wives and parents submitting to their children, and elders submitting to the church body, is

troublesome, and not at all necessary to the point or the story in this book.

But that is a minor point compared to the rest of *The Shack*, one that does not cancel out the value of everything else. We should be reading *everything* through a discernment filter anyway.

Who the Book Is For

On a personal note, besides my work at Probe, I also have the privilege of serving in a ministry with people whose difficult relationships early in their lives have caused trouble in their relationships with themselves, other people, and God. Many of them were sexually abused, and they usually find it impossible to trust a God who would allow that kind of pain to happen to them. I am recommending *The Shack* to them because of the hope it can offer that they were not alone, that God was with them in all the painful times that left such deep wounds, and that He has a plan for all of it that does not in the least compromise His goodness.

Particularly because so many of these precious broken people had deeply flawed relationships with a parent, I was brought to tears (for only the first time of several) when God tenderly offers Mack, "If you'll let me, I'll be the Papa you never had." (p. 92) I have seen God heal a number of broken hearts by manifesting the loving, wise, nurturing parent they always longed for.

This is a good book for Christians who feel guilty for not doing or being enough, who fear they will see disgust in God's eyes when they meet face to face, who can't give themselves permission to rest from their "hamster treadmill" for fear of disappointing God. It is for those who love Christ's bride, but wonder what it would be like for the church to be vibrant, grace-drenched, and warmly affirming of people without affirming the sin that breaks God's heart. It is for those who

are not satisfied with a cognitive-only “Christianity from the neck up,” but want a relationship with the Lord that connects the head and the heart.

I thank Papa for *The Shack* and for William P. Young who brought it to us.

Notes

1. William P. Young, *The Shack*. Los Angeles: Windblown Media, 2007.
2. David Gregory, *Dinner with a Perfect Stranger*. Colorado Springs: Waterbook Press, 2005.

Addendum: August 5, 2009

Recently I returned to speak at a church MOPS (Mothers of Pre-Schoolers) group where I had spoken last year. One of the ladies greeted me warmly and told me that the best thing she heard all year was that “boys express affection aggressively.”

The interesting thing is that I never said that. She had apparently conflated two different observations I had made about boys, and combined them into the best “take-away” of the year.

What struck me about that incident was how that is a picture of much of the criticism of *The Shack*. Many people’s hostility toward the book isn’t about what it actually says, it’s about their perception of what the author says. And they ascribe hurtful labels like “heresy” and “dangerous” to a book that appears to be greatly used by God to communicate His heart to millions of people in a way they can hear.

Just as we do with Bible study, it’s important to keep in mind the context of the book: why it was written, its original intended audience, and pertinent facts about the author that make a difference in how we understand the final product.

Paul Young has always written as gifts for people. He wrote the book in response to his wife's urging, "You think outside the box. Write something for our kids that will help them understand how you got to this place of your relationship with God." He had come through an eleven-year journey of counseling, prayer, and wrestling with God and with himself; he emerged with a very different, intimate relationship with God.

He intended the story to be a Christmas gift for his six children and a few friends. His goal was to get sixteen copies printed and bound in time for Christmas, and that would be the end of it. But a few of those copies were copied and circulated among more friends as readers recognized something powerful in the story, something they wanted to share with others. Quickly the viral marketing took on a life of its own.

When neither Christian nor secular publishers were interested in *The Shack*, two friends, Wayne Jacobsen and Brad Cummings, formed a self-publishing company. The three men spent a year hammering through the book, editing it, sharpening it, and discussing the theology. In the process, some of Paul Young's "out of the box" theology was shaped and brought back to a more biblically sound position.

This book is a novel—a long parable. It is a "slice of God," so to speak, not a novelized systematic theology. The point was to show, in story form, how Paul's view of God as a mean, judgmental, condemning cosmic bully—"Gandalf with an attitude," as he put it—had been transformed to allow him to see the grace-drenched love of a Father who longed for relationship, not hoop-jumping lackeys. He uses imagery to communicate spiritual truth, and I think that asking "What is the author using this imagery to portray?" is essential to not jumping to the wrong conclusions. Paul Young does not believe in a feminized God; that was the way he chose to communicate the tenderness and compassion of a loving God, the [heart of El-Shaddai \("the breasted one"\)](#). He does not believe that the

Father and the Spirit hung on the cross with Jesus; when he wrote that they bore the same scars as Jesus, that was a way to portray the oneness of the Trinity because the Father's and the Spirit's hearts were deeply wounded in the crucifixion as well. The scars are about their hearts, not a misunderstanding about Who it was that hung on the cross.

Paul's children would have understood his starting point. He had grown up as a missionary kid in Irian Jaya, with an angry father with a lot of emotional baggage who didn't know any other strategy than to pass it on to his children. On top of that, Paul was sexually abused by the members of the Dani tribe until he was sent away to boarding school, where the abuse continued, starting the first night when the older boys immediately began molesting the new first graders.

He was a mess.

And then he grew into a mess with a degree from a Bible college and some seminary education. He knew a lot about a God who looked and acted a lot like his father (an unfortunate truth that is repeated millions of times over in millions of families). Paul Young understands about a God of judgment, who hates sin. He gets that.

The Shack presents another side of the heart of God that took years for him to be able to see and embrace. And the breathtaking grace and delight of a heavenly Father who knows how to express love to His beloved son is something he wanted to show his children and friends. So he wrote *The Shack*. It is intentionally not a full-orbed exploration of the nature and character of God; it focuses on the grace and love of God. That doesn't mean the rest of His character doesn't exist.

The people that have the most problems with the book usually have the most theological education. They have finely-tuned spiritual Geiger counters, able to detect nuances in theological expression that the majority of people reading the

book cannot. Our culture is more biblically illiterate and untaught than we have ever seen in the history of our country. And even in good Bible-teaching churches we can regularly see confusion about the Trinity; I have lost track of the number of times I have heard someone pray from the pulpit or platform something like, "Father, we praise You today and we thank You for Your great goodness. Thank You for making us Your children and showing us Your love for us by dying on the cross. . ."

The objectionable theological nuances are lost on the millions of people who are still foggy on the concept of three Persons in one God.

There is nothing in *The Shack* that contradicts Probe Ministries' doctrinal statement. The issues that people have with this book are not about central, core doctrines of the faith. It's about how one's understanding of biblical truth is expressed. And just like my MOPS friend, many of the objections are grounded in people's *perceptions* of what they read: "The author implies. . ." or "We can deduce that . . ."

Theologians play an extremely important role in protecting truth. But sometimes they can get so committed to their understanding of biblical truth, to their "box," that they perceive anything outside the box as wrong. As one wise seminarian told me, "We need theologians. But we also need people who can think outside the box, who are able to present the gospel and the truths of the Bible in ways people can get. And those two groups of people usually drive each other crazy."

I believe much of the controversy about *The Shack* is because people's understanding of the book is crashing into their current understanding of theology. There are people who loved the book, as well as people who are critical of and hostile toward the book, who all love the Lord and love His word. It's a lot like the in-house debate about the age of the earth: there are old-earth and young-earth believers who are all

fully committed to the Word of God as truth, who disagree on this issue. Unfortunately, as with the age of the earth debate, there is some mud-slinging toward those who disagree. In both arguments, some people have lost sight of the call to "be diligent to preserve the unity of the Spirit in the bond of peace" (Ephesians 4:3). Paul Young is a fellow brother in the Lord. He loves the Father, Jesus and the Holy Spirit, and He loves the Word of God. He loves the bride of Christ, the church. I think that's important.

I recently learned that someone with a Ph.D. in theology was warned of the controversy about *The Shack*. "Controversies don't bother me," this wise believer said. "I remember when C.S. Lewis was scheduled to speak at a church in New Haven when we were at Yale. He was banned from the church because *The Screwtape Letters* was too controversial. As with Lewis, time will tell whether this book is a blip on the radar screen, or if it has the hand of God on it."

The night before I did a presentation on the book and the controversy at my church, I tossed and turned much of the night. I knew I would be presenting a perspective that is diametrically opposed to many evangelicals', and it troubled me. As I prayed, "Lord, what's up with the furor over this book? Give me Your perspective," I believe He answered me: "He doesn't get everything right." Ah. That makes sense. No, Paul Young doesn't get everything right, and I do see that. None of us get everything right, but we don't know what our blind spots are and we don't know what we get wrong. Many believers seem to have confused the gospel with "getting your theological beliefs right." And not "getting everything right" is a cardinal sin, which I am reminded of every time I get a strong email urging me to repent of my wrong belief about this "heretical" book. For the record, what I got from the Lord is that He knows Paul Young doesn't get everything right, and He's using the book to draw millions to Himself anyway. I think there's something to be said for that.

