

When Nations Die

*One of the more popular Probe radio programs has been "[Decline of a Nation](#)." Kerby Anderson returns to this important theme by summarizing the significant work by Jim Nelson Black in his book *When Nations Die*. When we look at three thousand years of history, we observe that civilizations rise but eventually fall and die. The history of the world is the history of nations that are conquered by other nations or collapse into anarchy.*



This article is also available in [Spanish](#).

Jim Nelson Black sees ominous parallels to our own country. He says,

As I have looked back across the ruins and landmarks of antiquity, I have been stunned by the parallels between those societies and our own. For most of us the destruction of Carthage, the rise of the Greek city-states, and the Fall of Rome are mere ghosts of the past, history lessons long forgotten. And such things as the capture of Constantinople, the dissolution of the Holy Roman Empire, the collapse of the kingdoms of France and Spain, and the slow withering decline of the British Empire are much less clear and less memorable. Most of us do not remember much from our history lessons about the French Enlightenment or, for that matter, the issues that led to the American Revolution. But this is the legitimate background of our own place in history, it is vital that we reconsider the nature of life in those earlier times. For within those eras and movements are the seeds of the troubles we face today.[\[1\]](#)

There are many reasons for the decline and fall of a nation, but an important (and often overlooked) reason is its abandonment of religion. Russell Kirk has said that the roots of "culture" come from the "cult." In other words, culture

(cult-ure) is based upon some form of religious or spiritual worldview. Egypt was a religious society founded on the worship of nature gods and goddesses. Greece and Rome had their pantheon of pagan deities. And the list of nations in India, China, and other parts of the globe all demonstrate the principle that civilization arises from religion.

And the opposite is also true. When the traditional beliefs of a nation erode, the nation dies. Religion provides the set of standards that govern a nation. Historian Will Durant said, "There is no significant example in history, before our time, of a society successfully maintaining moral life without the aid of religion."[2](#)

Unfortunately, this nation has embarked on a journey to maintain a society without a religious code. The Ten Commandments are pulled from the walls, and religious values are stripped from the public square.

Christian principles are no longer taught in the public schools and often ridiculed in the arenas of education and media. One has to wonder what the fate of this country will be in the future.

Social Decay

In his book *When Nations Die*, Jim Nelson Black lists three aspects of decay: social decay, cultural decay, and moral decay. Three important trends demonstrate social decay. They are "the crisis of lawlessness," the "loss of economic discipline," and "rising bureaucracy."

History provides ample illustrations of the disastrous consequences of the collapse of law and order. "In ancient Greece, the first symptoms of disorder were a general loss of respect for tradition and the degradation of the young. Among the early symptoms was the decline of art and entertainment. The philosophers and pundits distorted the medium of

communication. Rhetoric became combative and intolerant; intellectuals began to deride and attack all the traditional institutions of Hellenic society.”{3}

New thinkers in the society argued for “fundamental change” and called for giving the youth a “voice in society.” Without traditional guidelines, the young men grew wild and undisciplined destroying the old order. Slowly Greece devolved into a disreputable and lawless nation. The Romans conquered Greece in 146 B.C. By placing everything under military authority, they were able to restore order and bring back the rule of law.

In a study of the French Revolution, José Ortega y Gasset noted that “Order is not pressure which is imposed on society from without, but an equilibrium which is set up from within.”{4} The Roman Empire (as well as other great civilizations) understood that discipline and custom were essential to stability.

A similar story can be found in ancient Egypt during the fourth century B.C. Lawlessness and violence crippled the economy, and the nation was in chaos. When Alexander the Great invaded the country in 333 B.C., his first task was to restore order and institute martial law (which he did in a ruthless manner). With the death of Alexander, Egypt returned to its old ways until the Roman Empire brought peace to the region through conquest and martial law.

Carthage was once called “the eternal rival of Rome” but its preeminence and impact waned as it “sank into debauchery and dissipation as a result of great wealth and luxury.” Law and order were destroyed from within. Moreover, the rich young men of Carthage no longer wanted to serve in the military so they hired mercenaries to do their fighting. But when the army came into fierce conflict with Rome and other adversaries, the mercenaries ran and left the nation defenseless. Carthage fell to Rome in 146 B.C., and the first act of the Roman legions

was to restore law and order.

In these and many other examples, social decay led to the decline and fall of a great civilization. If we are to prevent a repeat of history, then we must learn from these lessons of history.

Cultural Decay

Four important trends demonstrate cultural decay. They are the “decline of education,” the “weakening of cultural foundations,” the “loss of respect for tradition,” and the “increase in materialism.”

In his study *The Civilization of Rome*, Donald Dudley says that no single cause, by itself, would have brought the empire to its knees. Instead, the fall came through “a number of weaknesses in Roman society; their effects may be variously estimated, but in combination they must have been largely responsible for the collapse.”[\[5\]](#)

The cultural decay of a nation leads inexorably to social and cultural decline. And the patterns are similar from one civilization to another. Samuel Eisenstadt wondered if the similarities were apparent or if they were historical and legitimate. After studying the work of a half dozen historians, he concluded that the similarities were actual. He concluded that “despite the great difference in cultural background most of these empires have shown similar characteristics, and that these characteristics provide the key to an understanding of the processes of their decline.”[\[6\]](#)

The Roman poet Livy wrote that greed and self-indulgence led Romans to dangerous excesses. He said, “For it is true that when men had fewer possessions, they were also modest in their desires. Lately riches have brought avarice and abundant pleasures, and the desire to carry luxury and lust to the point of ruin and universal perdition.”[\[7\]](#)

In describing the decadence of the Roman Republic, historian Polybius wrote that this preoccupation with luxury led to carnal indulgences. "For some young men indulged in affairs with boys, others in affairs with courtesans." They paid a talent (roughly a thousand dollars) for a boy bought for sexual pleasure and three hundred drachmas for a jar of caviar. "Marcus Cato was outraged by this and, in a speech to the people, complained that one might be quite convinced of the decline of the republic, when pretty boys cost more than fields and jars of caviar cost more than plowman." [\[8\]](#)

As we look at our society today, we too find ourselves in a world where values have been inverted and where citizens pursue hedonistic pleasures without counting the cost. Our nation would be wise to learn the lessons of the past.

Moral Decay

Three important trends demonstrate moral decay. They are the "rise in immorality," the "decay of religious belief," and the "devaluing of human life."

The classic study of Roman civilization, *The Decline and Fall of the Roman Empire*, written by English historian Edward Gibbon was published in that famous year of 1776. He "observed that the leaders of the empire gave into the vices of strangers, morals collapsed, laws became oppressive, and the abuse of power made the nation vulnerable to the barbarian hordes." [\[9\]](#)

British historian Catherine Edwards demonstrated that our current examples of immorality are not a modern phenomenon. In her study of the "politics of immorality" in ancient Rome, she says that contraception, abortion, and exposure were common ways to prevent childbirth in Rome. Husbands refused to recognize any child they did not believe to be their own. "Until accepted by its father, a Roman baby did not, legally speaking, exist." [\[10\]](#)

Life became cheap in the latter days of the Roman Empire. Burdensome regulation and taxes made manufacturing and trade unprofitable. Families were locked into hereditary trades and vocations allowing little if any vocational choice. Eventually, children were seen as a needless burden and abortion and infanticide became commonplace. In some cases, children were sold into slavery.

Manners and social life fell into debauchery. Under Justinian, entertainment grew bawdier and more bizarre. Orgies and love feasts were common. Homosexuality and bestiality were openly practiced. Under Nero, Christians were blamed for the great fire in Rome and horribly persecuted.

Similar patterns can be found in other civilizations. In Greece, the music of the young people became wild and coarse. Popular entertainment was brutal and vulgar. Promiscuity, homosexuality, and drunkenness became a daily part of life. And all moral and social restraints were lost leading to greater decadence.

In Carthage, worship turned from Baal to the earth goddess Tanit. "Sacrifices to the goddess of fertility were supposed to ensure productivity, long life, and even greater profits."[\[11\]](#) Ornately carved funeral monuments depicting infant sacrifice can be seen today along with thousands of tiny stone coffins to infants sacrificed to the pagan goddess.

The parallels to our own nation are striking. No, we don't sacrifice infants to a pagan goddess, but we have aborted nearly 40 million babies on the altar of convenience. And various sexual practices are openly accepted as part of an alternative lifestyle. It's no wonder that many believe our country is a nation in decline.

Are We A Nation in Decline?

Throughout this article we have been describing the patterns

of decline in a nation. Do these patterns apply to our own nation? Many people looking at the patterns of social, cultural, and moral decay in other countries and civilizations have concluded that we are headed down the same path.

Russell Kirk put it this way:

It appears to me that our culture labors in an advanced state of decadence; that what many people mistake for the triumph of our civilization actually consists of powers that are disintegrating our culture; that the vaunted 'democratic freedom' of liberal society in reality is servitude to appetites and illusions which attack religious belief; which destroy community through excessive centralization and urbanization; which efface life-giving tradition and custom. [{12}](#)

When we understand the factors that led to the decline of great civilizations, we can easily see that this country can succumb to similar temptations and decadence. What happened in Greece, Rome, Egypt, Carthage, and many other civilizations can happen to us.

Professor Allan Bloom in his book *The Closing of the American Mind*, said, "This is the American moment in world history, the one for which we shall forever be judged. Just as in politics the responsibility for the fate of freedom in the world has devolved upon our regime, so the fate of the philosophy in the world has devolved upon our universities, and the two are related as they have never been before." [{13}](#)

We as a nation and a people must rise to the occasion or suffer a fate similar to that which has befallen civilizations in the past. The task is not easy since the patterns of decay found in other nations strike ours as well. Nations were subverted by false and foreign ideologies. We too find hostile ideas in the public arenas of media, politics, and education. Sexual promiscuity led to the downfall of these nations. So

too we find similar patterns of sexual promiscuity and debauchery.

As nations fell into decline, life became cheap. Infants were strangled, exposed to the elements, or sold into slavery. Others were sacrificed to pagan goddesses in order to ensure productivity or a long life. Today life has become cheap. At one end of the spectrum, unborn babies are aborted. At the other end, physician-assisted suicide is becoming acceptable for the aged.

In his study of history, Arnold Toynbee describes the predictable pattern of "challenge and response." We as a nation are challenged in fundamental ways, and our response will either pull us back from the brink or push us over it. Will we follow the path to renewal and reformation or will we follow the path to destruction? The choice is ours.

Notes

1. Jim Nelson Black, *When Nations Die* (Wheaton, IL: Tyndale, 1994), 3.
2. Ibid., 9.
3. Ibid., 35-36.
4. Jos Ortega y Gasset, *Mirabeau: An Essay on the Nature of Statesmanship* (Manila: Historical Conservation Society, 1975).
5. Donald Dudley, *The Civilization of Rome* (New York: Meridian, 1993), 238.
6. Samuel Noah Eisenstadt, *The Decline of Empires* (Englewood Cliffs, NJ: Prentice-Hall, 1967), 2-3.
7. Livy, preface to bk. I, *The History of Rome from Its Foundation*, trans. Aubrey de Selincourt (Baltimore: Penguin, 1967).

8. Polybius, *The Histories*, trans. W.R. Paton (Cambridge: Harvard University Press, 1930).
9. Black, *When Nations Die*, 187.
10. Catherine Edwards, *The Politics of Immorality in Ancient Rome* (London: Cambridge University Press, 1993), 50.
11. Black, *When Nations Die*, 165.
12. Russell Kirk, "Can Our Civilization Survive?" address to Heritage Foundation, 24 July 1992.
13. Allan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987), 382.

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Why Dr. Laura is (Usually) Right

Why Dr. Laura Is Popular

Dr. Laura Schlessinger's call-in radio show is wildly popular in North America. According to her web site, Dr.Laura.com, the purpose of her program is to dispense morals, values, principles and ethics. Her refusal to coddle people's self-centered behavior and immoral or stupid choices is either highly entertaining or absolutely infuriating, depending on your worldview. She's opinionated and not afraid to fly in the face of the culture. Most of the time I agree with her, but sometimes she misses the boat. In this essay I'll be looking at why Dr. Laura is usually right—not because she agrees with

me (I mean, how arrogant is that?), but because her positions are consistent with what God has revealed in the Bible.

Dr. Laura rejects the victim mentality. She says, "Victimization status is the modern promised land of absolution from personal responsibility. Nobody is acknowledged to have free will or responsibility anymore."[\[1\]](#) Instead of coddling people because of past difficult experiences, she calls her audience to make right choices. In her book *How Could You Do That?*, she writes, "I don't believe for a minute that everything that happens to you is your doing or your fault. But I do believe the ultimate quality of your life, and your happiness, is determined by your courageous and ethical choices, and your overall attitude."[\[2\]](#) This call to assume responsibility for our choices and our behaviors resonates with us because it is consistent with the dignity God endowed us with when He gave us the ability to make significant choices and not be His puppets. Joshua encouraged the Israelites, "Choose ye this day whom ye shall serve: but as for me and my house, we will serve the Lord" (Josh. 24:15). It was a real choice with real consequences. That's because we live in a cause-and-effect universe where "God is not mocked: a man reaps what he sows" (Gal. 6:7).

There is a most interesting postscript in Dr. Laura's book *How Could You Do That?* She quotes from the Genesis 4 passage where God confronts Cain for his bad attitude after He would not accept Cain's offering. God tells Cain, "If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it." (Gen. 4:7) She makes the point that God seems to be teaching that there is joy in doing right, and "God also reassures us that we do have the capacity to rise above circumstance and attain mastery over our weaker selves."[\[3\]](#) It's a good observation, and this passage makes a strong statement about what God expects of every person, as a moral creature made in His image. He wants us to do what is

right and resist the pull of sin's temptation.

In a culture that gets increasingly secular every day, where we have lost our moral compass, listeners are relieved to hear someone who has a strong commitment to God-given absolutes. Dr. Laura acts like an anchor of common sense for many who find life's choices too confusing and overwhelming in today's postmodern world.

Much of Dr. Laura's "preaching, teaching and nagging" (her words) is directed at helping people decide to make good moral choices. Even if they don't know God, their lives will work better simply because they will be more in line with how God created us to live. (Of course, from a Christian perspective, this has no value in light of eternity if a life that "works better" is lived separated from the life of God through Jesus Christ.)

Dr. Laura's emphasis on honor, integrity and ethics strikes a nerve in eighteen million listeners.[\[4\]](#) No surprise, really: that nerve is common to all of us—the nerve called morality—because we are made in the image of a moral God.

Self-Esteem

One reason why Dr. Laura's values and beliefs attract millions of listeners to her daily radio program is her common-sense approach to the whole issue of self-esteem. When a caller complains, "I don't feel very good about myself," Dr. Laura will fire back a great question: "Why *should* you feel good about yourself? What have you done that gives you a reason to feel good about yourself?" In a culture where people want to believe they're wonderful and worthwhile without any basis for such an assessment, Dr. Laura has a completely different approach: self-esteem is earned.

In her books and radio show, she suggests several means of earning the right to enjoy self-respect, and all of them are

good ideas from a pragmatic perspective.

Dr. Laura points out that we derive pleasure from having character. We need to choose high moral values and then honor them during times of temptation. She writes, "There is no fast lane to self-esteem. It's won on . . . battlegrounds where immediate gratification comes up against character. When character triumphs, self-esteem heightens."[{5}](#)

She also says that choosing personal and professional integrity over moral compromise will make us feel good about ourselves in the long run. So will valuing and honoring our responsibilities, which she calls "the express route" to self-esteem.[{6}](#) We build self-respect by choosing loyalty, sacrifice, and self-reliance over short-term self-indulgence.[{7}](#)

In her book *Ten Stupid Things Women Do to Mess Up Their Lives*, Dr. Laura astutely demonstrates one of the differences between the sexes: "Women tend to make a relationship their life, their identity, while men make it a part of their lives."[{8}](#) She's absolutely right. The reason a relationship cannot provide true self-esteem for a woman is the same reason a man's job or accomplishments can't do it: it is idolatry to look to relationships or accomplishments for meaning and purpose. God will never honor our false gods.

But self-esteem is only part of the equation for a healthy view of ourselves. Self-esteem is how we *feel* about ourselves; it needs to be built on the foundation of how we *think* about ourselves, which is our sense of self-worth. How valuable am I? What makes me significant? It doesn't matter how good we feel about ourselves if on a purely human level, we're in actuality worthless.

Pastor Don Matzat tells of a woman who came to him complaining, "I feel like I am completely worthless." He blew her away with his response. Gently and slowly, he said, "Maybe

you are completely worthless.”[{9}](#) Are you shocked? This lady was. But it’s true. We are only valuable because God made us, not because of anything within ourselves. We are infinitely precious because He made us in His image, able to be indwelt by God Himself. And He proved our value by paying an unimaginable price for us: the lifeblood of His very Son. Apart from God, we are completely worthless.

C. S. Lewis put it so well:

Look for yourself and you will find in the long run only hatred, loneliness, despair, rage, ruin and decay. But look for Christ and you will find Him, and with Him everything else thrown in.[{10}](#)

Dr. Laura’s right: we earn our self-respect. But our sense of worth is one of God’s great gifts to us, because He’s the one who determines our value.

Man as a Moral Creature

If you call Dr. Laura’s radio program, the screener will ask, “What is your moral dilemma? What is the issue of right and wrong that you want to discuss?” Zeroing in on moral problems and not psychological ones sets her call-in talk show apart from most others. Dr. Laura sees man as a moral creature, capable of choosing good and evil. This is what she wrote in her book, *How Could You Do That?*:

Why do people do good things?

In contrast to all other creatures on earth, only humans measure themselves against ideals of motivation and action. We are elevated above all other creatures because we have a moral sense: a notion of right and wrong and a determination to bring significance to our lives beyond mere existence and survival, by actions that are selfless and generous.[{11}](#)

It's true, we are indeed elevated above all other creatures by our moral sense. We are far, far more than animals. But where does that morality come from?

Human beings are moral creatures because God created us in His image. That means we can choose between good and evil because God chooses between good and evil. We can think on a higher level, contemplating abstracts and ideals like goodness and nobility, because our minds are a reflection of God's unimaginably complex mind. We can choose to love others by serving them sacrificially because that's what God is like, and He made us like Himself. Dr. Laura thinks it's because we're lapsing into our animal natures.[{12}](#) But we are not the product of evolution. We were never animals. People do bad things because we are born as fallen image-bearers. I love the way Larry Crabb described it: "When Adam sinned, he disfigured both himself and all his descendants so severely that we now function far beneath the level at which we were intended. We're something like an airplane with cracked wings rolling awkwardly down a highway rather than flying through the air. The image has been reduced to something grotesque. It has not been lost, just badly marred."[{13}](#) But our airplanes keep wanting to wander off the runway and go our own way because we let our flesh rule us. That's why we do bad things.

Why do people do bad things?

But although Dr. Laura is right about man being a moral creature, she misses the boat on what it means to be human:

When Adam and Eve were in the Garden they were not fully human because they made no choices between right and wrong, no value judgments, no issues of ethics or morality. Leaving Eden, though, meant becoming fully human.[{14}](#)

They certainly did make a moral choice in the Garden. They chose wrong over right and chose disobedience over fellowship with God. Actually, when Adam and Eve were still living in the

Garden, they were more fully human than we've ever been since, because God created man sinless, perfect and beautiful. When we look at the Lord Jesus, the Second Adam, we see just how sinless, perfect and beautiful "fully human" is.

Dr. Laura is right to insist that we see ourselves as moral creatures, because a moral God has made us in His image.

Dr. Laura's Wisdom

Dr. Laura's strong positions on certain topics has made some people stand up and applaud her while others fume in frustration at her bluntness.

She makes no bones about the sanctity of marriage and that sex belongs only within a committed relationship sealed with a sacred vow. People living together and having sex without marriage are "shacking up." She's right because God ordained sex to be contained only in the safe and committed relationship of marriage.

Another of her well-known positions is that abortion is wrong because it's killing a baby. The much better alternative is adoption. She gets particularly frustrated with women who say, "Oh, I could never do that. I could never give up my baby once it was born." Her answer to that is, "You can kill it but you can't wave goodbye?" Here again, she's right because abortion is the deliberate taking of a human life. God's Word clearly commands us not to murder (Ex. 20:13).

Her strong views on abortion continue in her commitment to children, and her disdain for the way so many parents indulge their own whims and agendas at the expense of their kids. In a day when divorce is so prevalent, she makes an impassioned case for doing what's best for the children, with parents remaining active and involved in the raising of their kids. She believes that the family is the cornerstone of civilization, and this is consistent with the biblical view

starting right in the first chapter of Genesis.(Gen. 1:28)

Part of the way parents should take care of their children is to make sure they raise them in a religious faith shared by both parents. Dr. Laura warns people not to enter into interfaith marriages because usually the kids end up with no religion at all. Both the Old and New Testaments warn against being unequally yoked; God knows it's a recipe for heartbreak at best and disaster at worst.

She shows practical wisdom in many ways. She makes a distinction between those who are evil and those who are merely weak. In the same way, the book of Proverbs goes into great detail about the difference between the wicked and the fool.

Another evidence of her wisdom is her response to the fact that some people are uncomfortable keeping secrets, believing it's dishonest to not tell everything you know. Dr. Laura says there is a difference between maintaining privacy and withholding truth. The question to ask is, "Will this benefit the person I tell?" If not, don't tell. The reason this works is that this is how God operates. Everything He tells us in His Word is truth, but it's not exhaustive truth. Plus, God doesn't owe it to us to tell us everything He knows, and He's not being dishonest when He keeps information from us, like the "whys" of our trials and sufferings, or the exact details of how the endtimes will play out.

Finally, Dr. Laura exhorts people to choose "as if" behavior. "What a radical idea: choosing how to behave regardless of how you feel—and discovering that behaving differently seems to change how you feel."[\[15\]](#) In 2 Corinthians 5:7 we are told to "walk by faith, not our senses" (a paraphrase), which is another way of urging us to act *as if* something were already true instead of being limited by our feelings. I do love Dr. Laura's practical wisdom.

Where Dr. Laura's Wrong

Most of the time, Dr. Laura's views are right on the mark because they are consistent with the laws and values of Scripture. A fairly recent convert to conservative Judaism, she is still developing her own belief system, yet she can be fair and open-minded in considering other viewpoints. But there are some areas where she departs from the Bible's teachings.

For example, Dr. Laura believes that all religions are equally effective for establishing morality. If a young mother calls, looking for a religion in which to raise her children, Dr. Laura doesn't care if it's Hinduism or Islam or Presbyterianism, just as long as there is a *religion*. To her the issue is what works, or what *seems* to work, and most religions are the same to her in the area of shaping behavior. On the other hand, the truthfulness of religious claims is apparently not as important to her. Yet only one religion offers a personal relationship with God on His terms, by His own definition. Only one religion is God reaching down to man: Christianity, with its roots in Judaism.

Dr. Laura misunderstands biblical Christianity. She rejects the notion that Jews can believe in Christ. Many rabbis teach that to be Jewish is to reject Jesus as Messiah; they teach that Jesus is the God of the Gentiles. Two thousand years of unjust persecution feeds a heartbreaking "anti-Jesus" mentality. But Jesus Christ was a Jew, and almost all of the first believers were Jewish. As one messianic rabbi put it, to believe in the Jewish Messiah is the most Jewish thing someone can do![\[16\]](#) Dr. Laura is mistaken in her belief here. When a Jew trusts Christ as Savior, he does not stop being Jewish. What he discovers, in an intensely personal way, is that Judaism is the root, and Christianity is the fruit. He feels "completed" in ways many Gentiles never can.

What is the purpose of life? Dr. Laura has told many people

who are floundering without personal meaning that they need to find their niche in life to do their job, which is to perfect the world. This sounds noble . . . but there is nothing in Scripture that calls us to perfect an unperfectable world. In fact, God plans on scrapping the whole thing and starting over (Rev. 21:1). Perfecting the world is not our purpose in life: the reason we are here is to bring glory to God (Eph. 1:6,12,14).

One other area where Dr. Laura misses the boat is in dealing with guilt. I remember one caller who was filled with remorse and regret over her abortion, and she asked what to do with her guilt. But since Dr. Laura's belief system doesn't offer a way of handling it, she advised the woman to just carry the guilt. This is her usual advice in such circumstances because she believes the person will learn a deep life lesson from the continual pain. I grieve that she has no understanding of the cleansing that comes with Christ's forgiveness. Jesus paid for our sins on the cross, and when we come to Him in belief and trust, He not only forgives the sin but cleanses us of the guilt. We don't have to carry guilt that He washed away!

There are a few subjects where Dr. Laura departs from the Scriptures, most notably about Jesus and salvation, and we can't agree with her. But for the most part, as far as her positions and beliefs, Dr. Laura is usually right, and I think she honors God as she proclaims His laws and ways. I just pray she will respond to the light of the WHOLE truth.

[Addendum on why I left out Dr. Laura's views on homosexuality](#)

Notes

1. Laura Schlessinger, *How Could You Do That?* (New York: HarperCollins, 1996), p. 8.

2. Ibid., p. 134.
3. www.drLaura.com/about/
4. "No Whining!," *U.S. News and World Report*, 14 July 1997.
5. *How Could You Do That?*, p. 152.
6. Laura Schlessinger, *Ten Stupid Things Women Do to Mess Up Their Lives* (New York: HarperCollins, 1995), p. 171.
7. Ibid., p. 157.
8. Ibid., p. 189.
9. Don Matzat, *Christ Esteem* (Eugene, Ore.: Harvest House), p. 173.
10. C. S. Lewis, *Mere Christianity*.
11. *How Could You Do That?*, p. 26.
12. Ibid., p. 187.
13. Larry Crabb, *Understanding People* (Grand Rapids, Mich.: Zondervan, 1987), p. 87.
14. *How Could You Do That?*, p. 93.
15. Ibid., p. 257.
16. Personal conversation with the staff of Baruch Ha Shem, a messianic congregation in Dallas, Texas.

What About Dr. Laura's Views on Gays?

Are you wondering why I omitted any mention of Dr. Laura's position on homosexuality [in my article ["Why Dr. Laura is \(Usually\) Right"](#)]?

There's a reason.

When I first wrote this article three years ago, Dr. Laura's perspective on homosexuality was changing, and I hoped that her views would become more and more biblical. I didn't want something I was hoping would change, to be part of a static web document. I am glad to say her views *have* changed. . . and she has been persecuted for it.

Several years ago, she listened to the rhetoric and followed the party line, proclaiming that people are born gay. Some researchers tried (unsuccessfully) for a decade to prove a genetic component, if not a cause, for homosexuality. Apparently believing this explanation for same-gender attraction, she said that she thought something goes wrong somewhere along the way, producing unnatural homosexual desires. She got blasted for calling homosexuals "biological errors," which was a twisting of what she actually said. On the StopDrLaura.com web site one can listen to her "famous 'error' quote":

"What I did say is that when an individual is not so drawn to a member of the opposite sex, in biology that's some kind of error."

There is a huge difference between saying that some kind of error has produced unnatural desires in a person, and that the person who holds those desires *is a biological error*. It's interesting to me that she was just taking the genetic-basis-

for-homosexuality theory to a logical conclusion, but she got nailed for her political incorrectness. That's because it is currently unacceptable to suggest that there is anything unnatural about homosexuality. From a purely biological standpoint, however, individuals cannot reproduce without sexual intercourse with members of the opposite sex, so she is merely being consistent with the reigning scientific paradigm.

From what I have heard her say on her program, it appears she recognizes that there is a moral element to homosexual behavior, at least conceding that for gays and lesbians who call themselves religious, any homosexual activity is sin. She has also been criticized by the gay and lesbian community because she believes children need both a mother and a father, so gay or lesbian couples should not adopt babies or young children because it is making a deliberate choice to deprive a child of one or the other. (Although she has supported gay couples adopting older children who wouldn't be in a family otherwise.)

I grieve for the heat Dr. Laura has taken because of her pro-biblical, non-PC stance. And I have to say I'm proud of her.

Sue Bohlin
August 2001

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Cherishing Our Children's Gender

A wise friend of mine recently took her little boy for a walk down to the lake. Along the way she said, "Parker, let's look for frogs and toads. Mommy is so glad God made you a little boy so you could like yucky things like frogs and toads." When they got back to the house, his grandmother asked, "So how was your walk?" and Parker said, "Mommy's glad that I'm a boy because I like yucky things like frogs and toads."

Parker's mommy is a wise lady because she is supporting and cherishing her child's gender. That little guy is proud to be a boy and glad that he's a different gender from his mother. And you know what? As he grows up, he most probably won't struggle with homosexuality. One of the best-kept secrets in our culture is the good news that homosexuality can often be prevented through healthy relationships.

Homosexuality is really about gender identity confusion. Boys aren't comfortable being boys, and girls aren't comfortable being girls, and they grow up not fitting in because they have trouble accepting the way God made them. One of a child's basic needs is to feel loved and accepted and, well, CELEBRATED for who they are! This includes the fact that God chose little girls to be female and He decided that little boys would be male. As parents, we need to support God's wise choice of gender for our kids. They need to hear us say, "I'm so glad you're a boy! Boys are so neat." Little girls need to be celebrated for their femininity because girls are so special. Every child deserves to know that the gender that they are is a good, good thing, and we're so glad God made them that way.

One of the best ways we as parents can celebrate our child's gender is to understand and support the differences between

boys and girls. Affirm your kids in their maleness and their femaleness. Boys' tendency to be active and physical isn't a pathological problem; we need to channel it with grace, not shame it! Yes, girls are soooooo verbal and emotional—but those aren't design flaws, they're designed!

It's important for dads to support their son's masculinity even if he's not the stereotypical jock. God makes some boys to be artistic and sensitive because we need them! Can you imagine what King David must have been like as a young boy, out in the field playing instruments and composing songs and poetry? Boys like David need their dads to say, "I'm so proud of who you are, son." And girls really need their daddies to love and accept them and celebrate their femaleness. It's one thing for your mother to say you're a pretty princess, but a girl believes it when her father tells her.

One of the greatest gifts we can give our children is the security of knowing that when God made them, He "did good"—even if they like yucky things like toads and frogs.

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“What is a Biblical View of Transgendered People and Hermaphrodites?”

Hello, I would like to know the biblical insight on **transgenderism** [*Definition: appearing as, wishing to be considered as, or having undergone surgery to become a member of the opposite sex*] and other **sexual defects of the human body**. There are lots of issues like **hermaphroditism and inter-sexualism** [*a set of medical conditions*]

where the sex chromosomes, external genitalia, or an internal reproductive system are not considered "standard" for either male or female]. Please try to clear these issues up with sound doctrine.

There are really two issues here: 1) transgendered people and 2) the intersexed (new term) or hermaphrodites (older term).

The first is usually an emotional problem, not really a sexual one. The "transgendered" label reflects a sexual identity confusion and not a true condition. God doesn't create a person with the genitals of a male and the consciousness and heart of a female. In Genesis 1:26, the Bible says, "And God created man in His image, in His likeness; male and female He created them . . . and it was very good." In addition, 1 Corinthians 14:33 says that "God is not a God of confusion but of peace," so deliberately creating someone with self-contradiction appears to go against the very nature of God.

Maleness and femaleness are God's choice, determined at conception. But growing into one's masculinity or femininity and *embracing* it can be thwarted by very early events that prevent children from having a clear sense of their gender. Gender identity is a developmental issue, and it starts at birth. All the many, many layers of affirmation and validation of one's personhood that contribute to self-understanding (of which gender is a part) start getting laid down the moment one is born, and they go on hour by hour, day by day, for years in childhood. No wonder so many people think they were born gay, lesbian, or transgendered! They can't remember all the way back to birth when the messages they received about who they were, had yet to be delivered. In addition, some people perceive the messages of parents and family differently than what was intended, and those perceptions ARE their reality.

The biblical view is that [God's intent](#) for every male is to grow into masculinity, and for every female to grow into femininity. When that doesn't happen, the culture has come up with new labels to describe something new and different:

transgendered, transsexual. I believe God isn't affected by these new labels nor does He have to honor them: He sees the people behind the labels as His precious, broken children. It's only recently that the culture has tried to suggest that "a woman in a man's body" and vice versa is a variation of what is normal and right. The biology of sex alone tells us that homosexuality (under which these other categories of emotional/sexual dysfunction should be put) is not normal. The Bible tells us (Genesis 1:26) that God's intent is heterosexuality, with definite boundaries between men and women in both appearance and behavior. (I can give you more information on this concept if you want.)

I recently attended a national Exodus conference, a gathering of about 900 people who are walking out of homosexuality and those who minister to them. It was interesting to me to see people there who would call themselves transgendered, as well as transsexuals who had had sex-change surgery. They were at the conference because of a growing awareness that they had interfered with God's plan for their lives; God had revealed His intent for their gender at birth. They had been living as the opposite sex in a false self that was tragically far from what God had intended for them, and that explained why the great pains to which they had gone to fix their brokenness didn't bring the peace and relief they thought they would get through assuming a new identity and/or having surgery.

Concerning intersexed people (hermaphrodites), allow me to share what my friend Rev. Mark Chalemin (now serving as Education Director at Coaches Outreach) and I collaborated on to answer this question for someone else:

By definition a hermaphrodite is "a person born with both male and female sex organs." Within this definition there are three labels; true, female pseudo, and male pseudo. The first category is extremely rare with only 350-450 known cases. The second type, and the most common, is female pseudo resulting in 1 of every 14,000 births. The main cause

for this is a condition known as Congenital Adrenal Hyperplasia. In these cases there is an overproduction of testosterone causing some “masculinized” features in the female. This does not mean that there is any real gender confusion. There is not. As with any female, her chromosome is XX. Any slight mutation, that may accompany is treated early by corrective surgery. The same situation may occur in baby boys with the same treatment. (There is a movement to stop this surgery, which is being called genital mutilation by some of those who have had it, and allow children’s bodies to grow and develop naturally, even if they are different.) It seems that even with ambiguous genitalia, these kids “know” if they are intrinsically male or female.

In either situation, the sexual identity, given by God, may perhaps reveal traits normally associated with the opposite sex. For example, the baby girl may grow up to be naturally more athletic or aggressive than the average woman, but she is very much a woman. Similarly, the baby boy may have a naturally heightened sensitivity and/or affinity towards the arts. Nevertheless, he is still very much a man.

What is God’s take in all of this?

God views every individual as He made them. While He did not make clones, he did create males and females with certain unique sexual characteristics. He also intended for males to manifest primarily masculine characteristics, and for females to manifest primarily feminine characteristics, although both sexes reflect aspects of both the masculine and the feminine in varying degrees. Along with those traits, He has provided direction on how we are to relate to one another. There is no prohibition regarding a slightly more “masculine” female or a slightly more “feminine” man. God views them as he does anyone else, with love and delight, and He desires that they experience all the freedom all He designed them to have, within the boundaries of the sexual identity God gave to them. The fact that some

individuals are born with evidence of mutations in their sex-determining genes doesn't change their value in God's eyes any more than someone born with the mutation that causes cystic fibrosis or sickle-cell anemia.

You asked for sound doctrine; I can only respond with the wise and loving boundaries that God has established for sex (which is usually the issue here, right?). All sexual behavior is to be contained within marriage (see the many condemnations of fornication). Men are to act and appear as men, and women are to act and appear as women (Deuteronomy 22:5). Even those born with genital ambiguity are expected to submit to His boundaries. I realize this is a very politically incorrect perspective in a sex-saturated culture that declares sexual expression is a right for everyone. But it isn't. God wants every person, regardless of their genital or chromosomal condition, to submit his or her sexuality to Him and to glorify Him in whatever state we find ourselves.

I hope this helps.

Sue Bohlin

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I was moved by this email I received from someone who lives with the challenges of intersex every day, and wanted to share it here:

A pastor friend was removed from being a pastor due to the nature of his birth (intersexed) in having both male and female parts, but condition helped with surgery, now married with children.

I am at the foundational level of intersexed in being an XXY male, was 53 before learning of my condition, but had gone through the change of life and also excessive breast tissue for a male.

I am always offended when we as intersexed people are spoken of in the same breath with homosexuals or added to their agenda when those of us who follow Jesus are as much opposed to the gay lifestyle as any other who will not compromise God's Word to validate sin or lust. I also believe that a true Eunuch is one who is unmarried and celibate which is only for those with the gift to remain that way.

To this day I have never heard a sermon or teaching regarding hermaphrodites in the church—covered by the same grace but forced into the basement due to ignorance and an imposed shame for being “so born from our mother's womb,” something we had no choice about, unlike those acting on their homosexual feelings or those with a mental condition rather than a genetic defect which is temporary.

Your article about “transgendered” was interesting but I am more concerned about attitudes we encounter for being who we are which to me is just unique. Scars today only say that healing happened and no more open wounds. . . Just as Jesus is proud of His scars that say healing happened.

To me there is just the Natural man, Spiritual man and the carnal Christian, only three kinds of people on the planet with a variety of physical and mental differences. But attitudes we encounter as intersexed people would lead folks to think maybe there is an additional “type” who doesn't fit any mold or classification or addressed in scripture. But again the only problem I see is attitudes springing from ignorance; one can not love God without loving all the people of God, yet the subject is rarely if ever addressed completely to make us at least feel as if we fully belong among other people more normal than we are and that we are not freaks. The real us is spirit!

I also received this email:

Hi Sue,

Just read your blog on transgendered issues. Agree wholeheartedly. There is a third category that appears as XY = Female. This occurs due to a hormone receptor deformity that renders the fetus insensitive to androgen hormones. The degree of sexual formation differs between females with vagina and partially formed males—though not hermaphrodite. This category is considered Partial Androgen Insensitivity Syndrome (PAIS) and Complete Androgen Insensitivity Syndrome (CAIS). To your point, these children are fully female (perhaps extremely so) and there is no confusion regarding their design. Genetically, they test as XY, but physiologically they are female from birth. I should note that they are all sterile and many require a Y-V vaginoplasty to create a vaginal opening and open the musculature for the vagina itself. They also require hormone therapy to complete the appearance of a female (breasts), but remain without follicular body hair with the exception of their head. Most often, whatever gonads they possess are removed early due to the tendency to rapidly convert to cancerous tissue.

Again, I think your point is well made. God does things we may not anticipate, and sin corrupts the gene pool, but His design is male and female. We do not have the option to decide we do not like what he created us to be.

Updated June 2016

Is the Church Ready to Engage

the World for Christ?

Christ's last commandment was to engage the world with the gospel. But today's church has often embraced postmodern attitudes that reject absolute truth, absolute values, and even the Bible's insistence that Jesus is the only way to God. We are hardly ready to engage the world anymore.

This article is also available in [Spanish](#).



The Mission of the Church

The church is called to engage the world for Christ. Jesus commanded us to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I commanded you . . .”

Many churches and Christian organizations are doing a wonderful job in fulfilling this call. However, it appears that the majority of the church has responded in one of two ways. Some churches have chosen to retreat and protect themselves from the world by secluding themselves in their own isolated communities. We see huddles of Christian communities with their own sports leagues, schools, clubs, etc. There is nothing wrong with Christian programs, but if it is created with an isolationist mentality, we create a church that is withdrawn from the world, irrelevant, and unable to relate to the unbelieving world.

I saw a display of this at a funeral once. As an invited guest not knowing anyone, I sat with the non-believers in the audience and observed how the Christians at the funeral interacted with the non-believers. The pastor preached a message using terminology foreign to the non-Christian. After the funeral, at the lunch reception, I saw the Christians huddled together speaking “Christianese”—a language that

sounded totally foreign. What a wasted opportunity! This moment was a small display of the danger that isolating ourselves from the world creates: Christians unable to relate with the lost world.

Another response has been that, instead of transforming the world, many churches have been transformed by the world. The popular thinking of the culture has dismantled the foundational truths upon which the church once stood. Major denominations are now in a battle or have given up their position on key tenets regarding truth, moral absolutes, and religious truth.

The result of these two responses has been devastating. George Barna writes, “[A]s we prepare to enter into a new century of ministry, we must address one inescapable conclusion: despite the activity and chutzpah emanating from thousands of congregations, the Church in America is losing influence and adherents faster than any other major institution in the nation.”[\[1\]](#)

Charles Colson writes, “We live in a culture that is at best morally indifferent. A culture in which Judeo-Christian values are mocked and where immorality in high places is not only ignored but even rewarded in the voting booth. A culture in which violence, banality, meanness, and disintegrating personal behavior are destroying civility and endangering the very life of our communities. . . . Small wonder that many people have concluded that the ‘Culture war’ is over and we (the church) have lost.”[\[2\]](#)

Let us study some of the key issues facing the church in the 21st century and see how they have affected our witness. And let’s see if we are indeed ready to engage our world.

The Church and Truth

Our current, postmodern culture adheres to the position that

universal objective truth does not exist. Truth is relative to each individual and to each culture. Jim Leffel summarizes postmodern relativism this way,

Relativism says the truth isn't fixed by outside reality, but is decided by a group or individual for themselves. Truth isn't discovered but manufactured. Truth is ever changing not only in insignificant matters of taste or fashion, but in crucial matters of spirituality, morality and reality itself.[{3}](#)

Leading postmodern thinker John Caputo writes, "The cold, hermeneutic truth, is that there is no truth, no master name which holds things captive."[{4}](#) Both men summarize the postmodern belief that objective truth does not exist and therefore, we conclude that all truth claims are equal even if they are contradictory.

This understanding of truth permeates every area of our culture. Public schools, government, and the media all promote the view that 'since there are multiple descriptions of reality, no one view can be true in an ultimate sense.

A survey of the American public revealed that 66 percent agreed with the statement, "There is no such thing as absolute truth."[{5}](#) Among the youth, 70 percent believe that there is no such thing as absolute truth; two people could define "truth" in conflicting ways and both be correct."[{6}](#)

This popular notion stands in opposition to biblical teaching. Truth is rooted in God. It corresponds to the facts of reality. It is embodied in Christ and revealed in God's revelation, the Bible. Jesus states in John 14:6, "I am the way the truth and the life. . . ." God, who is truth, has revealed to us His word of the truth, the Bible. In John 17:17 Jesus prays for His disciples saying, "Sanctify them in truth; your word is truth." Absolute truth is knowable because God has revealed it to us in the Bible. Truth is not a social

construct created by a culture, nor is it relative as some postmodernists claim. It is transmitted to us by the God of truth to His creatures who are expected to conform themselves to this truth.

For two millennia the church has been the guardian of truth. However, unbridled postmodern philosophy appears to have influenced the church in a frightful way. According to the latest studies the church could be in danger of surrendering her position. According to the latest research, 53 percent of adults in church believe there is no absolute truth. Among the youth in church, research shows that 57 percent do not believe an objective standard of truth exists^{7}

Ephesians 6 exhorts us to engage in spiritual battle with the spiritual armor God provides. An essential component is the “belt of truth.” Without a clear understanding of truth, we cannot hope to successfully engage our culture for Christ. God’s truth is the foundation on which the church’s message stands.

The Church and Ethics

Most Americans reject the idea of absolute truth, so they naturally reject the idea of absolute moral truth. George Barna writes, “This transformation has done more to undermine the health and stability of American Society—and perhaps, of the world. . . .”^{8}

The late Dr. Francis Schaeffer wrote,

If there is no absolute moral standard, then one cannot say in a final sense that anything is right or wrong. By absolute we mean that which always applies (to all people), that which provides a final or ultimate standard. There must be an absolute if there are to be morals, and there must be an absolute if there are to be real values. If there is no absolute beyond man’s ideas, then there is no final appeal

to judge between individuals and groups whose moral judgments conflict. We are merely left with conflicting opinions.[{9}](#)

Dr. Schaeffer's conclusion is what we must inevitably come to if we hold to the belief that truth is relative. The danger of rejecting moral absolutes is that we surrender our right to judge anyone's beliefs or behaviors as right or wrong. We then arrive at the unbiblical position of tolerating all beliefs and lifestyles, whether those involve homosexuality, abortion, misogyny, or other behaviors. The Bible, then, becomes a book of suggestions on how to live and is no longer God's universal law for mankind.

Barna's survey shows that most people in our country have come to this conclusion. He records that only 25 percent of adults and 10 percent of teens believe there is absolute moral truth.[{10}](#)

The biblical position is that there are revealed moral absolutes. God, who is truth, has revealed His truth through His word, the Bible. The moral law revealed in God's word is universal. In Romans 2, God is just to judge every person according to His law. His law is given in His word and also He has placed a witness to His law in the moral conscience of men (Romans 2:14-16).

According to Barna's survey, only 49 percent of born again Christians agreed with the proposition that moral truth is absolute and 51 percent either disagreed or did not know what to think about moral truth.[{11}](#) 57 percent of Christian teens believe that when it comes to morals and ethics, truth means different things to different people; no one can be absolutely positive they have the truth.[{12}](#)

If there are no moral absolutes, we cannot clearly define sin. Teaching on holy living is lost in the absence of clear standards of morality. Without a moral foundation, churches

and their members are *influenced by* the culture more than they are *influencing* the culture for Christ. That is what we are seeing in churches today. Mainline denominations are adopting the values of the culture and abandoning the biblical stand on several moral issues. Christian philosopher Søren Kierkegaard warns, “Once the church comes to terms with the world, Christianity is abolished.”[\[13\]](#)

The Church and Spiritual Truth

If absolute truth does not exist, then moral absolutes do not exist. The same then applies to religious truth. The religion of our culture would be syncretism. Syncretism combines complementary and often contradictory teachings from different religions to form a new system tailored to each individual’s preferences. Indeed, Barna’s research reveals that 62 percent of Americans agree that “it doesn’t matter what religious faith you follow because all faiths teach similar lessons about life.”[\[14\]](#)

Syncretism contradicts biblical teaching. The Bible teaches that the truth is found in Jesus Christ and in Him alone. In John 14:6 Jesus states, “I am the way, and the truth, and the life; no one comes to the Father but through me.” The Apostles repeat this claim. In Acts 4:12 Peter states, “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

The Bible teaches that the Bible itself is the source of spiritual truth and that salvation is found exclusively in Jesus. Not only does the biblical evidence argue against syncretism, logic does as well.

A brief study of the world’s religions reveals that they are contradictory on their basic truth claims, and therefore, mutually exclusive. Ravi Zacharias writes, “Most people think all religions are essentially the same and only superficially

different. Just the opposite is true.”

However, if all religions are true, all religious practices are valid and cannot be judged good or evil. Then are we to tolerate cultures that burn living widows alive at their husband’s funerals because of their religious convictions? How about religions that teach young men to execute acts of terrorism on innocent victims in the name of God? We would have to conclude that we couldn’t say such practices are right or wrong.

Postmodern ideas have made their impact on the church regarding the belief of absolutes, regarding spiritual truth, and the exclusive claims of Jesus Christ. Jesus made it clear in John 14:6 that He is the source of spiritual truth and the only way to eternal life. However, among born again Christians, 31 percent believe that if a person is good enough they can earn a place in heaven. 26 percent believe it doesn’t matter what faith you follow, because they all teach the same lessons. 24 percent believe that while He lived on earth, Jesus committed sins like other people.[{15}](#) 30 percent believe Jesus died, but never had a physical resurrection.[{16}](#)

These surveys reveal that a growing number of Christians do not understand the basic teachings regarding the unique nature of Christ and His message. If Christianity is not true in its unique claims, the church is preaching a message of religious preference and not one of eternal truth. The power of the gospel is that spiritual truth and salvation is found in no one else but Jesus Christ.

The Church That Will Engage

Our postmodern culture brings some formidable challenges to the church of the 21st century. The church is struggling with foundational issues like the nature of truth, moral absolutes, and spiritual truth. What is required of us if we are to be successful in engaging the world for Christ? It is for

Christians to have a courageous faith, committed hearts, a compelling defense, and a compassionate attitude.

1 Peter 3:14-16 states, “‘Do not fear what they fear, do not be frightened.’ But in your hearts, set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.”

The world is often hostile to the message of Christ, especially its message of salvation found only in Jesus and its teaching on moral absolutes. That is why courageous faith that overcomes fear is essential.

Second, we are called to engage the world with committed hearts. Peter writes that instead of fear, we are to, “set apart Christ as Lord.” Courageous faith comes from a heart committed to Jesus. When Jesus is Lord of a believer’s heart, he or she responds properly in any situation. The church is the greatest witness for Christ when Jesus is Lord of every member’s life.

Third, to engage the world for Christ, we must have a compelling defense of the faith. Peter writes, “Always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have.” We are exhorted to never be caught unprepared; never unwilling, and never timid about our response. The word “answer” in the Greek is *apologia*, which was used in connection with a formal public defense often before magistrates and in judicial courts. Every Christian is called to defend the faith.

Unfortunately, much of the church is unable to do this. A recent survey by Josh McDowell showed that 84 percent of Christian college freshmen were unable to explain why they believed.[\[17\]](#) We can’t expect a skeptical world to believe our message if we can’t give them a compelling reason why they should. For this reason, every Christian is called to the

study of apologetics.

Fourth, we must engage with a compassionate attitude. Gentleness refers to the attitude that relies on God to change attitudes and minds. Respect is the same word used in the New Testament for reverence shown towards God. We are not to witness with an arrogant or combative demeanor, but one of gentleness and respect. Without these two qualities, it is dangerous to attempt to evangelize.

Probe Ministries is committed to equipping the church to engage their world for Christ. Probe's ministries include our Web site, books, and conferences that will equip you to engage our world with insight and integrity, providing Christians a ready answer for their faith.

Notes

1. George Barna, *The Second Coming of the Church*, (Dallas: Word Publishing, 1998), 1.
2. Charles Colson, *How Shall We Now Live?* (Wheaton, IL: Tyndale Publishing, 1999), ix-x.
3. Dennis McCallum ed., *The Death of Truth*, (Minneapolis: Bethany House Publishers, 1996), "Our New Challenge: Postmodernism," by Jim Leffel, 31.
4. John Caputo, *Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project* (Bloomington, IN: Indiana University Press, 1987), 192.
5. Gene Edward Veith, *Postmodern Times*, (Wheaton, IL: Crossway Books, 1994), 16.
6. Barna, *Third Millenium Teens*, (Ventura, CA.: Barna Research Group, 1999), 44.
7. Josh McDowell and Bob Hostetler, *The New Tolerance*

(Wheaton, IL.: Tyndale House Publishers, 1998) 172-173.

8. Barna, *Boiling Point*, (Ventura, CA.: Regal Books, 2001), 78.

9. Francis Schaeffer, *How Should We Then Live?* (Old Tappan, N.J.: Fleming Revell, 1976), 145.

10. Barna, *Boiling Point*, 78.

11. Ibid., 80.

12. McDowell and Hostettler, 21.

13. Quoted by Michael Horton, *Beyond Culture Wars* (Chicago: Moody, 1994), 37.

14. Barna, *Absolute Confusion*, (Ventura, CA.: Regal Books, 1993), 79-80.

15. Barna, "Born Again Christians," *Barna Research Online*, 19 April 2001, 2.

16. Barna, "Americans' Bible Knowledge is in the Ballpark, But Often Off Base," *Barna Research Online*, 12 July 2000.

17. McDowell and Hostettler, 173.

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10. McCallum, Dennis ed., *The Death of Truth*. Minneapolis: Bethany House Publishers, 1996, "Our New Challenge: Postmodernism" by Jim Leffel, p. 31.

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13. Schaeffer, Francis. *How Should We Then Live?* Old Tappan, N.J: Fleming Revell, 1976.

14. Veith, Gene Edward. *Postmodern Times*. Wheaton, IL: Crossway Books, 1994.

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“How Can a Just God Order the Slaughter of Men, Women and Children?”

I am a Christian and spend time talking with others often about God, but I have been speechless when they bring up the issue, for example, in I Samuel 15:1-3 where God tells His people to destroy the men and the women and children as well. This is difficult to see that as part of His character. Is that a just God? What was He thinking?? I understand that the Amalekites ambushed them when travelling from Egypt but why the women and children?? I would really appreciate your reply. Thank you.

This is indeed a question often asked by critics of the Bible. It is a legitimate question and one that deserves a comprehensive, complete and, hopefully, acceptable answer. So let me see if I can address it.

One of the most important rules of Hermeneutics (the task of interpretation, meaning of a verse or passage of Scripture) is to observe the *context* of what you are seeking to interpret correctly. This is crucial in seeking to answer this question you have raised. We need to see clearly the historical background and the situation which called for such severe measures to be taken.

Who were the Canaanites?

Canaan, the Bible tells us, was the fourth son of Ham, who was one of the three sons of Noah. The use of the word “Canaan” stems from the fact that Canaan’s descendants populated the land which was later called Palestine, and now is called Israel. Modern Syria is also included and it is roughly the same land which God promised to Abraham (Genesis 15:18-21; Numbers 34:1-12).

The Amalekites which you mentioned were one of several tribes which are often referred to collectively as either Canaanites or Phoenicians. Their language was either Ugaritic or Phoenician, two Semitic dialects close to the Hebrew dialect. Other major "Canaanite" tribes included the Amorites, Jebusites, Hivites, Girgasites, Ammonites, Edomites, and Moabites. The Phoenicians were a sea-faring people who lived along the Mediterranean Coast. They also had colonies which included Cypress, Sardinia, and Carthage.

What were their Religious beliefs and practices?

Archaeology has given us substantial material about these people, and particularly from their capital city, Ugarit. Thousands of clay tablets have been recovered from Ras Shamra in northern Syria, including the libraries of two great temples dating from the 15th-14th century B.C. Much of this epic literature has to do with their religious practices and their pantheon of gods. Merrilll F. Unger notes that Canaanite cultic practices were more base than any other place in the ancient Near East. (*Unger's Bible Dictionary*, p.172). Let me list some of the features of their religious beliefs and practices.

The Canaanite Pantheon (of gods)

A full description of the Canaanite gods has been provided by C. R. Driver, who translated the Ras Shamra tablets found in the ancient city of Ugarit.

El

The head of the Canaanite pantheon. El was generally a rather remote and shadowy figure, but sometimes stepped down from his eminence and became the hero of exceedingly "earthy" myths. He is described as living at a great distance ("a thousand plains, ten thousand fields,") from Canaan, and to this remote spot the gods invariably had to travel when they wished to consult him.

El was called the “father of years,” the “father of man,” and also the “father bull,” i.e. the progenitor of all the gods. He is likened to a bull in the midst of a herd of cows and calves. According to the text, El had three wives: Astarte (goddess of the evening star), Asherah (goddess of the sea and consort to Baal), and Baaltis—all three his sisters. He is a brutal, bloody tyrant, whose acts caused all the gods to be terrified by his decisions. For example, he dethroned his own father (“Heaven, Uranus”) and castrated him; he killed his own favorite son, “Iadid,” and cut off his daughter’s head. The tablets also portray El as seducing two women, whose names are not mentioned, and he allows them to be driven into the desert after the birth of two children, “Dawn” (shahru) and “Sunset” (shalmu). W. F. Albright in the *American Journal of Semitic Languages*, XXXV, comments that the description of the act of seduction of these two women is one of the frankest and most sensuous in ancient Near-Eastern literature.

Baal and Mot

Baal is the great storm-god. He brings the rain, and announces his present with thunder and lightning and, most important of all, the needed rain which would insure a good harvest. He became the reigning king of the gods, and was enthroned on a lofty mountain in the far northern heavens, but faithfully reappears each year to sustain the people. Mot, whose name means “death,” represents the god of “drought” and “sterility.” In the myth, he is Baal’s chief and continual antagonist. Even Baal must yield to Mot when his time (of the year) comes. When Mot comes, Baal’s time is over and he is ordered to take everything connected with him down into the depths of the earth:

“And you, take your clouds,
Your wind, your storm, your rains!
With you take Padriya daughter of the stream.
With you take Tatalliya daughter of rain.”(67:v:6-11)

The situation could hardly be more clearly described: the

season of drought has come, the rain and the clouds have vanished; the streams have dried up and the vegetation languishes. But before Baal descends into the earth, however, he

*"Makes love to a heifer in Debir,
A young cow in the fields of Shimmt.
He lies with her seventy-seven times—
Yea, he copulates eighty-eight times—
So she conceives and bears a child."(76:v;18-22)*

Anath

The goddess of fertility. She was considered a divine prostitute. She is represented as a naked woman in the prime of life, standing on a lion, with a lily in one hand and a serpent or two in the other. Often two rams are present to portray her sexual vigor. The female organs are always accentuated.

It is important to bear in mind that these "myths" were ritualistically enacted. Therefore we can assume that ritual bestiality was practiced by the priesthood, and temple prostitution was practiced by the adherents (priestesses) of the Anath fertility cult. Cyrus Gordan has written "that it was no crime for men to copulate with animals in Ugarit is indicated by the fact that...Baal impregnated a heifer...a myth...enacted ritually by reputable priests... Moreover, the Bible tells us that the Hebrews' pagan neighbors practiced bestiality (Lev. 18:24) as we now know to be literally true from the Ugaritic documents" (Ugaritic Literature, p. 8).

With Baal's seasonal death, his father, El, the chief god, goes into mourning. El descends from his throne and sits in sackcloth and ashes on the ground. He lacerates himself, making cuts on his face, arms chest and back (cf. I Kings 18:28):

"Dead is Baal, the Overcomer

Absent is the Prince, Lord (Baal) of the Earth (67:VI:9,10)
He pours the ashes of grief on his head.
The dust of mourning on his pate;
For clothing, he is covered with sackcloth,
He roams the mountain in mourning:
He mutilates his face and beard.
He lacerates his forearms.
He plows his chest like a garden.
He lacerates his back like a valley
He lifts his voice and shouts: 'Baal is dead!'
Woe to the people, Woe to the multitudes of Baal
I shall go down into the earth." (67:VI:15-24)

Anath, Baal's consort, repeats this cry and copies El's self-mutilation.

How does God, the Bible, portray the Canaanites? The clearest and most comprehensive biblical assessment of the Canaanites is found in Leviticus 18:1-5:

"Then the Lord spoke to Moses, saying, 'Speak to the sons of Israel and say to them, I am the Lord your God. You shall not do what is done in the land of Egypt where you lived, nor are you to do *what is done in the land of Canaan* where I am bringing you; *you shall not walk in their statutes* (ways). You are to perform My judgments and keep my statutes, to live in accord with them. I am the Lord your God. So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the Lord."

By inference, everything forbidden in this chapter is simply a description of what the Canaanites were doing. First on the list of forbidden practices is incest, sexual intercourse with blood relatives and in-laws: your father and mother (v.7,8), your sister (v. 9), your daughter (v. 10), your niece (v. 11), your aunt (v.12, 13), your uncle (v.15), your sister-in-law (v.16), any woman or her children (17), polygamy (two sisters-v.18), adultery (your neighbor's wife-v. 20), ritual child

sacrifice (v.21), homosexuality, sodomy (v.22), bestiality (animals-v. 23). God summarizes these prohibitions with:

“Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants. But as for you, you are to keep My statutes and my judgments, and shall not do any of these abominations, neither the native, nor the alien who sojourns among you; for the men of the land who have been before you have done ALL these abominations, and the land has become defiled; so that the land may not spew you out should you defile it, as it has spewed out the nation which has been before you. For whoever does any of these abominations, those persons who do so shall be cut off from among their people. Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the Lord your God.” (Lev. 18:24-30).

God's Purpose and Intent

What we observe above is in stark contrast to the cultic practices of the Canaanites, the high standards and expectations of conduct laid out by the God of Israel for His people. Why is it so important that the Israelites shun these practices of the indigent population, the Canaanites?

Because God is doing something new, something important. He has redeemed his chosen people from Egyptian bondage and is in the process of fulfilling his ancient promise made to Abraham in Genesis 12. The larger plan involves an earlier promise (Genesis 3:15) that there would come a “Seed of the Woman” who would crush Satan and establish a means to undo the damage done in Eden through their disobedience. This plan of redemption is promised, and the remainder of the Old Testament is a working out in history the unfolding of that plan to

provide a Savior, a Redeemer, a Messiah. Jesus is the fulfillment of this promise.

And in Abraham God found a worthy servant who would become the patriarch, the father of a nation through whom Messiah would come, bringing untold blessing and deliverance through his life, death, and resurrection to all those who believe. Redemptive history is a long process. It began in Eden immediately after Adam and Eve sinned, and it will one day end in the New Jerusalem.

God's peculiar people begin with Abraham and his immediate descendants: first Isaac, then Jacob, and then Joseph. These four were the founders, the patriarchs of this new people God was shaping to be the vehicle through which Messiah would come. The Israelites then spent four hundred years in bondage in Egypt until Moses was raised up to deliver them with "a strong hand." Pharaoh finally let them go. They traveled to Mt. Sinai and stayed there a full year. They arrived at Sinai a disorganized mob; they left there a year later an organized host. During that year God revealed to them the constitutional foundations of their heritage and their mission. He spelled out the rules of their conduct, their worship, and how they would live in community. At the end of this year, they were poised east of the Jordan and ready to go into Canaan and take it by force. But after spying out the land, the fear of the majority with respect to this campaign caused them to shrink back from their task, and God sent them into the wilderness to wander for forty years. The new generation that emerged at the close of this period of divine discipline was finally allowed to go into the Canaan and possess it.

As they prepared themselves for this task, Moses summarized for a second time (the book of Deuteronomy) just what it would take, and what they would have to do. Ironically, the issue of the Canaanites is first spoken of way back in Genesis 15! God is speaking to Abraham and He mentions the problem of the Canaanites. He first speaks of (predicts) the Egyptian bondage

which would come, and then He speaks of the deliverance from Egypt, and then He promises the conquest and repossession of the Promised Land. He says:

Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve; and afterward they will come out with many possessions... And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. Then, in the fourth generation they shall return here (Canaan) *for the iniquity of the Amorite (Canaanites) is not yet **complete*** (Gen. 15:12-16).

What is interesting about this is that the wickedness of the Canaanites is already recognized as a problem 400+ years before God will give the command that the Canaanites are to be slaughtered—men, women, and children! At the time the Lord spoke these words to Abraham (c. 2,000 B.C.), the Canaanites were already corrupt, but they still had a way to go before God, who is a patient, merciful but Holy God, would finally bring judgment upon them. God gave them 400 years to “shape up,” but we find them even more wicked than ever when the Israelites are about to invade (retake) their land!

What is also interesting is that when Jericho was about to be taken, Rahab the prostitute hid the two Israeli spies in her home, lied to the authorities about it, and then helped the spies escape over the wall. While the spies were in her home she said some remarkable things:

“She came up to them on the roof and said to them, I know that the Lord has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the Amorites whom you utterly destroyed beyond the Jordan... And when we heard it,

our hearts melted and no courage remained in any man any longer because of you; for the Lord, your God, He is God in heaven above and on earth beneath. Now therefore, please swear to me by the Lord, since I have dealt kindly with you, that you also will deal kindly with me...and deliver our lives from death.” (Joshua 2:8-13)

Not only Rahab knew of God’s powerful deliverance; she tells us that everyone else knew about these events and were fearful for their lives! The difference between Rahab and the rest of the people of Jericho is that she saw in these mysterious workings none other than the hand of the true God Himself! She repented; she believed! Because of her faith, she is mentioned in Faith’s Hall of Fame (Hebrews 11:31)! My point is that other Canaanites could have responded as she did. Unfortunately, they continued on in their wicked, rebellious ways. The fullness of the “Amorites” is now complete. National judgment is at hand, with Israel as the instrument God will use to put an end to a totally depraved culture.

Why Such Excessive Slaughter? Why the Women? Why the Children?

God explains this to us in Romans 1:17-2:2:

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them.

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an *image* in the form of

corruptible man and of birds and four-footed animals and reptiles. Therefore God gave them over in the lusts of their hearts to *impurity*, that their bodies might be *dishonored* among them. For they exchanged the *truth of God* for a lie, and worshipped and served the *creature* rather than the Creator, who is blessed forever. Amen.

For this reason God *gave them over* to *degrading* passions; for their women exchanged the natural function for that which is *unnatural*, and in the same way also the men *abandoned* the natural function of the woman and *burned in their desire* towards one another, *men with men* committing *indecent acts* and receiving in their own persons the due penalty of their error.

And just as they did not see fit to acknowledge God any longer, God *gave them over* to a *depraved mind*, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, malice; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, *haters of God*, insolent, arrogant, boastful, inventors of evil, disobedient to parents, with out understanding, untrustworthy, unloving, unmerciful; and though they know the ordinance of God, that *those who practice such things are **worthy of death***, they not only do the same, but also give hearty approval to those who practice them.

Therefore you are without excuse, every man of you...and we know that the judgment of God *rightfully falls upon those who practice such things.*"

The Romans passage above describes for us in vivid detail how this can happen to a culture. And this is exactly the kind of conditions existing in Canaan as the Israelites approached to conquer the land which had been promised them. God makes it very clear to them the reasons for what they must do and how they must do it:

“Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you... Know therefore today that *it is the Lord your God who is crossing over before you as a consuming fire. He will destroy them and He will subdue them before you*, so that you may drive them out and destroy them quickly, just as the Lord has spoken to you.

Do not say in your heart when the Lord your God has driven them out before you, ‘Because of *my* righteousness the Lord has brought me in to possess this land,’ but *it is because of the wickedness of these nations* that the Lord is dispossessing them before you... It is not for *your* righteousness or for the uprightness of *your* heart that you are going to possess their land, but it is because of the *wickedness of these nations* that the Lord your God is driving them out before you, in order to *confirm the oath which the Lord swore to your fathers, to Abraham, Isaac and Jacob*.

Know, then, it is not because of your righteousness that the Lord your God is giving you this good land to possess, for you are a stubborn (stiff necked) people!” (Deuteronomy 9:1-6)

God makes it very clear that sometimes things deteriorate so far that a culture or a people reaches a “point of no return.” The remedy is like trying to unscramble an egg. There is just no way back; things have gone too far. The story of the Genesis Flood is “Exhibit One”—a demonstration that He has already done this once on this planet. A good surgeon does not amputate a leg if someone has a severely stubbed toe. But a good surgeon will amputate if the infection is so massive that to refuse to do so would mean the loss of the whole body and person.

R.A. Torrey remarks: “It is appalling that any people should be utterly put to the sword, but it is even more appalling

that a society of people should have become so corrupt and debased that such treatment is deemed necessary in the interest of humanity. The Canaanites were a moral cancer threatening the very life of the whole human race. The cancer had to be removed in order to save the body, just as a surgeon inflicts pain and suffering in order to remove a malignant growth in the body (*Difficulties in the Bible*. R.A. Torrey, p. 47).

This is exactly the dilemma God faced as the Israelites are brought back to possess their land. To settle them in the midst of these depraved people is asking for disaster. If the cancer remains, Israel will not survive. For Israel's survival, the Canaanites will have to go. Israel will be corrupted by their presence and their influence. She will fall away from the Lord Who has loved her and delivered her. Ironically, this is exactly what happened, because while they disposed of most of the inhabitants of Canaan, *they did not remove all of them*. And Israel's incomplete obedience in this matter actually brought about future, periodic relapses when they *did* cease "following the Lord" and served other gods through the ongoing influence of these pagan tribes.

With respect to the women, the experience of Lot, his wife, and his two daughters dwelling in Sodom is instructive. We are told that if ten righteousness men could have been found in the city, God would spare it from judgment. Judgment fell on the city, indicating ten were not found. Lot was "courting disaster" to be a believer and live in such an environment. As the account indicates, Lot survived the judgment because God graciously warned him to flee the city (this was really based upon God's honoring Abraham's intercession on Lot's behalf), but his wife turned around and looked back toward Sodom. This was her home. She liked Sodom. The immorality didn't bother her. She was still yearning for Sodom when God turned her into a pillar of salt. In some instances, the women are the "prime-movers" in leading the men into sin. Torrey comments: "Though

true women are nobler than true men, depraved women are more dangerous than depraved men" (p. 48).

The two daughters were also affected. They had sense enough not to turn around and look at the city, but we find in their immoral, incestuous behavior with their own father later that they were already "damaged goods." This is a good warning for Christian parents. We may choose to live in or near "Sodom" and we ourselves may survive, but it is more than likely our children will not come away unaffected by their exposure to such an unwholesome environment.

With respect to the command to dispose of the children, there is at least one bright spot, severe as it is. Those who adopt children want to do so at the earliest possible age. Why? Because evidence shows that children are early affected by whatever their family system might be. The emotional and physical abuse and wounds inflicted upon them from birth to age five or six leave permanent scars which often cannot be healed. The scars remain, and even the best of environments cannot overcome the negative influences of those early years of development. Even these Canaanite children would have perpetuated the corrupt influence of the Canaanites among the Hebrew Community, had they been spared.

We have all observed or known of families which are so dysfunctional and corrupt we grieve for their unhappy, confused, and suffering children, and wish to God somehow they could be removed and placed in some loving, caring home where they could feel safe and not suffer at the hands of hostile and even deranged parents. Happily, there are no children in hell. Jesus loves the little children. The one bright spot in this sordid story is that God removed an entire generation of Canaanite children and took them to such a home . . . His home.

Those who struggle the most with the forceful elimination of the Canaanites in this biblical account have a very dim and

truncated view of God. We have seen above that God has the right, because of His holiness and His righteousness, to visit judgment upon individuals and nations who have become corrupt and degenerate. The amazing thing is, like with the Canaanites, that He waits so long. Torrey remarks,

“...Those who regard sin lightly and who have no adequate conception of God’s holiness will always find insurmountable difficulty in this command of God, but those who have come to see the awfulness of sin and have learned to hate it with the infinite hate it deserves, and who have caught some glimpses of the infinite holiness of God and have been made in some measure partakers of that holiness, will, after mature reflection, have no difficulty whatever with this command. It is consciousness of sin in our own hearts and lives that makes us rebel against God’s stern dealings with sin (p. 50).”

I hope this in some way helps to address your question,
_____.

God Bless.

Jimmy Williams, Founder
Probe Ministries

A War of Words in Bioethics

Political battles are often won or lost with definitions. Proponents of abortion learned this lesson well. They didn’t want to be described as those who were willing to kill innocent life. So they changed the focus from the baby to the woman and emphasized her personal choice. Those who are pro-abortion called themselves “pro-choice” and supported “a

woman's right to choose." Changing the words and modifying the definitions allowed them to be more successful and more socially acceptable.

Homosexuals learned the same lesson. If the focus was on their sexual activity, the public would not be on their side. So they began to talk about sexual orientation and alternate lifestyles. Then they began to focus on attacks on homosexuals and argue that teaching tolerance of homosexuality was important to the safety of homosexuals. Again, changing the words and the debate made the issue more socially acceptable.

Now this same war of words is being waged over cloning and stem cell research. The recent debate in Congress about cloning introduced a new term: therapeutic cloning. Those who want to use cloning argued that there are really two kinds of cloning. One is reproductive cloning which involves the creation of a child. The other is called therapeutic cloning which involves cloning human embryos which are eventually destroyed rather than implanted in a mother's womb.

Representative Jim Greenwood (R-PA) sponsored a bill that would permit this second form of human cloning for embryonic stem cell research while outlawing the first form of cloning to produce children. Although it was put forward as a compromise, pro-life advocates rightly called his legislation a "clone and kill bill." Fortunately, the Greenwood bill was defeated, and a bill banning all cloning sponsored by Representative Dave Weldon (R-FL) passed the House and was sent to the Senate.

Another example of this war of words can be seen in the floor debate over these two bills. The opponents of the "clone and kill bill" were subjected to harsh criticism and stereotypes. Both the debate on cloning and the debate on stem cells has often been presented as a battle between compassion and conservatives or between science and religion. Here are just a few of the statements made during the House debate on cloning:

Anna Eshoo (D-CA): "As we stand on the brink of finding the cures to diseases that have plagued so many millions of Americans, unfortunately, the Congress today in my view is on the brink of prohibiting this critical research."

Zoe Lofgren (D-CA): "If your religious beliefs will not let you accept a cure for your child's cancer, so be it. But do not expect the rest of America to let their loved ones suffer without cure."

Jerold Nadler (D-NY): "We must not say to millions of sick or injured human beings, 'go ahead and die, stay paralyzed, because we believe the blastocyst, the clump of cells, is more important than you are.' . . . It is a sentence of death to millions of Americans."

Notice too how a human embryo is merely called a blastocyst. Though a correct biological term, it is used to diminish the humanity of the unborn. In the stem cell debate, it was disturbing to see how much attention was given to those who might potentially benefit from the research and how little attention was given to the reality that human beings would be destroyed to pursue the research.

Moreover, the claims of immediate success were mostly hype and hyperbole. Columnist Charles Krauthammer called it "The Great Stem Cell Hoax." He believes that any significant cures are decades away.

He also points out how it has become politically correct to "sugarcoat the news." The most notorious case was the article in the prestigious scientific journal *Science*. The authors' research showed that embryonic stem cells of mice were genetically unstable. Their article concluded by saying that this research might put into question the clinical applicability of stem cell research.

Well, such a critical statement just couldn't be allowed to be stated publicly. So in a highly unusual move, the authors

withdrew the phrase that the genetic instability of stem cells “might limit their use in clinical applications” just days before publication.

Charles Krauthammer says, “This change in text represents a corruption of science that mirrors the corruption of language in the congressional debate. It is corrupting because this study might have helped to undermine the extravagant claims made by stem cell advocates that a cure for Parkinson’s or spinal cord injury or Alzheimer’s is in the laboratory and just around the corner, if only those right-wing, antiabortion nuts would let it go forward.”

So the current debate in bioethics not only brings in Huxley’s *Brave New World*, but also George Orwell’s newspeak. The debate about cloning and stem cells is not only a debate about the issues but a war of words where words and concepts are redefined.

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The Feminization of American Schools

There is growing recognition that American school-age boys are not doing well. In fact, many of our sons are experiencing significant problems both inside and outside of the classroom. This is ironic since educators have been concerned primarily about girls since a 1990 report released by the American Association of University Women claimed that girls are the ones being shortchanged in school.

However, recent statistics reveal that from the elementary years and beyond, girls get better grades than boys and generally fare better in school.[{1}](#) Although girls have all but eliminated the much-discussed math and science gap with boys, boys' scores in reading and writing have been on the decline for years. At the end of eighth grade, boys are held back 50 percent more often, and girls are twice as likely to say that they want to pursue a professional career.[{2}](#) Boys are twice as likely to be labeled "learning disabled" and in some schools are ten times more likely to be diagnosed with learning disorders such as ADD. Boys now make up two thirds of our special education classes and account for 71 percent of all school suspensions.[{3}](#) There is also evidence that boys suffer from low self-esteem and lack confidence as learners.[{4}](#)

As high school seniors, girls have higher educational goals than boys, are more likely to enroll in college, and once there, are more likely to complete a bachelor's degree in five years.[{5}](#) The majority of those receiving master's degrees are now women and the percentage of males seeking professional degrees is declining every year.[{6}](#) Boys are not faring much better outside the classroom either. Boys are three times more likely to be a victim of a violent crime and between four to six times more likely to commit suicide.[{7}](#)

While there is little controversy that a problem exists, widely divergent causes and solutions are being offered. Dr. William Pollack, who among other things is a faculty member of the Harvard Medical School and a founding member of the Society for the Psychological Study of Men and Masculinity of the American Psychological Association, has written a book titled *Real Boys: Rescuing Our Sons from the Myths of Boyhood*. He argues that a false masculinity is being forced on our boys, one that disconnects them from themselves. In a very general sense, our boys need to get back in touch with who they really are. Christina Hoff Sommers, a W. H. Brady Fellow

at the American Enterprise Institute, takes an opposing view. She believes that our boys suffer from a school environment that favors feminine traits and that attempts to squeeze boys into an androgynous mold from which they naturally rebel.

Although both of these authors could be wrong, they most certainly cannot both be right. In this article we will consider the arguments and attempt to discover what needs to be done to help our boys.

Losing the Inner Boy

One popular viewpoint among feminists contends that boys are suffering from masculinity myths which, when enforced, work to squeeze them into a gender straightjacket. According to this theory, outmoded notions about masculinity cause parents to push boys away from their mothers too soon, resulting in a life long sense of anxiety and permanent damage to self-esteem. This is the viewpoint of Harvard professor William Pollack in his book *Real Boys: Rescuing Our Sons from the Myths of Boyhood*.

What are these masculine myths that Dr. Pollack feels are so dangerous? The first myth is that nature wins out over nurture, in other words, that boys will be boys. The assumption here is that testosterone is more powerful in shaping behavior than relationships and training are. The second myth is that boys *should* be boys. This dangerous myth supports the idea that boys should learn to be tough and never exhibit feminine traits. Myth number three is that boys are toxic. Where girls have a civilizing effect on the environment, boys are by nature dangerous and potentially damaging to those around them.

When these myths are used as a guide to raising boys, Dr. Pollack believes that we damage our children. In our desire to make boys into tough, competitive men, they lose touch with who they really are, their "inner boy," and as a result they

become angry, dysfunctional adult males likely to abuse their wives and neglect their children.

Much of what Dr. Pollack says about boys rings true. He wants us to raise boys who are able to be empathetic, compassionate, and to appreciate the full spectrum of human behavior. Unfortunately, he defines gender roles so broadly that he leaves us with few discernable boundaries. It appears that Dr. Pollack would agree with feminist Gloria Steinem who recently advocated that “we need to raise boys like we raise girls.”[\[8\]](#)

According to Dr. Pollack homosexuality is no longer controversial. It is normal. And much of the damage done to young boys is the result of homophobia. Unfortunately, what he considers to be the strongest scientific evidence for the biological roots of homosexuality is a study done in the 1950's.[\[9\]](#) He ignores recent research that greatly reduces the strength of his argument.

The only guideline that seems to matter to professor Pollack is whether or not a specific behavior makes a boy happy. Happiness is all that counts, even if a boy feels that happiness lies in the homosexual lifestyle, or in a promiscuous heterosexual one. Humanistic psychology really doesn't have much else to go on. The biblical concept that a holy God might have created male and female with distinct roles in mind does not enter into the picture.

Therefore, let us consider a response to the popular ideas of Dr. Pollack.

The Androgynous Zone

The 1990's brought to bear a number of powerful ideas on the way schools look at and treat boys. Carol Gilligan, Harvard's first professor of gender studies, wrote a book in the early '80s that described how young girls lose their self-esteem when they reach adolescence. The American Association of

University Women built on her work in the early 90s by releasing a survey that announced that girls were victims of a "male-voiced" culture and, as a result, lose self-esteem when they reach the age of twelve or thirteen. Successful lobbying of Congress resulted in passage of the Gender Equity Act in 1994 that categorized girls as an under-served population, placing them on par with other oppressed minorities.

Since then teachers and administrators have been deluged with gender equity materials and conferences sponsored by the Department of Education. However, what really panicked school administrators was a 1999 Supreme Court decision that applied sexual harassment laws to school children. The decision resulted from a lawsuit by the family of a ten-year-old Monroe, Georgia, girl because of the school's failure to prevent her harassment by a ten-year-old boy. With the threat of expensive lawsuits over their heads, principals could not refuse to inject gender politics into their schools.

An example of the kind of information being disseminated can be gleaned from statements made by the director of the Women's Educational Equity Act Publishing Center, Katherine Hanson. Hanson has argued that four million women are beaten to death every year in America, that violence is the leading cause of death among women, and that the leading cause of injury among women is being beaten by a man at home.[{10}](#) These would be shocking statistics if they were true. Actually, one million women die in this country each year with the leading cause of death being heart disease, followed by cancer.[{11}](#) Homicide is far down the list, after suicide.[{12}](#)

Why do gender equity leaders feel the need to exaggerate the abuse of women in our society? It is because they want to establish a radical retraining of America's boys. Feminists like Dr. Nancy Marshall of the Wellesley College Center for Research on Women believe that gender is a totally learned concept. She states that "when babies are born, they do not know about gender."[{13}](#) In other words, little boys have to

learn what it means to be a boy. She believes that this happens between the ages of two to seven. In a slide show presented by Ms. Marshall, she explained that “a young mind is like Jell-O: you learn to fill it up with all the good stuff before it sets.”[{14}](#) The good stuff constitutes the feminization of boys. To make her point, she returned several times to the image of a pre-school boy dressed up in high heels and a dress.

Gender Politics in the Classroom

Gender crusaders believe that if they can influence little boys early enough, they can make them more like little girls. Feminist philosopher Sandra Lee Bartky writes that human beings are born bisexual and through conditioning are “transformed into male and female gender personalities.”[{15}](#) William Pollack, a Harvard psychologist, argues that by doing away with traditional male stereotypes the next generation of boys “will be able to safely stay in the doll corner as long as they wish, without being taunted.”[{16}](#) Age appropriate doll playing by boys is not a problem. Yet it becomes one when it is the center of an attempt to redefine what it means to be male.

The Department of Education supported the writing of a model curriculum for day care providers called *Creating Sex-Fair Family Day Care*.[{17}](#) It seems that the main goal of the curriculum is, again, to get boys to play with dolls. Of its ten photographs, two are of boys with dolls. Instructors are warned to “avoid highly feminine dolls such as Barbie or highly masculine dolls such as G.I. Joe.”[{18}](#) They also urge instructors to monitor the children’s fantasy play. If gender stereotypes are acted out, adults should be ready to intervene. According to the authors, without gender neutral child rearing, “we cannot fulfill our dreams of equality for all people.”[{19}](#)

A teacher in San Francisco is going one step further. She has

transformed her classroom into a woman-centered community of learners. All the images in the classroom are of women, and as one feminist noted “perhaps for the first time, boys are the ones looking through the window.”[{20}](#) While each student is required to perform a dramatic dialogue in the author’s voice, the boys are forced to do works by women. One little boy attempts to lip-synch a song by blues singer Etta James, and when the other boys giggle they are chastised for their insensitivity.[{21}](#) During a history class the girls are encouraged to discuss how boys are sexual predators. The teacher is excited to see how angry the girls are getting. Although one boy tries to defend his gender, another admits to an interviewer, “I couldn’t really defend myself, because it’s true. Men are pigs, you know?”[{22}](#)

Schools are denying the very behavior that makes little boys boys. In Southern California, a mother was stunned to find out that her son was disciplined for running and jumping over a bench at recess.[{23}](#) Studies in England have shown that boys benefit from competition in school. However, in deference to the female tendency to learn more in cooperative groups, competition of all types is being purged from the schoolhouse. Sixty percent of American high schools no longer use class rankings or announce valedictorians.[{24}](#) Referring to the hostility towards honor rolls, one principal has stated, “It flies in the face of the philosophy of not making it so competitive for those little kids...We even frown on spelling bees.”[{25}](#)

Biblical Masculinity

Feminists argue that we only have two models of masculinity to pick from. On the one hand, we have the self-centered, win-at-all-costs, barbaric, macho mentality portrayed by the stereotypical high school football coach. They contend that this model produces boys who beat, rape, and generally oppress women. It is also blamed for the bloodshed on high school

campuses in Colorado, Arkansas, and elsewhere. The other model, the one offered by feminists, calls for a “profound revolution,” one that will change the way society constructs young males.{26} It hopes to eliminate stereotypical boyish behavior such as roughhousing and aggressive competition. In fact, they hope the future will look more like the Philadelphia school which has “replaced the traditional recess with ‘socialized recesses,’ in which children are assigned structured activities and carefully monitored” so that gender stereotypes are extinguished.{27}

I would like to endorse a third model of masculinity. This biblical model defines mature masculinity as “a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s differing relationships” with the opposite sex.{28} This biblical model assumes a number of things to be true about gender. First of all, God created men and women to complement each other. Both are equally valuable to God and His kingdom, but each have different God-given roles. Second, it looks to the servant leadership model depicted by Christ’s role as head of the church, for which He suffered and died.

Boys who embrace this ideal of mature masculinity would not stand by and allow women to be abused physically or sexually, as has recently occurred in a Central Park celebration. Nor would they personally take advantage of a woman without violating their own definition of what it means to be a man.

This picture of masculinity allows men to be nurturing and sensitive. It doesn’t prohibit them from being chefs or nurses. It does define, in an ultimate sense, how a man is to perceive a woman. He is to treat all women, starting with his mother, as worthy of being honored and protected. When men’s competitive, physically active natures are focused on this purpose, women will find our society a much safer place in which to dwell.

It will be an uphill battle to restore this kind of thinking in our schools, especially when the trend is going in the opposite direction. However, as parents we have considerable influence on our boys and young men. A biblical ethic should be communicated clearly and often as our boys grow older, and specifically when they begin to have significant relationships with girls. To allow the feminist model to dominate will result in frustrated boys who are stymied in their God-given role to lead, provide for, and protect the women in their lives.

Re-engineering boys in the name of egalitarianism will not only fail, but do damage to countless normal children in our schools.

Notes

1. William Pollack, *Real Boys: Rescuing Our Sons from the Myths of Boyhood*, (New York: Henry Holt and Company, 1998), 15.
2. Ibid.
3. Ibid.
4. Ibid., xxiii
5. "Education Week" (Vol. XIX, #34, May 3, 2000), 1.
6. Pollack, 15.
7. Ibid.
8. Christina Hoff Sommers, *The War Against Boys*, (New York: Simon & Schuster, 1999), 44.
9. Pollack, 214.
10. Ibid., 48.
11. Ibid., 49.
12. Ibid.
13. Ibid., 74.
14. Ibid.
15. Ibid., 86.
16. Ibid.
17. Ibid., 76.
18. Ibid., 77.

19. Ibid.
20. Ibid., 81.
21. Ibid., 82.
22. Ibid., 83.
23. Ibid., 94.
24. Ibid., 169.
25. Ibid.
26. Ibid., 85.
27. Ibid., 95.
28. John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood*, (Wheaton, IL: Crossway Books, 1991), 36.

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Nietzsche: Master of Suspicion

Christianity: Religion of Hate?

In the last decade, it has become increasingly common to hear the accusation that Christians are hateful. In the United States, this type of comment has become the mantra of homosexual rights groups who are outraged that Christians would claim that homosexuality is a sin. With the murder of homosexual Matthew Shepherd in 1999, Christians were blamed for creating a hostile environment and provoking violence against homosexuals by claiming that homosexuality is immoral. Homosexuals often scoff at Christians who say, "Hate the sin, love the sinner," insinuating that the two cannot be separated. Consequently it has become increasingly difficult to dialogue with these individuals due to their suspicion that Christians, in spite of their expressions of love, actually

hate homosexuals.

Of course, accusations of hatred against Christians are nothing new. This charge was leveled at the first century church as a preamble to the state sanctioned persecution that occurred off and on throughout the Roman Empire until the fourth century. But today many of those who accuse Christians of hate take their marching orders from their understanding of Friedrich Nietzsche, who called Christian priests “the truly great haters in world history . . . likewise the most ingenious haters.”^{1} Nietzsche was absolutely contemptuous of Christians and pulled no punches when it came to his polemic against them. He is infamous for his announcement of the death of God in his writings and was known to be Hitler’s favorite philosopher. Consequently, Christians typically distance themselves from Nietzsche due to his hostility to the Christian worldview.

But while Nietzsche’s writings are often blasphemous, this does not mean that Christians should ignore his insights. Rather than dismissing his critique, we should ask ourselves if he may have something to say to the church. Perhaps we need to be reminded that Jesus’ harshest words were directed toward those who put on an impressive outward show of religiosity, but whose hearts were not right with God. We need only read Jesus’ letters to the seven churches in Revelation chapters two and three to see that some of His most severe rebuke is found there, directed towards His own. Unfortunately, one major school of interpretation has determined that the seven churches represent different ages of church history, of which the first five have already transpired. This interpretation tends to distance us from the Lord’s rebuke, as if evangelicals are the praised church of Philadelphia, and the lukewarm Laodiceans are the apostate church of the end-times. It is no wonder that we reject the blistering critique of someone like Nietzsche when we comfort ourselves by assuming that the “gentle” Jesus would never speak harshly to us!

Just as Jesus spoke out against those who hid behind the façade of religion, Nietzsche's critique of Christianity is based on the assertion that Christianity is not motivated by love, but rather by a hateful envy, driven by the need for power over others. And since Nietzsche is the inspiration for many today who call Christianity hateful, it would seem that listening to Nietzsche's critique is especially important. By understanding Nietzsche, we can be better equipped to respond to the accusations of hatred against Christians that have become common today. Furthermore, we may find that Nietzsche, rather than being just a cranky despiser of religion, actually has a prophetic message for contemporary Christians.

The Good, the Bad, and the Evil

Governor Jesse Ventura of Minnesota made headlines by claiming that religion is for weak-minded people who are incapable of getting through life without some sort of crutch. The governor quickly apologized for any offense he may have caused, but his claim that religion is just a crutch for the weak is certainly not new. Karl Marx said essentially the same thing by calling religion the opiate of the masses. However, no one has been more creative than Nietzsche when it comes to a critique of Christianity. His contention is not just that Christians are weak, but that Christianity itself was the vehicle by which the weakest members of society were able to overcome the dominance of those more powerful than them. Thus the very basis of Christianity is said to be hatred for, and envy of, the rich and the powerful.

It is important to recognize that Nietzsche was a trained linguist with a deep interest in the history of words. In his book *On the Genealogy of Morals*, Nietzsche claims that the concept of *good* originally was a synonym for nobility and therefore referenced the noble aristocrats of ancient times. At the same time, those who belonged to the lower strata of society, those who were originally referred to as plain and

simple, were designated as *bad*.^{2} Nietzsche's point in all this is that when we look at the original sense of the words *good* and *bad* they were descriptive of one's social status, rather than being a moral evaluation.

However, it is Nietzsche's contention that this all changed when priestly religions such as Judaism and Christianity were able to attain power in society. He suggests that not only did they transform the conceptions of good and bad to include a moral dimension, but that they went even further by creating the concept of evil as well. Out of their hatred and envy for the ruling elite, and their desire for power, the priests transformed the word *good* to refer to the poor and lowly members of society and had the audacity to refer to the rich and the powerful as evil! When we read the beatitudes in the Gospels of Matthew and Luke we see how Nietzsche indicts Christianity for this reversal. It is not the rich and the powerful who are blessed, but the weak and the poor! Nietzsche believed that Christ's praise of the powerless was an act of subversion, an attempt by the weak to exact revenge against the elites of society for their natural superiority. As far as Nietzsche was concerned, there was no other way to account for how Christianity had become a major world religion than to suggest that Christianity created concepts such as sin and guilt to cut the rich and powerful down to size.

It was Nietzsche's suspicion that all human relationships are driven by the desire for power over others. He found Christianity to be especially insidious because, rather than admitting that it desires power over the minds of all humanity, it proclaims itself to be a religion of love. But in fact, Scripture tells us that Christ willingly became powerless so that human beings might know the power of God. Christ set aside the prerogatives of deity to become a servant; He became poor that we might become rich. Perhaps Nietzsche is correct in arguing that human relationships are often governed by the desire for power. However, it is clear

that in the encounter between God and man, it is the infinite God who submits Himself to the limitations of humanity.

Sin and Guilt as Human Conventions

One of most disturbing aspects of contemporary culture is the nihilistic worldview of many of our youth. The horrible assault on Columbine High School in Littleton, Colorado in 1999 revealed how deeply alienated many young people are from society. It is apparent that Harris and Kleybold felt entirely justified in killing their classmates out of a sense of outrage at how they had been treated by the more popular students at school. Incredibly, they were convinced that their heinous act would be glorified in Hollywood and entertained themselves by asking who would portray them in the blockbuster movies that would follow their killing spree. What is especially disturbing is the question of how such sociopathic tendencies arise in a prosperous Colorado suburb.

According to Scripture, human beings are sinners in need of redemption. All of us stand guilty before a holy God and only the shed blood of the sinless Lamb of God, Jesus Christ, can cleanse us from the power and penalty of our sin. Therefore, a guilty conscience can be a positive thing in that it enables us to respond to the gospel message. But in contemporary culture, as Senator Daniel Moynahan has stated, there has been a tendency to “define deviancy down.” Acts that were considered immoral or even criminal in the recent past have been accepted as normal, so that our threshold of what is morally acceptable continues to lower. Additionally, in our therapeutic society anything that makes a person feel better about herself is exalted, while feelings of guilt and shame are discouraged. In a certain sense, this thinking is part of the heritage of Nietzsche.

According to Nietzsche, human beings developed a sense of guilt out of the financial relationship between a creditor and a debtor.[\[3\]](#) Nietzsche maintained that the similarity

between the German words for *guilt* and *debt* were indications that financial obligations were the original source of a sense of obligation toward others. Of course, a debtor is obligated to his creditor, and in ancient times the debtor would pledge some form of collateral in case he were unable to repay the debt. This of course gave the creditor power over the debtor, even to the extent that he could inflict cruelty upon the debtor to extract his “pound of flesh.” According to Nietzsche, this gave rise to the idea that suffering could balance out our debts and is the basis for the biblical account of Christ’s work of the cross.[\[4\]](#) The problem arose when human beings somehow internalized the original sense of financial obligation, so that what had previously been simply a matter of external punishment evolved into the guilty conscience.

Nietzsche’s contention was that a feeling of guilt is destructive and prevents us from acting in accordance with our noble instincts. But the question is, How can human beings be noble without acknowledging their own limitations? The denial of a sense of guilt, the denial of conscience, inevitably leads to pride and the arrogant assumption that we are accountable to no one. While it would be unjust to suggest that Nietzsche encouraged acts such as the Columbine shootings, it is also clear that Nietzsche recognized that a sense of guilt leads us to conclude that we are accountable to someone else for our actions. Wanting to insure that human beings did not conclude that they were accountable to God for their actions, his only option was to conclude that the guilty conscience is a figment of our imaginations. Unfortunately, incidents such as Columbine are not.

God is Dead! Now We Can Really Live!

Who can forget the famous cover of *Time* magazine, which asked the question “Is God Dead?” Many people may have dismissed such an absurd question, as if it makes sense to say that the

eternal God could pass away. But that is precisely the point. In Nietzsche, the announcement of God's death is simply to force people to acknowledge that they no longer care about God. He has been removed from His throne by the advancements of science and technology and has little to say to modern man. According to Nietzsche, God choked to death on pity.[\[5\]](#)

On the other hand, Nietzsche claims that we have killed God. It is not that these statements are contradictory, but that Nietzsche viewed "God" as a concept, not as a person. Nietzsche's *Thus Spoke Zarathustra* begins with Zarathustra setting out to deliver the startling news that God is dead, but his first words are directed to the sun. While to the casual reader this may seem absurd, this is actually a vivid reference to the philosophy of Plato. And according to Nietzsche, Christianity is nothing more than Plato's philosophy dressed up as a religion. The whole point of Nietzsche's philosophy is to deliver us from the teachings of Christianity, which he called the "Platonism of the people." Nietzsche believed that both Plato and Christianity overemphasized the distinction between human existence and the realm of eternity; in order to effectively demolish Christianity, he felt it necessary to destroy the foundations of Plato's philosophy as well.

Plato lived in an era that was concerned about the implications of change. Because Plato denied that we can truly know anything that is changeable, he conceived of an ideal world populated by what he called "forms." The forms were eternal and unchanging models for the objects that we experience every day, and Plato's concern was with how we can come to know these forms. Part of his answer to that question was his conception of the ultimate form, the form of the Good. The form of the Good is what illumines the soul's understanding, so Plato utilized the sun as the most fitting symbol for this form. Later, some Christian theologians baptized Plato's philosophy by claiming that the forms were

ideas in the mind of God, but what critics like Nietzsche find so disturbing is that both Plato and Christianity seem to place more emphasis on an afterlife than on day-to-day existence. It was his desire that we recognize the value and pleasures of this life, but to do so he completely rejected a transcendent world. The question is whether he is justified in claiming that Christianity denies the validity of this life by focusing solely on a heavenly afterlife.

While it is true that a variety of movements within Christianity, such as the monastics, have devalued earthly existence as a mere prelude to the afterlife, this is a far cry from claiming that Christianity *itself* is the religious equivalent of Plato's other-worldly philosophy. St. Augustine, who was a devoted student of Plato, claimed that Plato was a valuable tool that helped lead him to Christianity. But the one thing that he found lacking in the Platonists was the teaching of Scripture that in Jesus Christ the Word of God became flesh. God himself has come to live amongst us! The incarnation of God in Christ means that human existence is vitally important. God himself lived as a man. Rather than devaluing life, Christ came that we might have life, and have it more abundantly.

Nietzsche the Prophet?

As we close our examination of Friedrich Nietzsche's thinking and its consequences for Christian faith we should note his conviction that terms such as *sin*, *morality*, and *God* are simply human conventions with no reality supporting them. He hoped to overcome these concepts by taking us back in history to discover how we came to these "erroneous" beliefs. According to Nietzsche, the concept of a God who rewards believers with eternal life has devalued human existence. Consequently, he attempted to devalue any belief associated with a transcendent being or an afterlife and emphasized overcoming Christian standards for morality. His ideal was the

overman, unique individuals who were not restrained by what society conceived as right or wrong. The problem is that, when taken to its extreme, his philosophy has been utilized to justify a wide variety of crimes. In 1924, two students at the University of Chicago justified their murder of a twelve-year-old boy by quoting from Nietzsche. And of course, Hitler assumed that Nietzsche's philosophy called for world domination by Germany and the ruthless elimination of all its enemies. Many therefore assume that Nietzsche was some type of proto-Nazi.

Nietzsche would have had little sympathy for Hitler and was not an anti-Semite as some have claimed. These accusations are common, but cannot be the result of actually reading his works. What we can say is that Nietzsche attempted to replace the good news of Jesus Christ with a pseudo-gospel based on the assertion that Christianity was a fabrication that has hindered mankind for centuries. The Bible tells us that Christ has set us free through His atoning work on the cross; Nietzsche insists that such a story is what has placed us in bondage. Like many utopians, Nietzsche denied the inherent sinfulness of the human heart and insisted that the idea of God was what had prevented mankind from reaching its highest potential. Obviously, evangelical Christianity and Nietzsche are in severe disagreement on most subjects.

Still, Nietzsche does have a message for the Christian community. Considering Nietzsche's contempt for Christianity, that would seem to rule him out as a mouthpiece for God. However, we also note that pagan kings such as Cyrus of Persia (Ezra 1:1-4) and Nebuchadnezzar (Daniel 4:34-35) were spokesman for God in particular instances. So to paraphrase John 1:46, "Can anything good come out of Nietzsche?"

Perhaps the most valuable aspect of reading Nietzsche is his emphasis on our motives. Just as Jesus accused the Pharisees for disguising their hardened hearts with outward acts of service and sacrifice, Nietzsche demonstrates keen awareness

of the subtle ways we can deceive even ourselves. One of Nietzsche's favorite accusations is that Christians can speak about loving their enemies, but they have also been known to comfort themselves with thoughts of those same enemies roasting in eternal hell-fire. Perhaps then one of the reasons Christians avoid reading Nietzsche is that he can make us feel so uncomfortable. Do we give to the Church out of love for God or perhaps simply for the tax deduction? What about our service in the church? Are we motivated by the applause of man, or by our love for God? The Christian cannot read Nietzsche without feeling challenged on these questions. Rather than simply dismissing his radical critique of Christianity, the church would be well-served to understand how Nietzsche has influenced modern culture, and in turn to reflect on how we can demonstrate the love of God to a dying world.

Notes

1. Friedrich Nietzsche, *Genealogy of Morals* trans. Walter Kaufmann (Vintage Books: New York, 1967), 33.
2. Friedrich Nietzsche, *On the Genealogy of Morals*, trans. Walter Kaufmann and R. J. Hollingdale (New York: Vintage Books, 1967), 27-28.
3. Dostoevsky, *The Brothers Karamazov*, 62.
4. Ibid., 65.
5. Friedrich Nietzsche, "Thus Spoke Zarathustra" in *The Portable Nietzsche*, ed. by Walter Kaufmann (New York: Penguin Books, 1954).