

The Bible: Intentionally Misunderstood (Radio Transcript)

Steve Cable examines the faulty reasoning and interpretation of the Bible in Kurt Eichenwald's Newsweek article "The Bible: So Misunderstood It's a Sin."

Dissecting the Bible by Focusing on Nits

Recently, New Testament scholar, Dr. Daniel Wallace, addressing our strong confidence in our modern translations, mentioned others presenting a false view of this situation. One example, *The Bible: So Misunderstood It's a Sin* by Kurt Eichenwald^[1], appeared in *Newsweek*. This article presents arguments intended to undermine the New Testament. Let's evaluate some of these arguments to be better equipped in sharing the truth.^[2]

Eichenwald begins by parroting negative stereotypes about American evangelicals. Adding rigor to his rant, he states, "A Pew Research poll in 2010^[2] found that evangelicals ranked only a smidgen higher than atheists in familiarity with **the New Testament and Jesus's teachings.**"^[4]



He referred to a table showing the average number of questions out of twelve answered correctly. However, only **two of the twelve related to the New Testament** and **none to Jesus's teachings.**^[5] Two questions are not enough to evaluate someone's knowledge of the New Testament, But, for the record, the two questions were "Name the four gospels" and "Where, according to the Bible, was Jesus born?" 53% of those professing to be born again answered these correctly versus 20% of atheists. Apparently to Eichenwald, a "smidgen

higher” must mean almost three times as many.

Eichenwald spends two pages bemoaning the translation problems in the New Testament. But as pointed out by Dr. Wallace and others, his critique really serves to highlight the excellence of today’s translations. The areas he points out as having questionable additions in the text are clearly marked in all of today’s popular translations{6} and if removed make no difference in the overall message of the New Testament (i.e. the woman caught in adultery in John and snake handling in Mark).

He also lists three short passages, claiming they did not appear in earlier Greek copies. Upon examination, we find that one of those passages does not appear in modern translations. The other two do appear in the translations. Why? Because they appear in numerous early Greek manuscripts.{7} Once again his scholarship is found wanting.

All scholars agree there are variations between ancient manuscripts from different areas but they do not change the message. As Wallace points out, “We are getting closer and closer to the text of the original. . . . The New Testament has more manuscripts that are within a century or two of the original than anything else from the Greco-Roman world. If we have to be skeptical . . . , that skepticism . . . should be multiplied one thousand times for other Greco-Roman literature.”{8}

Supposed Biblical Contradictions

Eichenwald continues attacking the Bible with nine different topics he claims reveal contradictions in the biblical record. Let’s examine three of them to see if his arguments have substance.

First, he claims there are three different creation models, stating that “careful readers have long known that the two

stories of Genesis 1 and 2 contradict each other.”{9}

However, a clear-headed examination sees chapter 1 describing the overall creation while chapter 2 talks about the creation of Adam and Eve. As commentators explain, “what follows Genesis 2:4 is not another account of creation but a tracing of events from creation through the fall and judgment.”{10}

In his third creation model “the world is created in the aftermath of a great battle between God and . . . a dragon . . . called Rahab.”{11}

Reading the relevant verses shows no creation story but rather the creature Rahab representing Egypt. Job 9:13 says “under (God) the helpers of Rahab lie crushed.” Some speculate this could relate to the Babylonian Creation Epic. Even if this speculation were true, rather than a third creation story one would say this reference tells us God destroys all idols raised up by others.

Eichenwald’s claim of three different creation models is an illusion.

His second claim states the Gospel of John was written “when gentiles in Rome were gaining dramatically more influence over Christianity; that explains why the Romans are largely absolved from responsibility for Jesus’s death and blame instead is pointed toward the Jews,”{12} implying the other gospels put much of the blame on the Romans.

Examining his claim, in Luke we read, “The chief priests . . . were trying to find some way to execute Jesus.” While the Roman governor did not find Jesus guilty of anything worthy of death.{13} In Acts, Peter squarely places the responsibility onto the Jewish leaders and nation.{14} We find similar verses in Matthew{15} and Mark{16}. All the gospels place the blame on the Jewish nation. There is no shift in perspective in John.

In a third supposed contradiction Eichenwald writes, “As told in Matthew, the disciples go to Galilee after the Crucifixion and see Jesus ascend to heaven; in Acts, written by Luke, the disciples stay in Jerusalem and see Jesus ascend from there.”[{17}](#)

The gospel of Matthew ends saying **nothing** about Jesus ascending to heaven. In Acts, Luke says the Lord was with His disciples over a forty-day period and could have easily traveled from Jerusalem to Galilee and back.

Not surprisingly, his other six so-called “contradictions” all fail to hold up when one examines the Scriptures.

Faulty Interpretation Part 1

Eichenwald wants to show that what we think the Bible teaches about homosexuality is not what God intended. He begins by pointing out “the word homosexual didn’t even exist until . . . 1,800 years after the New Testament was written . . . these modern Bibles just made it up.”[{18}](#)

But this could be said of many English words used today. A respected dictionary of New Testament words[{19}](#) defines the Greek word he questions as “a male engaging in same-gender sexual activity, a sodomite. . .”

He then tells us not to trust 1 Timothy when it lists homosexuality as a sin because “Most biblical scholars agree that Paul did not write 1 Timothy.”[{20}](#)

The early church fathers from the second century on and many contemporary scholars[{21}](#) do not agree it is a forgery.[{22}](#) Regardless, the same prohibition appears in other epistles and not just in Timothy.

Eichenwald points out Romans, Corinthians and Timothy discuss other sins in more detail than homosexual behavior. He

writes, "So yes, there is one verse in Romans about homosexuality . . . and there are eight verses condemning those who criticize the government."

Most people understand that explaining our relationship to the government is more complex than forbidding homosexuality which is clearly understood.

He claims people are not banished for other sins such as adultery, greed, and lying.

But if you proclaimed you practice those actions regularly and teach them as truth, your church is going to remove you from any leadership position. They should still encourage you to attend worship services out of a desire to see God change your heart.[{23}](#) Mr. Eichenwald would be surprised to learn that most evangelical churches handle issues with homosexuality in the same way.

Then he declares, "plenty of fundamentalist Christians who have no idea where references to homosexuality are in the New Testament . . . always fall back on Leviticus."[{24}](#)

Personally, I have never run into another church member who was unfamiliar with the New Testament, but knew the details of Leviticus.

In summary, Eichenwald believes we should declare homosexuality is not a sin and those who practice it should be honored as leaders within the church. He does not suggest that we treat any other sins that way. He does not present a cogent argument that the New Testament agrees with his position. He is saying that we should ignore biblical teaching. But, we really do love those struggling with homosexual behavior and we want to help them gain freedom from those lusts just as much as someone struggling with opposite sex issues.

Faulty Interpretation Part 2

To strengthen his position on homosexuality, Eichenwald calls out “a fundamental conflict in the New Testament – arguably the most important one in the Bible.”[{25}](#) As Christians, are we to obey the Mosaic Law or ignore it?

He claims, “The author of Matthew made it clear that Christians must keep Mosaic Law like the most religious Jews, . . . to achieve salvation.”[{26}](#) He says this is contrary to Paul’s message of salvation through grace not works.

What a mistaken understanding. In Matthew, Jesus explains that to enter God’s kingdom “our righteousness must surpass that of (the most religious Jews)[{27}](#).” We must not get angry, call people names, or lust even once. In fact, “You are to be perfect, as your heavenly Father is perfect.”[{28}](#) Jesus clearly taught we cannot be good enough. Only through His sacrifice can we be made righteous.

In Acts 15, some believers with Pharisaical backgrounds brought the Mosaic Law up to the apostles. Peter told them, “Why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? . . . we are saved through the grace of the Lord Jesus, in the same way as (the Gentiles) also are.”[{29}](#) The apostles and the whole church agreed to send the Gentiles word that they were not required to follow the Law.

Eichenwald is right: we are not required to follow the Law. The New Testament is very careful to identify actions and attitudes which are sin so may try to avoid them. This truth is why sexual sins are specifically mentioned in the New Testament.[{30}](#) Even in Acts 15, the apostles tell Gentile Christians to abstain from fornication[{31}](#), a term covering all sexual activity outside of marriage.

Eichenwald also castigates us for disobeying the biblical teaching about government. He says Romans has “eight verses condemning those who criticize the government.”[\[32\]](#) Pat Robertson sinned by stating, “We need . . . to pray to be delivered from this president.”

Actually, Romans says, “Let every person be subject to the governing authorities. . . . the person who resists such authority resists the ordinance of God.”[\[33\]](#) We are not required to say good things about the government, but rather to obey the law. Our Bill of Rights states that “Congress shall make no law . . . abridging the freedom of speech.”[\[34\]](#) So, if we do not voice our opinions about our government, we are not availing ourselves of the law established by our governing authorities.

Faulty Interpretation Part 3

As we examine popular arguments against the Bible, we will conclude by looking at prayer. In his *Newsweek* article, Kurt Eichenwald castigates a Houston prayer rally[\[35\]](#) saying, “(Rick) Perry . . . boomed out a long prayer asking God to make America a better place . . . babbling on . . . about faith and country and the blessings of America.” He claimed Perry “heaped up empty phrases as the Gentiles do.”

In reality, Perry prayed succinctly for about two minutes with no empty phrases.

Eichenwald explains, Perry is just an example of our error. Most Christians are disobeying by praying in front of people. Jesus told us, “Whenever you pray, do not be like the hypocrites, for they love to stand and pray . . . so that they may be seen by others.”

But someone can speak a prayer before others without being a hypocrite. Jesus does tell us to make our prayers a personal conversation with our God. But Jesus prayed often before

synagogue attenders, in front of His disciples,{36} and before over 5,000 people.{37} Those times, although numerous, were less than the time He spent praying alone as should be true for us.

Eichenwald states we should repeat the Lord's prayer verbatim.

But in Matthew, Jesus gave an example of how to pray, not a set of words to repeat meaninglessly. The New Testament contains many prayers offered by the apostles and none repeat the words from the Lord's prayer. If Eichenwald were there to instruct them, the apostles would not have sinned so grievously.

Eichenwald claims the only reason anyone could pray in front of a large crowd, or on television, is "to be seen." This claim does not make sense; the people he is judging can build themselves up without having to resort to prayer.

In this article we have seen that critics use an incomplete, shallow examination of Scripture to claim it is not accurate and our application is faulty. In every case, we have seen that these claims leak like a sieve.

Dan Wallace concludes, "But his numerous factual errors and misleading statements, his lack of concern for any semblance of objectivity, his apparent disdain for . . . genuine evangelical scholarship, and his uber-confidence about more than a few suspect viewpoints, make me wonder. . . . Eichenwald's . . . grasp of genuine biblical scholarship (is), at best, subpar." {38}

If Eichenwald's article represents the best arguments discrediting the Bible, one rejoices in our firm foundation. However, realizing many readers of such pieces don't know their flimsy nature, one is saddened by the potential impact on a society inclined to ignore the Bible.

Notes

1. Eichenwald, Kurt, "The Bible: So Misunderstood It's a Sin," *Newsweek Magazine*, December 2014.
2. There are numerous web postings placed after release of Eichenwald's article. Two you may find interesting that deal with areas of the article not addressed herein are as follows: Daniel B. Wallace, ["Predictable Christmas fare: Newsweek's Tirade against the Bible,"](#) blogpost December 2014; and Darrell Bock, ["Darrell Bock Responds to Kurt Eichenwald's Newsweek Article on the Bible,"](#) blogpost December 2014.
3. The Pew Forum on Religion and Public Life, U.S. Religious Knowledge Survey, September 2010, pages 17-23.
4. Eichenwald, paragraph 4.
5. The 12 questions are as follows:

1. What is the first book of the Bible? (Open-ended)
2. What are the names of the first four books of the New Testament, that is, the four Gospels?
3. Where, according to the Bible, was Jesus born? Bethlehem, Jerusalem, Nazareth or Jericho?
4. Which of these is NOT in the Ten Commandments? Do unto others . . . , no adultery, no stealing, keep Sabbath?
5. Which figure is associated with remaining obedient to God despite suffering? Job, Elijah, Moses or Abraham?
6. Which figure is associated with leading the exodus from Egypt? Moses, Job, Elijah or Abraham?
7. Which figure is associated with willingness to sacrifice his son for God? Abraham, Job, Moses or Elijah?
8. What is Catholic teaching about bread and wine in Communion? They become body and blood, or are symbols?
9. Which group traditionally teaches that salvation is through faith alone? Protestants, Catholics, both or neither?
10. Was Mother Teresa Catholic, Jewish, Buddhist, Hindu or Mormon?
11. What is the name of the person whose writings and actions inspired the Reformation? Luther, Aquinas or Wesley?

12. Who was a preacher during the First Great Awakening?
Jonathan Edwards, Charles Finney or Billy Graham?
6. Check your footnotes and the italics applied to the story of the woman caught in adultery and the last few verses of the Gospel of Mark.
7. Insert summary on 1 John 5:7, Luke 22:20, and Luke 24:51.
8. Wallace.
9. Ibid, paragraph .
10. New English Translation, Genesis 59 Chapter 2, Notes 9 and 11.
11. Ibid, paragraph 66.
12. Eichenwald, paragraph 51.
13. See Luke 23:4,14,22.
14. See Acts 2:23,23,3:14-15,4:10,5:30.
15. Matthew 26:4,27:23-24.
16. Mark 14:1, 15:14-15.
17. Eichenwald, paragraph 52.
18. Ibid, paragraph 68.
19. William Mounce, *Complete Expository Dictionary of Old and New Testament Words*, Zondervan, 2006.
20. Eichenwald, paragraph 70.
21. Among those disagreeing with Eichenwald's assertion are Daniel Wallace, John MacArthur, Charles Swindoll, John Stott, and Craig Keener.
22. In Daniel Wallace, *Intro to 1st Timothy*, Dr. Wallace writes, "In sum, although the evidence against the authenticity of the pastorals is as strong as any evidence against the authenticity of any NT book, it still cannot overthrow the traditional view. The traditional view, however, must be modified by the substantial linguistic evidence against authenticity: an amanuensis (possibly Luke) had great freedom in writing these letters for the apostle Paul."
23. See the Watermark Community Church story: www.watermark.org/statement.
24. Eichenwald, paragraph 80.
25. Eichenwald, paragraph 81.

26. Eichenwald, paragraph 82.
27. Matthew 5:20.
28. Matthew 5:48.
29. Acts 15:10-11.
30. For example in Mt 5:xx, Luke x;xx, John x:xx, Romans x:xx, Ephesians x:xx, Phil x:xx, 1 Peter x:xx, 1 John x:xx.
31. Acts 15:20,29.
32. Eichenwald, paragraph 77.
33. Romans 13:1,2.
34. Amendment 1 to the Constitution of the United States of America.
35. Houston 2011.
36. John chapter 17.
37. Luke chapter 9.
38. Wallace, paragraph ??.

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unChristian: Is Christianity's Image Hurting Christ's Image?

Byron Barlowe reviews the book unChristian, based on research on what young people think of evangelicals and born-again Christians: that they're hypocritical, judgmental, too political, exclusive. He calls out Christians to improve the reality behind the image to better reflect Christ.

Section Synopsis: *A recent book entitled unChristian: What a New Generation Really Thinks About Christianity and Why It Matters uncovered overwhelmingly negative views of evangelicals and born-again Christians, especially among young*

generations. In some ways these views are warranted, in some ways they are not, but Christians do well to take them as a wake-up call for the sake of those God wants to save and mature.

The meaning of *gospel* is literally “good news.” The book *unChristian: What a New Generation Really Thinks About Christianity . . . and Why It Matters*^[1] is a book of bad news—that half of those outside the church have a negative perception of Christianity. And that’s even true of many young people inside the church.



Evangelical Christians by definition consider Jesus’ charge to present the biblical gospel message to the world a mandate. Yet many of the very people who they reach out to are rejecting the messengers. Researchers with the Barna Group found that a majority today believe that evangelical and born-again Christians are sheltered from the real world, are judgmental, way too political, anti-homosexual (to the point of being gay-hating), and hypocritical.

These are widespread perceptions, especially among sixteen- to twenty-nine-year-olds, even those who go to church. To many people, perception *is* ninety percent of reality. So whatever your opinion of the study, this is the feeling out there.

Barna’s survey results and commentary have been making a stir through *unChristian* since its release in 2007. It’s not a deep theological or philosophical book. It contains statistical interpretation broken up by commentary from every stripe of evangelical Christian. It *is* a sobering cultural assessment that calls out believers to be more Christlike.

The authors’ applications are not always solidly based. They seem a little dismissive of valid objections to their analysis and conclusions. Also, confusion among unchurched respondents about the meaning of the terms “born again” and “evangelical”

leads one to ask, How seriously do we take survey-takers' critique of Christians if they don't even know who or what these Christians are? That is, many times the people being surveyed couldn't clearly define what "born-again" means or what an "evangelical" is, so how much stock should we put in their criticisms?

Yet, the stats are stark enough to be alarming: of those outside the church, fully half had a bad impression of evangelicals. Only three percent had a good impression! Are Christians so bent on moral persuasion that we're alienating the lost with a lovelessness that really is unChristian? Or is this just a case of the unsaved experiencing the gospel as a stumbling block, as Jesus said would happen? The authors say it's mainly Christians' fault; I agree but suspect there's more to it.

Here's a modest proposal: even if respondents were biased or misled, why don't we in the church humble ourselves, listen, and change where we need to? In the spirit of King David, when Shimei cursed him loudly, we may need to simply say, "Let them critique. The Lord told them to."

Some question whether perceptions of outsiders should shape the church's behavior. Co-authors Kinnaman and Lyons make the case that the church needs to be thoughtful about our responses to homosexuals, less trusting of political action as the way to change culture, and *more humble* and open to people who have not yet experienced grace. If outsiders feel that we are running a club they're not invited to, where is Christ in that? they ask.

According to the authors, "Theologically conservative people are increasingly perceived as aloof and unwilling to talk." But those under 30 "are the ultimate 'conversation generation'." Those outside church want to discuss issues, but see Christians as unwilling. Have you recently had a spiritual dialogue with a young unbeliever? How'd it go?

“Christians Are Hypocritical”

Section Synopsis: *unChristian documents a heavy bias against Christians as hypocritical, a charge which is in part true, admit many. But it's also an unavoidable reality of a grace-based religion, which if explained, goes a long way towards mitigating the charge and explaining the gospel message.*

One overwhelming opinion among the survey group is that Christians are *hypocrites* and this keeps people away from church.

In fact, the survey on which the book is based reveals blatant legalism among believers, that the top priority of born-again Christians is, “doing the right thing, being good, and not sinning.” This do-your-best value topped biblical values like “relationships, evangelism, service and family faith.” In another survey, four out of five churchgoers said that “the Christian life is well described as, ‘trying hard to do what God commands’.” {2} Such a primary focus on *lifestyle* and sin-management as a measure of spirituality leads to what they call a “false pretense of holiness,” that is, hypocrisy.{3} It's often like we Christians are living for others' approval and forgetting about grace.

This isn't lost on younger generations. “Like it or not, the term ‘hypocritical’ has become fused with young peoples' experience of Christianity,” say the authors.{4} *Eighty-five percent* of “outsiders” and *half of young churchgoers* say so. The book offers story after painful story of sometimes breathtaking hypocrisy based on lengthy interviews. This adds weight to the conclusions drawn by Kinnaman and Lyons. The research was not simply based on surveys (quantitative) but also on in-depth interviews (qualitative).

There may be a silver lining here. The charge of hypocrisy offers a handy starting point for turning around negative perceptions and explaining grace. Pastor and author Tim Keller

admits that we Christians actually *are* often hypocritical and need to be humble about it. Unrepentant hypocrites don't admit mistakes, so we immediately challenge a perception by owning up to it.

But the other unavoidable fact is that non-Christians assume we are *trying* to live like Jesus to *get into* heaven, like the good-works motivation of other religions and cults. So, when they find out we're not perfect people, they critique us as hypocrites. In contrast, an old saying captures the biblical worldview: "The Church is a hospital for sinners, not a museum for saints." [\[5\]](#) Unbelievers simply cannot understand this; we have to be patient with that, says Keller.

You could respond to the accusation of hypocrisy like this: "I have a relationship with Christ not because I'm good but precisely because I am not good. He rescued me from myself and the ruin I was causing. But He's changing me. I'm still a mess, but I'm God's mess."

In an age of Internet image-making and advertising, young outsiders are cynical about finding anybody who's genuine. Christians need to genuinely repent of hypocrisy. Meanwhile, we can explain that grace means our imperfections are covered by God during the process of spiritual transformation. Maybe outsiders will opt for grace once they see more of it.

"Christians Hate Homosexuals"

Section Synopsis: *Evangelical and born-again Christians today have a well-deserved but understandable reputation as anti-gay, but attitudes can go so far as being gay-hating. Balancing conviction about the broader gay agenda and the personal sin of homosexuality with a humble compassion for gay individuals who are made in God's image is key, especially as we model for younger believers.*

The guys in my Bible study group were discussing gay marriage

and the upcoming elections. The lively banter stopped when I dropped a bomb. “You know,” I said, “when most non-Christians under thirty-years-old find out we’re evangelicals, we may as well be wearing a sandwich board emblazoned with ‘God hates gays.’” I’d been reading *unChristian*, and it was sobering.

According to the authors, if we’re raising kids to “shun their peers who are ‘different,’ we are actually limiting their . . . spiritual influence” and may lead them to question their own faith.[\[6\]](#) Why? Because they’ll probably have friends who identify as gay and other sexual identities. As Probe colleague Kerby Anderson says, “One of the biggest challenges for churches and individual Christians who reach out to homosexuals is keeping two principles in proper tension: biblical convictions and biblical compassion.”[\[7\]](#)

An emerging adult generation accepts homosexuality, often without thinking, even those who grew up in church. Only one-third of churched young people believe homosexuality to be a “major problem.”

And, only a small percentage of young adults “want to resist homosexual initiatives” in society. This is alarming, given America’s softening of sexual morals, mainstreaming of gay culture and the redefinition of marriage. But the issue addressed in *unChristian* is that in our battle against a few agenda-driven radicals, we’ve regularly forgotten that our fight is not with same-sex strugglers, but with unbiblical ideas.[\[8\]](#) We’re called to love, not condemn, the people made in God’s image who are caught up in sin, even while we stand up as Christian citizens.

Barna’s survey shows just how unbiblical self-identified Christians can be. Over half said homosexuality was a problem, but only two out of six hundred people said anything about love or “being sympathetic” as a potential solution. A mere one percent say they pray for homosexuals! “We need to downgrade the importance of being antihomosexual as a

‘credential,’” of our commitment to Christ, say the authors.[\[9\]](#) That is, we need to repent if we believe that it’s a spiritual badge of honor to be anti-gay.

If a certain brand of sin is disgusting to us, why should that get in the way of communicating the love of a forgiving God? We need to keep in mind that *all* sin is disgusting to God, even our pet sins. This is the kind of challenge the book *unChristian* does well. Yet, scant mention is made of the greater consequences of sexual sins, including sickness and the desperate need for repentance and recovery among same-sex practitioners. Perhaps that would have been off-point for this book.

Kinnaman observes that younger generations are “hard-wired for relational connections” and view the church’s lack of spiritual solutions as uncaring and insincere. If we lose our audience due to heartlessness it won’t matter how much truth we proclaim.

“Christians Are Judgmental”

Section Synopsis: *“Christians are judgmental” is an accusation coming from young people inside and outside the Church today. Believers need to learn to retain the biblical mandate to judge the fruits of ideas and behaviors while going out of our way not to condemn people who’ve never (or seldom) experienced God’s grace.*

One of the most troubling perceptions that a watching world has of “born agains” and “evangelicals”, especially among the under-thirty crowd, is that we are judgmental. The book *unChristian* cites findings that ninety percent of “outsiders” believe this. More than half of young churchgoers agree!

It’s not compromise to graciously work with disagreements. Sometimes the need to be right and “stay right” cancels out the truth we’re trying to defend. To use the old saying,

“People don’t care how much you know until they know how much you care.” This seems to be the main finding the research revealed.

The authors credit young generations with insightfulness into peoples’ *motives* since they’ve been endlessly targeted by marketing, lectures, and sermons. (Most have spent time in church, by the way.) They don’t want unsolicited advice, say the authors. But that makes them resistant, *not* unreachable. Another factor is that younger generations reject black-and-white views. “They esteem context, ambiguity, and tension. . . . *How* we communicate [to them] is just as important as *what* we communicate,” according to the book. [{10}](#) One popular author is seeing fruit among younger people by focusing on God Himself as the original community, the Trinity, and giving credence to our need for community.[{11}](#)

Well, aren’t unbelievers the ones judging believers? Aren’t Christians just standing up to sin? In-depth interviews showed that many respondents “believe Christians are trying . . . to justify feelings of moral and spiritual superiority.”[{12}](#) My opinion is this: If we think we’re better, we need to revisit Amazing Grace! Arrogance is the charge; are you guilty of it? I know I’ve been.

What does it mean to be judgmental? People are stumbling over stuff like this:

- Judgmentalism doesn’t stop to ask why people do the things they do and why they are the way they are. That is, it just doesn’t care.
- Judgmental minds see everything in terms of rules kept or rules broken.
- A judgmental heart maintains the us-them dichotomy, keeping people at a distance from us. Holding people in contempt is easier when we lump them into categories.

- The core belief of a judgmental spirit is, “I’m right and I’m better.”

It’s true, the worldview of young generations in America has shifted in recent years to include a “do-it-yourself” morality and this is deeply troubling. Youth apologist Josh McDowell notes that seniors have the emotional maturity of freshmen today. Many suffer from broken families.[\[13\]](#) Still, an entire generation—churched and many formerly-churched—doubts our motives. Yes, they are judging us! But if our attitudes truly are stiff-arming people, shouldn’t we start sympathetically inviting them into God’s fellowship?

Christ-followers have a very hard time distinguishing between judging *people* and judging *what they do*. Scripture teaches us clearly not to condemn people to hell. Paul the Apostle taught that he didn’t even judge himself, much less outsiders. Yet we are told to judge fruits, which consist of what people do. That way, we know if we’re dealing with an unbelieving person, a confused believer or a mature disciple of Christ. If an unbeliever commits sin, we can see from it how to minister to them.

We church folks say, “Love the sinner, hate the sin.” Those studied said they experience hate of the sin *and* the sinner. Much of church peoples’ discomfort and judgmentality stems from cultural and generational sources. If something like tattoos gets in the way of a Christlike response, maybe we need to take a fresh look at our attitudes.

How Can True Christians Constructively Respond?

Section Synopsis: *Repairing a damaged image is a worthy goal for Christians so that critics can see Christ instead of negative stereotypes. We can tear down stereotypes by being Christlike and then we have a chance to tear down deeper*

misconceptions about God, the Bible, and faith.

The panhandler touched Dave's heart with his honest appeal. "I just want a burger." Throughout the meal, Dave talked with him, finding out about his life and views. He didn't try to cram the gospel in or argue. Dave later overheard the man say to his homeless companion, "Hey that guy's a Christian and we actually had a conversation." Dave wondered what kind of negative interactions with Christians from the past prompted that response!

The authors of *unChristian* uncovered a low public opinion of evangelicals and born-again Christians among outsiders. They may be biased, but it's helpful to know what people think.

One of the most important ministries you can have these days is to tear down negative stereotypes of Christ-followers simply by being Christlike. That may set the stage for tearing down myths and lies about God, the Bible, and Christianity.

We need to seek common ground to begin a dialogue with those outside the faith. We all respond to agreement better than arguments, so affirming is a good start towards persuading. I recently saw a bumper sticker on the truck of a worker. It said in effect, "Jesus loves you but I think you're a jerk", although in more colorful language! After I chuckled about how God loves "jerks" like me, we spent forty-five minutes discussing his views, mostly on God and religion.

At one point, he proclaimed, "I like to think of God as feminine." I explored his reasons, which included the presence of beauty in the world. I affirmed that observation far as I could and expanded his thinking. I said, "What if God is so big and complete that He embodies perfect femininity *and* masculinity?" The door opened wider. But what if I'd acted offended by the cuss word on the sticker or been put off by his distorted theology? I'm sure he would have been put off and the conversation would have been aborted.

Again, we also need to admit mistakes and problems, say the authors. Youth today emphasize “keepin’ it real,” being genuine. “Transparency disarms an image-is-everything generation.”[\[14\]](#)

Lastly, the authors urge us to respond with truth *and* love to gays and their friends. Speaking out against homosexual sin and harmful politics may be our role. At the same time, Kerby Anderson points out that Christians “should lovingly welcome those who struggle with homosexual temptations and dedicate [ourselves] to meet the emotional and spiritual needs of” homosexual strugglers.[\[15\]](#)

Our tone of voice, demeanor and facial expression are much more important than we think. As Tim Keller says, “You actually have to embody a different kind of Christian than the ones that they’ve known in the past or they’re simply not going to listen to what you’re saying.”[\[16\]](#)

Notes

1. David Kinnaman and Gabe Lyons, *unChristian: What a New Generation Really Thinks About Christianity...And Why it Matters* (BakerBooks: Grand Rapids, MI, 2007).
2. David Kinnaman and Lyons, 51
3. Ibid, 49.
4. Ibid, 42. 5. Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (Dutton/Penguin Group, New York, New York: 2008), 54.
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16. Keller, “Inside Lifeway” interview.

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How Should We Think About Pride Month?

How should Christ-followers think about Pride Month?

Well, first, in case you are not aware, Pride Month is a time of highlighting and celebrating everything LGBT (lesbian, gay, bisexual and transgender). You might have seen a few more letters tacked on—QQIAA (queer, questioning, intersex, asexual, ally).

It’s hard NOT to notice it’s Pride Month when rainbows suddenly appear on all kinds of products and logos. Many cities have Pride marches, much of which is not safe to broadcast on the evening news because the behavior in these parades is definitely not family-friendly.

How should believers think about it all?

We need to pass our thoughts and judgments through the filter of God’s word. What does God think about Pride Month?

First, every single person who is part of the LGBT community is a precious soul that He made in His image, for whom Christ died. And very few who identify as LGBT have not sustained some sort of soul wound, which makes this promise in Isaiah 42:3 even dearer: "A bruised reed He will not break, and a dimly burning wick He will not extinguish; He will faithfully bring forth justice." So in terms of the individuals who participate in Pride Month, God knows each of them by name and He loves them, tenderly and great compassion.

God understands the heart cry of those in the LGBT community to belong, to be included and not excluded, to be visible and heard and understood and cared for, to hear that they matter. These are the heart desires of those who align under the Pride flag.

And God gets it, because those are legitimate desires that we all have because we're born that way. God made us that way, all of us, to long to be loved, accepted, and affirmed.

It means the world to those who have found community under the LGBT banner because they were "different," they were "other," so they often felt marginalized and ostracized from their families or school communities or religious communities.

So Pride Month is a call to love the people who celebrate it.

But that's not all.

God has also revealed His design and intention for human sexuality and gender identity, both in the Old Testament and, in the words of Jesus Himself, in the New Testament: "Have you not read that He who created them from the beginning made them male and female and said, 'For this reason a man shall leave his father and mother be joined to his wife, and the two shall become one flesh'?" (Matthew 19:4-5)

God made human beings male and female. It really is that simple, regardless of how complicated people's feelings can be

about gender.

And He intended sexual expression to be limited to husband and wife within marriage, which we see by the Bible's 44 references to sexual immorality (sex outside of marriage) as sin.

In view of the LGBT community's desire for not just legitimacy but commendation in any and all sexual expression, we need to remember that God specifically forbade same-sex behavior in Leviticus 18:22 and 20:13, "Do not lie with a man as one lies with a woman; that is detestable." In the New Testament, the apostle Paul expands this prohibition to include lesbianism in Romans 1:24-27:

Therefore, God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. . . . Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men . . .

So how should Christians think about Pride Month? With discernment.

- Remembering that the people involved are precious to God, but the identity they are choosing falls short of the glory of God (the Bible's definition of sin, Romans 3:23) because it does not submit to and align with God's intention for human sexuality.
- Not being fooled by the slogan "Love is love," which is a slick gloss over the false declaration that calling something "love" automatically validates it. How about brother-sister incestuous "love"? How about adulterous "love"? How about polyamory (multiple partners in a relationship) "love"? And, especially since we have

already started down the slippery slope, how long before there is a call to extend the sexual underpinnings of “love is love” to children and animals?

- Comparing one’s view of all things LGBT to God’s word. Those who identify as an Ally should ask themselves why they want to support behavior and an identity God calls sin.
- Taking seriously the sin of pride, holding two important ideas as equally important: Philippians 3:19 says those who “are proud of what they should be ashamed of” (such as those exhibiting their broken sexuality in Pride parades) are “enemies of the cross of Christ.” But Proverbs 16:5 warns, “Everyone who is proud in heart is an abomination to the LORD.” So every single one of us needs to confess our sin of pride, of comparing ourselves to anyone else so we feel we are better than others. In fact, seeing the Pride flag during Pride Month would make a great reminder to examine ourselves to look for a prideful, judge-y heart, to confess it as sin and repent.

Many of those who have come out of homosexuality are deeply grieved by Pride Month because they know it encourages hurting, lonely, wounded people to try to find life where it can never be found. They know the truth of Jeremiah 2:13, where God says,

“For my people have done two evil things: They have abandoned me— the fountain of living water. And they have dug for themselves cracked cisterns that can hold no water at all!”

How should a Christian think about Pride Month? With compassion and prayer for those caught in it, that they will turn to Jesus as the fountain of living water. And with humility for ourselves, to repent of any pride that comes from comparing ourselves to those waving rainbow flags. As Billy Graham said, “Never take credit for not falling into a

temptation that never tempted you in the first place.”

This blog post originally appeared at

blogs.bible.org/how-should-we-think-about-pride-month/ on June 15, 2021.

Heterosexual and Homosexual Marriages – Are Straight and Gay Marriages Identical?

Although Kerby wrote this article before same-sex marriage was legalized, his assessment of homosexual relationships has not changed because the intrinsically disordered nature of same-sex relationships has not changed. He identifies the measurable benefits of heterosexual marriage over other types of family set ups. Then he considers the difficulties introduced by homosexual marriage in obtaining the same benefits. With the fundamental differences between them, considering them to be equivalent will not make it so.

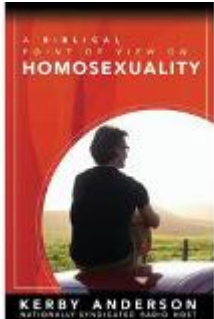
Is there any difference between heterosexual marriage and homosexual marriage? We are told that there is essentially no difference between the two and thus marriage status should be granted to anyone of any sexual orientation. This is not true (as I discuss in more detail in my book *A Biblical Point of View on Homosexuality*[\[1\]](#)).



Traditional, Heterosexual Marriage

Let's begin by talking about the benefits of traditional marriage. Traditional marriage is the foundation of

civilization. So before we even consider the impact of homosexuality, same-sex marriage, and other alternative lifestyles, we should consider the benefits of traditional marriage to society.



An excellent summary of the studies done on married people can be found in the book, *The Case for Marriage: Why Married People are Happier, Healthier, and Better off Financially* by Linda Waite and Maggie Gallagher.[\[2\]](#) Here are just a few of the many findings from the research:

- Married people are much happier and likely to be less unhappy than any other group of people.
- Married people live up to eight years longer than divorced or never-married people.
- Married people suffer less from long-term illnesses than those who are unmarried.
- Married people are less likely to engage in unhealthy behaviors such as drug and alcohol abuse.
- Married people have twice the amount of sex as single people and report greater levels of satisfaction in the area of sexual intimacy.

A look at individual studies by social scientists also confirms these conclusions. For example, married men and women report greater satisfaction with family life.[\[3\]](#) Married couples report greater sexual satisfaction.[\[4\]](#) Married women report higher levels of physical and psychological health.[\[5\]](#) Married people experience less depression.[\[6\]](#)

Researchers at the Heritage Foundation have also compiled numerous statistics that also demonstrate the positive impact of marriage. Traditional marriages have higher incomes when compared to step families, cohabiting couples, or those who never married.[{7}](#) Traditional marriages also result in lower welfare costs to society when compared to divorced couples or out-of-wedlock births.[{8}](#) Married women are less likely to be victims of domestic violence, and married couples are more likely to be happy and less likely to attempt suicide.[{9}](#)

The studies compiled by the Heritage Foundation also found many positive effects on children.[{10}](#) For example, they found that:

- Children in married families are less likely to suffer serious child abuse.
- Children in married families are less likely to end up in jail as adults.
- Children in married families are less likely to be depressed as adolescents.
- Children in married families are less likely to be expelled from school.
- Children in married families are less likely to repeat a grade in school.
- Children in married families are less likely to have developmental problems.
- Children in married families are less likely to have behavioral problems.
- Children in married families are less likely to use drugs (marijuana, cocaine).
- Children in married families are less likely to be sexually active.

Children benefit from traditional marriage in the same way just as was previously mentioned adults. For example, they are better off financially. The National Longitudinal Survey of Youth found that child poverty dramatically increased outside of intact marriages.[{11}](#) Children in married homes are generally healthier physically and emotionally when they reach adulthood than children from other home situations.[{12}](#)

Although these are relatively recent studies, the conclusions have been known for much longer. In the 1930s, British anthropologist J.D. Unwin studied 86 cultures that stretched across 5,000 years. He found that when a society restricted sex to marriage, it thrived. However, he also found that when a society weakened the sexual ethic of marriage, it deteriorated and eventually disintegrated.[{13}](#)

Differences Between Heterosexual Marriages and Homosexual Marriages

Are heterosexual couples and homosexual couples different? The popular media treats heterosexual couples and homosexual couples as if they are no different. One headline proclaimed, "Married and Gay Couples Not All that Different," and essentially said they were just like the couple next door.[{14}](#)

There is good reason to question that assumption. Dr. Timothy Dailey has compiled numerous statistics that demonstrate significant differences.[{15}](#) He shows that "committed" homosexual relationships are radically different from married couples in at least six ways: relationship duration, monogamy vs. promiscuity, relationship commitment, number of children being raised, health risks, and rates of intimate partner violence.

Consider the duration of a relationship. Gay activists often point to high divorce rates among married couples, suggesting that heterosexuals fare no better than homosexuals. Research

shows, however, that male homosexual relationships last only a fraction of the length of most marriages. By contrast, the National Center for Health Statistics reported that 66% of first marriages last ten years or longer, with 50% lasting twenty years or longer.[\[16\]](#)

Various studies of homosexual relationships show a much different picture. For example, the Gay/Lesbian Consumer Online Census of nearly 8,000 homosexuals found that only 15% described their "current relationship" lasting twelve years or longer.[\[17\]](#) A study of homosexual men in the Netherlands published in the journal *AIDS* found that the "duration of steady partnerships" was one and a half years.[\[18\]](#) In a study of male homosexuality in reported in *Western Sexuality: Practice and Precept in Past and Present Times*, Pollak found that "few homosexual relationships last longer than two years, with many men reporting hundreds of lifetime partners."[\[19\]](#)

Another key difference is "monogamy versus promiscuity." Married heterosexual couples are more monogamous than the popular culture and media would have you believe. A national survey published in the *Journal of Sex Research* found that 77% of married men and 88% of married women had remained faithful to their marriage vows.[\[20\]](#) A national survey in *The Social Organization of Sexuality: Sexual Practices in the United States* came to essentially the same conclusions (75% of husbands and 85% of wives).[\[21\]](#)

By contrast, homosexuals were much less monogamous and much more promiscuous. In the classic study by Bell and Weinberg, they found that 43% of white male homosexuals had sex with 500 or more partners, with 28% having 1,000 or more sex partners.[\[22\]](#) And a Dutch study of partnered homosexuals, published in the journal *AIDS*, found that men with a steady partner nevertheless had an average of eight sexual partners per year.[\[23\]](#)

The authors of *The Male Couple* reported that in their study of 156 males in homosexual relationships lasting from 1 to 37 years, "Only seven couples have a totally exclusive sexual relationship, and these men all have been together for less than five years. Stated another way, all couples with a relationship lasting more than five years have incorporated some provision for outside sexual activity in their relationships." [\[24\]](#) They also found that most homosexual men understood sexual relations outside the relationship to be the norm, and usually viewed standards of monogamy as an act of oppression.

A third difference between heterosexual and homosexual couples is "level of commitment." Timothy Dailey argues: "If homosexuals and lesbians truly desired the same kind of commitment signified by marriage, then one would expect them to take advantage of the opportunity to enter into civil unions or registered partnerships." [\[25\]](#) This would provide them with legal recognition as well as legal rights. However, it is clear that few homosexuals and lesbians have chosen to take advantage of these various unions (same-sex marriage, civil unions, domestic partnerships), suggesting a difference in commitment compared with married couples.

These three differences (along with others detailed by Timothy Dailey) demonstrate a significant difference between heterosexual and homosexual relationships. Gay and lesbian couples appear less likely to commit themselves to the type of monogamous relationship found in traditional marriage.

Is It Natural?

Many in the homosexual movement say that their feelings are natural. Often they even say that their feelings are God-given. So how could they be wrong? Years ago Debbie Boone sang a song with the lyrics, "How can it be so wrong when it feels so right?" That is the argument from many in the homosexual

movement. It feels natural, so it must be natural.

But God's character as revealed in the Bible should be our standard. There are many sinful acts that feel natural, but that does not mean they are moral. Romans 1:26-27 makes it very clear that these passions are unnatural:

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 toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

Homosexual desires and temptations may feel natural to some people, but they are not what God intends for human beings. Any sexual encounter outside of marriage is immoral. The Bible refers to the sin of sexual immorality nearly four dozen times. Homosexuality, along with fornication and adultery, are all examples of sexual immorality.

Although God created a perfect world (Genesis 1-2), it was spoiled by sin. The effects of sin impact us physically, emotionally, and spiritually. Homosexual temptation, like other sexual temptations, is a result of the fall (Genesis 3). When Jesus was confronted by the Pharisees, He reminded them that God "created them from the beginning made them male and female, and said, 'for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'" (Matthew 19:4-5).

Although there is a concerted effort to push for homosexual marriage within our society, we have seen in this article that there are fundamental differences between heterosexual marriage and homosexual marriage. For more information on this topic, visit the Probe website and read many of our other [articles on homosexuality](#). And you might pick up a copy of my

book, *A Biblical Point of View on Homosexuality*.

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12. James Dobson, *Marriage Under Fire* (Sisters, OR: Multnomah, 2004), 54.
13. See J. D. Unwin, *Sexual Regulations and Human Behavior* (London: Williams & Norgate, 1933).

14. Robert Gebeloff and Mary Jo Patterson, "Married and gay couples are not all that different," *Times-Picayune*, 22 November 2003.
15. Timothy J. Dailey, "Comparing the lifestyles of homosexual couples to married couples," *Family Research Council Insight*, www.frc.org/get.cfm?i=IS04C02.
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19. M. Pollack, "Male Homosexuality," in *Western Sexuality: Practice and Precept in Past and Present Times*, ed. Philippe Aries and Andre Bejin, trans. A. Forster (New York: Blackwell, 1985), 40-61.
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22. A. P. Bell and M.S. Weinberg, *Homosexualities: A Study of Diversity Among Men and Women* (New York: Simon and Schuster, 1978), 308-309.
23. Xiridou, "The contribution of steady and casual partnership," 1031.
24. David McWhirter and Andrew Mattison, *The Male Couple: How Relationships Develop* (Englewood Cliffs: Prentice-Hall, 1984), 252-253.
25. Dailey, "Comparing."

The Thought Police Are Here

Recently, in the same week, I watched two strikingly polar opposite events unfold on my Facebook feed. One was the long-awaited, long-prayed-for birth of a precious baby girl whose daddy had left homosexuality and repented of a gay identity as he pursued intimacy with Christ. After several years of sexual sobriety and spiritual growth, he was actually quite surprised to find himself starting to be attracted to girls. I remember him saying, "If you think puberty is rough the first time, you should try it at 28!" I was privileged to watch him weep with gratitude through his wedding to a beautiful lady, and pray for him as he became a pastor of an inner city church. And finally, after a failed pregnancy and several failed adoptions, God gave him and his wife the desires of their heart when their little one was born.

This happened the same week that Amazon banned a number of books offering hope for people struggling with unwanted same-sex attractions or gender confusion, people like my friend. A gay activist convinced Amazon that the books by a clinical psychologist who had successfully treated hundreds of men who did not want to be gay, and other books presenting a biblical view of sexuality, are dangerous. He said they cause LGBT people to hate themselves and inflict grave psychological damage. Because no one should be able to say there's anything wrong with same-sex relationships and behavior.

It's really not any different than if a coalition of distilleries, vintners and brewing companies went after Alcoholics Anonymous to shut them down, proclaiming that it's dangerous and even wrong to support people who want to stop drinking. And there's something wrong with people not wanting alcohol to control or even destroy their lives, because

drinkers are who they are and they need to embrace this reality.

Critics use the pejorative labels “gay cure” or “conversion therapy” to shut down the voices of those offering help to those who want it. No reputable therapist, counselor, or pastoral care person will attempt to force change on someone who doesn’t want it, but what about those who *do* want help? What about another friend of mine, who sought help when he was deep in the weeds of his gay life? When I asked what made him reach out for help over 20 years ago, he answered, “God-induced misery. If the Holy Spirit truly lives within, there is no peace, there is no stability, there is no hiding. As James says, The double minded man is unstable in all his ways.”

But technology has allowed “the Thought Police” to shut down the voices they don’t like, like those of my friends. The stewards of high tech hold the power to decide what they want people to hear and see.

- John Stonestreet’s recent Breakpoint commentary^{1} relates how Facebook deleted a pro-lifer’s post quoting Saint Augustine, about focusing on the sins of others to avoid examining our own. Facebook says St. Augustine’s comment violated community standards.
- YouTube has restricted a quarter of Dennis Prager’s conservative videos, including one on the Ten Commandments (because it mentions murder).
- Smarter Every Day’s resident engineer (and winsomely outspoken Christ-follower) Destin Sandlin created three powerful videos explaining how YouTube, Twitter, and Facebook are being manipulated to control what we see.^{2}
- A single pro-LGBT activist convinced Apple, Microsoft, Amazon, and Google to remove the [Living Hope Ministries](#) app, grossly misrepresenting LHM’s mission and activity as

dangerous and even “life-threatening.” The app was filled with expository teachings of various books of the Bible, weekly devotions, and personal testimonies of God’s transformational work. The app had happily resided on all platforms for more than three years.

This app was removed for supposedly being life-threatening to LGBTQ youth, yet the same hosts offer more than a dozen pro-gay apps that are designed to encourage sexual exploration and provide a means for individuals to hook-up for anonymous sex—an activity that has proven to be dangerous and even life-threatening.[\[3\]](#)

These are examples of the Thought Police in action.

This is why it is more important than ever before for our thinking to be more shaped, more informed by the truth of the Word of God than by the gatekeepers of Big Tech.

For example, we need to embrace the truth of 1 Corinthians 6, describing the first century church that had former homosexuals in it:

“Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. **And such were some of you.** But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (vv. 9-11, emphasis mine)

I keep thinking about personal friends of mine, and their families, that the Thought Police don’t want the world to know about: men and women who have turned from a gay identity to finding their identity in Christ, who have reconciled their faith and sexuality to honor and glorify God in it. Some have developed an attraction to their now-spouse, and are happily

living faithful lives of service in their churches and in the world. Some report that their same-sex attractions haven't changed, but instead of a blaring, controlling force, they have retreated to white noise in the background of their lives. Their stories are real, and life-giving, and fulfilling.

But you won't know about it if the Thought Police have their way.

Notes

1. www.breakpoint.org/2019/07/the-point-saintly-censorship/
2. www.smartereveryday.com/
3. www.livehope.org/2019/04/23/lightintodark/

This blog post originally appeared at
blogs.bible.org/engage/sue_bohlin/the_thought_police_are_here
on July 23, 2019.

How Bad is This Conversion Therapy Thing?

As pro-LGBT (lesbian, gay, bisexual and transgender) voices and values grow louder and more insistent in the culture, what about those people of faith who experience same-sex attraction and don't want it? What are they supposed to do with feelings and desires at odds with their faith? How are they supposed to learn to reconcile their faith and their sexuality?

The cultural narrative has become, “LGBT represents normal, healthy variations in human sexuality, so everyone should support and



celebrate all forms of sexual diversity. And if you don't, we're going to punish you, shame you, and squelch your voice.”

Part of the punishing and shaming includes outrage over “Conversion Therapy.” A growing number of states outlaw it. What makes it so bad and why are people so angry about it?

What is Conversion Therapy?

Conversion Therapy is usually defined as therapy designed to change a person's sexual orientation. But is that what it really is? Therapy is a shortened form of the word “psychotherapy,” which means the treatment given by a licensed mental health professional such as a psychologist or psychiatrist, a social worker, or a licensed counselor. So Conversion Therapy isn't therapy without a professional counselor of some kind, with the goal of changing someone's sexual orientation.[\[1\]](#) But do a Google search for organizations being labelled as doing (or even promoting) Conversion Therapy—which will include a number of churches—and you'll find neither element happening.

Conversion Therapy is the current buzzword that instantly communicates something that smears hate, shame, judgment and probable suicidality in those who undergo it, forced or not. It is not acceptable to say there's anything wrong or unhealthy about any form of “sexual diversity.” Those that do—for example, anyone who holds to a biblical, traditional view of marriage and sexuality—are labeled as haters, bigots, prudes, outdated . . . and wrong.

Anne Paulk, director of Restored Hope Network, describes it as “an ideological term used by the GLBTQ activist community and their supporters who seek to link compassionate spiritual care and talk therapy with horrible, clearly disreputable practices.”[\[2\]](#)

These “disreputable practices” include stories of some extremists who used torture, pain and punishment to try and exorcise homosexuality from people. Most notably and recently, the movie *Boy Erased* purports to show the true story of a teenage boy whose parents sent him to a strict camp that left heartbreaking wounds on his soul. (It should also be noted that the producers took a number of creative liberties to produce the most dramatic moments of the film, none of which actually happened per the book.) The cultural narrative lumps extremists with all those engaged in helping those with unwanted homosexuality, painting them all with a broad brush of condemnation.

Helping Those Who *Want* the Help

A number of ministries and churches actively seek to help those who don't want their same-sex feelings or their discomfort with their gender. Or, even if they don't fight against their feelings, they want to live lives honoring to God despite their desires, which means not giving into them. These ministries and organizations neither offer nor promise conversion of homosexual attractions into heterosexual ones. That would be like offering to make someone stop loving chocolate and start loving kale. Not gonna happen, right?

But they can teach what God's word says about sexuality, discipleship, and living a life pleasing to God. They can help people (note: choose to, not be forced to) submit every area of their lives to the lordship of Jesus Christ, including sexuality. There are many who define and identify themselves by their sexuality; God's word calls us to define and identify ourselves by our relationship to Him.

Human sexuality is a complex, many-layered issue comprised of a lifetime of experiences, perceptions, habits, and ways of thinking. There's nothing simple about it. It has also, for every one of us, been impacted by the Fall and the pervading presence of sin.

But Is Change Even Possible?

Ever hear the pejoratively-used phrase "Pray away the gay"? That's as effective as praying away fat. A prayer like, "Please Jesus make me stop wanting people/things/food I shouldn't" has never worked because He doesn't have a magic wand. He says to all those who want to be His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me" (Matthew 16:24). That means saying no to ourselves and to our flesh, the part of us that operates independently of God. The apostle Paul instructs us in Romans 12:2 to "be transformed by the renewing of your mind. . . ." Cooperating with God to renew our mind means submitting our thoughts and habits to Him, "taking every thought captive to the obedience of Christ" (2 Corinthians 10:5). The call to surrender every part of us, including our sexuality, as the way to obey and honor God, is a difficult one, and it takes community. It takes the support of other Christ-followers to walk alongside us, pray for us, speak God's truth to us, encourage us, challenge us, restore us when we stumble and fall, and help us keep going.

Change is not only possible, it is the mark of things that are alive. And it is the fruit of the gospel. Lasting change comes not from human effort but from supernatural transformation as we surrender to the work of God in our lives. We experience change as we are transformed into the image of Christ (2 Corinthians 3:18). Christlikeness produces change in how we think, what we believe, how we see ourselves and others, our behavior, and finally—like the caboose on a train—our feelings. But there's no point in trying to change the feelings apart from the rest of the process.

Discipleship is often what's happening in ministries and churches that are smeared with the label of "Conversion Therapy," being lied about and attacked by people who can't abide any position other than their own.

Next time you see the term "Conversion Therapy," know that it's not about shutting down bad therapists. It's about shutting up people who agree with God about sexuality.

1. I am indebted to the amazing Joe Dallas for his crazy-great analysis and tender compassion concerning this issue, particularly this article: joedallas.com/2018/11/13/dances-with-snakes/

2. www.wnd.com/2019/02/ex-gay-leader-jesus-still-transforms-lives/

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/how_bad_is_this_conversion_therapy_thing

on February 19, 2019.

Islam and Terrorism

Kerby Anderson provides various perspectives on the link between Islam and terrorism, including how Americans and Christians can think about its encroachment on our culture.

Clash of Civilizations

In this article we will be looking at Islam and terrorism. Before we look at the rise of Muslim terrorism in our world, we need to understand the worldview conflict between Islam and western



values. The Muslim religion is a seventh-century religion. Think about that statement for a moment. Most people would not consider Christianity a first century religion. While it began in the first century, it has taken the timeless message of the Bible and communicated it in contemporary ways.

In many ways, Islam is still stuck in the century in which it developed. One of the great questions is whether it will adapt to the modern world. The rise of Muslim terrorism and the desire to implement sharia law illustrate this clash of civilizations.

In the summer of 1993, Samuel Huntington published an article entitled "The Clash of Civilizations?" in the journal *Foreign Affairs*.[\[1\]](#) Three years later Samuel Huntington published a book using a similar title: *The Clash of Civilizations and the Remaking of World Order*. It became a bestseller, once again stirring controversy. It seems worthy to revisit his comments and predictions because they have turned out to be remarkably accurate.

His thesis was fairly simple. World history will be marked by conflicts between three principal groups: western universalism, Muslim militancy, and Chinese assertion.

Huntington says that in the post-Cold War world, "Global politics has become multipolar and multicivilizational."[\[2\]](#) During most of human history, major civilizations were separated from one another and contact was intermittent or nonexistent. Then for over 400 years, the nation states of the West (Britain, France, Spain, Austria, Prussia, Germany, and the United States) constituted a multipolar international system that interacted, competed, and fought wars with each other. During that same period of time, these nations also expanded, conquered, and colonized nearly every other civilization.

During the Cold War, global politics became bipolar, and the

world was divided into three parts. Western democracies led by the United States engaged in ideological, political, economic, and even military competition with communist countries led by the Soviet Union. Much of this conflict occurred in the Third World outside these two camps and was composed mostly of nonaligned nations.

Huntington argued that in the post-Cold War world, the principal actors are still the nation states, but they are influenced by more than just power and wealth. Other factors like cultural preferences, commonalities, and differences are also influential. The most important groupings are not the three blocs of the Cold War, but rather the major world civilizations. Most significant in discussion in this article is the conflict between the Western world and Muslim militancy.

Other Perspectives on Radical Islam

In the previous section, we talked about the thesis by Samuel Huntington that this is a clash of civilizations.

Bernard Lewis sees this conflict as a phase that Islam is currently experiencing in which many Muslim leaders are attempting to resist the influences of the modern world (and in particular the Western world) on their communities and countries. This is what he had to say about Islam and the modern world:

Islam has brought comfort and peace of mind to countless millions of men and women. It has given dignity and meaning to drab and impoverished lives. It has taught people of different races to live in brotherhood and people of different creeds to live side by side in reasonable tolerance. It inspired a great civilization in which others besides Muslims lived creative and useful lives and which, by its achievement, enriched the whole

world. But Islam, like other religions, has also known periods when it inspired in some of its followers a mood of hatred and violence. It is our misfortune that part, though by no means all or even most, of the Muslim world is now going through such a period, and that much, though again not all, of that hatred is directed against us.[\[3\]](#)

This does not mean that all Muslims want to engage in jihad warfare against America and the West. But it does mean that there is a growing clash of civilizations.

William Tucker believes that the actual conflict results from what he calls the Muslim intelligentsia. He says “that we are not facing a clash of civilizations so much as a conflict with an educated segment of a civilization that produces some very weird, sexually disoriented men. Poverty has nothing to do with it. It is stunning to meet the al Qaeda roster—one highly accomplished scholar after another with advanced degrees in chemistry, biology, medicine, engineering, a large percentage of them educated in the United States.”[\[4\]](#)

His analysis is contrary to the many statements that have been made in the past that poverty breeds terrorism. While it is certainly true that many recruits for jihad come from impoverished situations, it is also true that the leadership comes from those who are well-educated and highly accomplished.

Tucker therefore concludes that we are effectively at war with a Muslim intelligentsia. These are essentially “the same people who brought us the horrors of the French Revolution and 20th century Communism. With their obsession for moral purity and their rational hatred that goes beyond all irrationality, these warrior-intellectuals are wreaking the same havoc in the Middle East as they did in Jacobin France and Mao Tse-tung’s China.”[\[5\]](#)

Threat from Radical Islam

It is hard to estimate the extent of the threat of radical Islam, but there are some commentators who have tried to provide a reasonable estimate. Dennis Prager provides an overview of the extent of the threat:

Anyone else sees the contemporary reality—the genocidal Islamic regime in Sudan; the widespread Muslim theological and emotional support for the killing of a Muslim who converts to another religion; the absence of freedom in Muslim-majority countries; the widespread support for Palestinians who randomly murder Israelis; the primitive state in which women are kept in many Muslim countries; the celebration of death; the honor killings of daughters, and so much else that is terrible in significant parts of the Muslim world—knows that civilized humanity has a new evil to fight.[\[6\]](#)

He argues that just as previous generations had to fight the Nazis and the communists, so this generation has to confront militant Islam. But he also notes something is dramatically different about the present Muslim threat. He says:

Far fewer people believed in Nazism or in communism than believe in Islam generally or in authoritarian Islam specifically. There are one billion Muslims in the world. If just 10 percent believe in the Islam of Hamas, the Taliban, the Sudanese regime, Saudi Arabia, Wahhabism, bin Laden, Islamic Jihad, the Finley Park Mosque in London or Hizbollah—and it is inconceivable that only one of 10 Muslims supports any of these groups' ideologies—that means a true believing enemy of at least 100 million people.[\[7\]](#)

This very large number of people who wish to destroy civilization poses a threat that is unprecedented. Never has civilization had to confront such large numbers of those would

wish to destroy civilization.

So, what is the threat in the United States? Let's take one number and one percentage for an estimate. There are about 4 million Muslim-Americans in the U.S., and we are often told that nearly all are law-abiding citizens. So let's assume that percentage is even as high as 99 percent. That still leaves one percent who believe in jihad and could pose a threat to America. Multiply one percent by 4 million and you get a number of 40,000 individuals that Homeland Security needs to try to monitor. Even if you use a percentage of one-tenth of one percent, you still get about 4,000 potential terrorists in America.

That is why it is important to understand the potential threat we face from radical Islam.

Islamic Tipping Point

When the Muslim population increases in a country, there are certain social changes that have been documented. Peter Hammond deals with this in his book, *Slavery, Terrorism, & Islam*. Most people have never read the book, but many have seen an email on one of the most quoted parts of the book.[\[8\]](#)

He argued that when the Muslim population is under five percent, the primary activity is proselytizing, usually from ethnic minorities and the disaffected. By the time the Muslim population reaches five percent or more, it begins to exert its influence and start pushing for Sharia law.

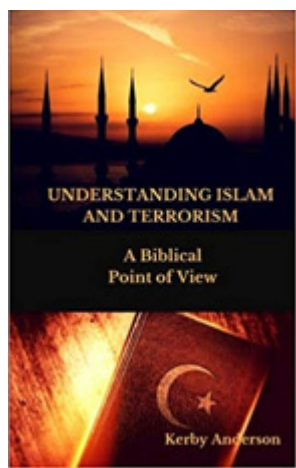
Peter Hammond sees a significant change when a Muslim population reaches ten percent (found in many European countries). At that point, he says you begin to see increased levels of violence and lawlessness. You also begin to hear statements of identity and the filing of various grievances.

At twenty to thirty percent, there are examples of hair-

trigger rioting and jihad militias. In some countries, you even have church bombings. By forty percent to fifty percent, nations like Bosnia and Lebanon experience widespread massacres and ongoing militia warfare. When at least half the population is Muslim, you begin to see the country persecute infidels and apostates and Sharia law is implemented over all of its citizens.

After eighty percent, you see countries like Iran, Syria, and Nigeria engage in persecution and intimidation as a daily part of life. Sometimes state-run genocide develops in an attempt to purge the country of all infidels. The final goal is “Dar-es-Salaam” (the Islamic House of Peace).

Peter Hammond would probably be the first to say that these are generalizations and there are certainly exceptions to the rule. But the general trends have been validated through history. When the Muslim population is small, its leaders focus on winning converts and working to gain sympathy for Sharia law. But then their numbers increase, the radical Muslims leaders takeover and the Islamic domination begins.



In this article we have been looking at the challenge of Islam when it comes to jihad and terrorist activity. I document all of this in my new book, *Understanding Islam and Terrorism*. The book not only deals with the threat of terrorism but also takes time to explain the theology behind Islam with helpful suggestions on how to witness to your Muslim friends. You can find [more information](#) about my book on the Probe Ministries website.

Sharia Law and Radical Islam

A foundational practice of Islam is the implementation of Sharia into the legal structure. Sharia is a system of divine

law, belief, or practice that is based upon Muslim legal interpretation. It applies to economics, politics, and society.

Sometimes the world has been able to see how extreme the interpretation of Sharia can be. Muslims have been put to death when they have been accused of adultery or homosexuality. They have been put to death for leaving the religion of Islam. And these are not isolated examples.

Sharia law is very different in many respects from the laws established through the U.S. Constitution and the laws established through English Common law. In an attempt to prevent Sharia law from being implemented in America, a number of state legislatures have such bans on Sharia law. Voters in other states have approved a ban that has been struck down by a federal appeals court.

Although opponents argue that these Sharia law bans are unnecessary, various studies have found significant cases of Sharia law being allowed in U.S. courts. One report with the title, "Sharia Law and the American State Courts"[{9}](#) found 50 significant cases of Sharia law in U.S. courts just from their small sample of appellate published cases. When they looked at state courts, they found an additional 15 cases in the trial courts and 12 more in the appellate courts. Judges are making decisions deferring to Sharia law even when those decisions conflict with the U.S. Constitution and the various state constitutions.

How should we respond to the increased use of Sharia law in America? One simple way to explain your concern to legislators, family, friends, and neighbors is to remember the numbers 1-8-14. These three numbers stand for the three amendments to the U.S. Constitution that prevent the use of Sharia law.

The First Amendment says that there should be no establishment

of religion. Sharia law is based on one religion's interpretation of rights. The First Amendment prohibits the establishment of any national religion (including Islam).

The Eighth Amendment prohibits "cruel and unusual punishment." Most Americans would consider the penalties handed down under Sharia law to be cruel and unusual.

The Fourteenth Amendment guarantees each citizen equal protection under the Constitution. Sharia law does not treat men and women equally, nor does it treat Muslims and non-Muslims equally. This also violates the Constitution.

These are just a few ways to argue against Sharia law. As Christians, we need discernment to understand the religion of Islam, and boldness to address the topic of radical Islam with biblical convictions.

Notes

1. Samuel P. Huntington, "The Clash of Civilizations?" *Foreign Affairs*, Summer 1993, 22-49.

2. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996), 21.

3. Bernard Lewis, "The Roots of Muslim Rage," *Atlantic Monthly*, September 1990, www.theatlantic.com/doc/prem/199009/muslim-rage. Accessed 7/8/2018.

4. William Tucker, "Overprivileged Children," *American Spectator*, 12 Sept. 2006, spectator.org/46473_overprivileged-children/. Accessed 7/8/2018.

5. Ibid.

Dennis Prager, "The Islamic Threat is Greater than German and Soviets Threats Were," 28 May 2006, www.dennisprager.com/the-islamic-threat-is-greater-than-german-and-soviet-threats-were/. Accessed 7/8/2018.

6. Ibid.

7. Peter Hammond, *Slavery, Terrorism, & Islam: The Historical Roots and Contemporary Threat* (San Jose, CA: Frontline, 1982), 151.

8. Shariah Law and the American State Courts, Center for Security Policy, 5 January 2015. www.centerforsecuritypolicy.org/2015/01/05/shariah-in-american-courts-the-expanding-incursion-of-islamic-law-in-the-u-s-legal-system/. Accessed 7/8/2018.

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Did the Hurricanes Wash Away the Hate?

In the midst and aftermath of the destruction caused by Hurricanes Harvey and Irma, I saw a number of comments in social media marveling at how people came together and served each other regardless of race, religion, or any other “us/them” division. Immediately before the hurricanes, the subject of hate was hot and furious in the various media. Then suddenly people weren’t talking about it. Something much bigger and much more immediate consumed our attention.

So that left an intriguing question: did the hurricanes wash away the hate?

Alas, no.

It didn’t take long before a third hurricane, Maria, decimated America’s own Puerto Rico, and the horrific humanitarian crisis became fodder for politically-related contempt and ugliness in the media. This was immediately followed by the mass shooting in Las Vegas that remains a mystery.

What in the world is going on?

In answering a question about signs indicating the end times, GotQuestions.org writes, “An increase in false messiahs, an increase in warfare, and **increases in famines, plagues, and natural disasters**—these are signs of the end times. In [Matthew 24:5-8], though, we are given a warning: we are not to be deceived, because these events are only the beginning of birth pains; the end is still to come.” (emphasis mine)

Paul writes this to Timothy about the end times:

You should know this, Timothy, that in the last days there will be very difficult times. For people will love only themselves and their money. They will be boastful and proud, scoffing at God, disobedient to their parents, and ungrateful. They will consider nothing sacred. They will be unloving and unforgiving; they will slander others and have no self-control. **They will be cruel and hate what is good.** They will betray their friends, be reckless, be puffed up with pride, and love pleasure rather than God. They will act religious, but they will reject the power that could make them godly. Stay away from people like that! (2 Timothy 3:3-5, emphasis mine)

This sure sounds like 2017, doesn't it? The subjects of cruelty and hate are front-page news stories, whether we're learning of new beheadings or accusations of new hate groups. Recently, CNN published the Southern Poverty Law Center's "hate map," which lumps together true hate-fueled organizations with Christian ministries holding to historic biblical orthodoxy. I follow this story because two years ago, SPLC put Probe Ministries on their hate map for being "anti-LGBT." And since I am the one who writes most of the content for Probe.org on sexuality and gender issues, they were mainly pointing their finger at me.

So while some people were wondering if the hurricanes had

washed away the hate, I found myself writing a number of answers to email and social media posts assuring people that no, Probe is not a hate group, and inviting them—as I always have—to identify any words of hatred on our website. No one has ever shown me any hateful words. (I don't think we've ever written any hateful words to begin with, but I have always vetted anything I've written on the subject of LGBT by first submitting it to friends who used to identify as gay or lesbian.) But simply writing about homosexuality as not God's design, and the truth that Jesus Christ changes people and sometimes that includes people's same-sex attractions, is purportedly potential fuel for those who would commit violence against LGBT people.

(What's interesting is that an armed man used the SPLC hate map to attempt to commit violence against the Family Research Council as retribution for their inclusion on the hate list. The SPLC doesn't seem to have a problem with that.)

As my pastor says, "Truth sounds like hate to those who hate the truth." There are so many cultural lies about God's design for sex and identity that when we proclaim God's truth in a culture that embraces lies, we get called hateful and discriminatory.

No, the hurricanes did not wash away the hate; they just distracted us for a time, I think. I do believe we are seeing the birth pangs of the end times, and the world is going to continue to get darker and more hostile to those holding a biblical worldview. My prayer is that we will be faithful to stand for what is right and true no matter the cost.

Even when we're slimed with false accusations of hate.

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/did_the_hurricanes_wash_away_the_hate on October 3, 2017.

The Bible: Intentionally Misunderstood

Dissecting the Bible by Focusing on Nits

Recently, New Testament scholar and expert on ancient New Testament documents, Dr. Daniel Wallace, spoke on the work being done to ensure we have the most accurate version of the Greek New Testament. He also mentioned several documents presenting a false view of this level of accuracy. One of these documents, *The Bible: So Misunderstood It's a Sin* by Kurt Eichenwald, appeared in *Newsweek* in December 2014.^{[\[1\]](#)} His article presents arguments intended to undermine the New Testament. Let's evaluate some of these arguments to be better equipped in sharing the truth.

The article contains at least 125 errors and/or half-truths in 14 pages. Of course, I am not the first to respond to this article. Dr. Wallace and Dr. Darrel Bock both wrote responses shortly after the document was published addressing specific areas of interest to them. I commend their posts to you as excellent resources.^{[\[2\]](#)} I will address some areas that are not addressed or only partially addressed by these seminary professors.

Using Survey Data Without Understanding It

Eichenwald begins his article by parroting the negative stereotypes put forth by those who cannot be bothered with trying to understand the vast majority of evangelicals. Attempting to add some rigor to his rant, he refers to two surveys on religious beliefs. Unfortunately for Eichenwald, rather than adding rigor, his comments showed that he did not

take the time to examine the survey results he was spouting.

He first states, “[Evangelicals’] lack of knowledge about the Bible is well established. A Pew Research poll in 2010^{3} found that evangelicals ranked only a smidgen higher than atheists in familiarity with the New Testament and Jesus’s teachings.”^{4} He referred to a table showing the average number of questions out of twelve that each faith group answered correctly. However, only two of the twelve questions had anything to do with the New Testament and none of them related to Jesus’s teachings. The remaining questions were divided equally between the Old Testament and on latter day religious figures/beliefs. ^{5} Two questions are not enough to evaluate someone’s knowledge of the New Testament. But, for the record, the questions were “Name the four gospels” and “Where, according to the Bible, was Jesus born?” Fifty three percent of those

professing to be born again answered these correctly versus twenty percent of atheists. Apparently to Eichenwald, a “smidgen higher” must mean almost three times as many. Perhaps, *Newsweek* cannot afford a fact checker?

The second poll he referenced was a 2012 effort by the Barna Group^{6}. He said, “[It found] that evangelicals accepted the attitudes and beliefs of the Pharisees . . . more than they accepted the teachings of Jesus.” The study actually showed that 63% of evangelicals accepted the attitudes and actions of Jesus at least as much, if not more, than the attitudes and actions the Barna Group associated with the Pharisees.

Accuracy of English Translations Not Effectively Addressed

Eichenwald spends two pages bemoaning the translation problems in the New Testament. But as pointed out by Wallace and Bock, his critique really serves to highlight the excellence of today’s translations. The areas he points out as having questionable additions in the text are clearly marked in all of today’s popular translations and if removed make no

difference in the overall message of the New Testament (i.e. the woman caught in adultery in John and snake handling at the end of Mark).

He goes on to say, "The same is true for other critical portions of the Bible, such as . . ."[\[7\]](#) and then lists three short passages which he claims did not appear in earlier Greek copies. One passage is 1 John 5:7 which was expanded in the original King James Version but (as Eichenwald is apparently unaware of) was removed in modern translations, e.g. NASU, NET, ESV, NIV. Another passage is Luke 22:20 which does appear in almost all modern translations as well as the KJV. As Metzger[\[8\]](#) points out, the longer version with Luke 22:20 appears in "all Greek manuscripts except for D and in most of the ancient versions and Fathers." So this passage does appear in most earlier Greek copies, contrary to what Eichenwald claims. He finally refers to Luke 24:51 as a passage not found in the earlier Greek versions. Once again, he is wrong. This passage appears in many older manuscripts[\[9\]](#) including the Bodmer Papyri written in about 200 AD.

When Eichenwald attempts to strengthen his argument, he draws from limited sources that contain questionable data. Even if they were correct, they and all the other areas where ancient manuscripts vary do not change the message of the New Testament in any significant way. As Wallace points out, "The reality is that we are getting closer and closer to the text of the original New Testament as more and more manuscripts are being discovered and catalogued. . . . The New Testament has more manuscripts that are within a century or two of the original than anything else from the Greco-Roman world too. If we must be skeptical about what the original New Testament said, that skepticism, on average, should be multiplied one thousand times for other Greco-Roman literature."[\[10\]](#)

Supposed Biblical Contradictions

After attacking the accuracy of the New Testaments available to most American Christians, Eichenwald attacks the consistency of the biblical record to undermine our confidence in what we read and the message we take from it. He presents nine different topics where he sees obvious contradictions in the text. We will examine four of them here, two from the Old Testament and two from the New Testament.

Number One: Creation

First, he claims there are three different creation models in the Bible, one in Genesis chapter 1, one in Genesis chapter 2, and “one referenced in the Books of Isaiah, Psalms and Job”[{11}](#) in which “the world is created in the aftermath of a great battle between God and . . . a dragon . . . called Rahab.”[{12}](#)

Liberal theologians claim that chapters 1 and 2 of Genesis describe different accounts. If they were describing the same events in the same way, that might be so. However, whether Exodus was written by Moses or whether it was put together later, a human author would not contradict himself on the same page. A clear-headed look at the two passages shows that chapter 1 describes the overall creation as observed from earth while chapter 2 talks about what God did on the sixth day in creating Adam and Eve. As pointed out in the NET Bible, “for what follows (verse 2:4) is not another account of creation but a tracing of events from creation through the fall and judgment (the section extends from 2:4 through 4:26.”[{13}](#)

Eichenwald adds in the so-called third creation story of God and Rahab stating, “In fact, the Bible has three creation models”[{14}](#) as if this were a clear and well-known fact. If you read all the verses in Isaiah, Psalms and Job that reference Rahab, you will scratch your head and wonder how

could anyone relate those few verses to a creation story. Rahab is a Hebrew word meaning “strong one and it is not necessarily a name. It is clear in Isaiah and Psalms that Rahab is a reference to Egypt, not some mythical dragon. In Job, it could be referring to the forces of chaos. He probably gets his idea from some articles that suggest that since Job 9:13 says “God does not restrain His anger; under Him the helpers of Rahab lie crushed” that the helpers of Rahab could refer to the helpers of Tiamat from the Babylonian Creation Epic. Even if this were true, rather than a third creation story one would say this verse tells us

1. God destroys all idols and false gods raised up by others, and
2. This is what Job said and Job was forced to retract what he said when he was confronted by Yahweh as seen in Job 42:1-6.

Eichenwald’s claim of three different creation models is an illusion.

Number Two: The Flood

Eichenwald reports another set of clear contradictions in the Genesis story of Noah and the flood. He points to three areas of supposed contradiction.

The first one has to do with how many animals are on the ark. In Genesis 6:19, God tells Noah that he shall “bring two of every kind into the ark, to keep them alive with you.” Years later after Noah has completed the ark, God tells him in Genesis 7:2 to take seven pairs of every clean animal and two of every unclean animal. Eichenwald claims this is a contradiction that the author/editor was so incompetent as to include only five verses apart. He does not consider the option that after completing the ark, God gave Noah more complete instructions because more clean animals would be needed to provide for the sacrifices to

the Lord in Genesis 8:20. Noah did not need this detail before starting to build the ark.

The second contradiction is that the Bible has Noah and his family boarding the ark and the flood beginning in two different sections. What Eichenwald sees as a contradiction, most readers take as a common literary technique, i.e. summarize the situation and then describe it again with more details. This was a seminal event in human history and deserved repeating.

The third contradiction according to Eichenwald is, "The water flooded the earth for 40 days (Genesis 7:17), or 150 days (Genesis 7:24). But Noah and his family stayed on the ark for a year (Genesis 8:13)." Upon reading the account, it is clear that Noah was on the ark for 12 months and 11 days during which it rained for forty days, the earth was totally inundated for 150 days as the waters slowly receded, but Noah waited to leave the ark until the land had become dry. You may choose not to believe in a universal flood, but to say the Bible has contradictions in its description is ludicrous.

Number Three: The Trial and Crucifixion

In this claim, he states that John was written "at a time when gentiles in Rome were gaining dramatically more influence over Christianity; that explains why the Romans are largely absolved from responsibility for Jesus's death and blame instead is pointed toward the Jews."[\[15\]](#) Thus, he implies that the other gospels put much of the blame on the Romans. Let us see if this is true.

Luke is very clear that the instigators of the death of Jesus were the Jewish leaders and those who followed them. In Luke 22:2 we read, "The chief priests and the experts in the law were trying to find some way to execute Jesus." When Pilate is brought in to the process, Luke records that Pilate did not find Jesus guilty of anything worthy of death and stated so

three different times{16}. At least five times in the book of Acts, Luke records Paul as squarely placing the responsibility for Jesus' death onto the Jewish leaders and nation.{17} We find similar verses in Matthew{18} and Mark.{19}

All of the gospels squarely place the blame on the Jewish leaders and those that followed them. Either Eichenwald has never read the gospels and just assumed the other gospels blamed the Romans, or he assumes his readers have never read the gospels.

Number Four: Ascension of Jesus

The fourth supposed contradiction deals with the ascension of Jesus. Eichenwald writes, "As told in Matthew, the disciples go to Galilee after the Crucifixion and see Jesus ascend to heaven; in Acts, written by Luke, the disciples stay in Jerusalem and see Jesus ascend from there." {20}

As most of you know, the gospel of Matthew ends with Jesus meeting his disciples in Galilee and giving them the Great Commission. Matthew says **nothing** about Jesus ascending to heaven in Galilee or anywhere else. Because the Gospel of Luke does not discuss the time intervals, one might interpret it as saying that Jesus ascended into heaven on the day He was resurrected. But in Acts, Luke tells us that the resurrected Lord was with His disciples over a 40-day period. During which time, it would have been easy to travel to Galilee, as recorded in Matthew and John, and then travel back to Jerusalem.

Not surprisingly, his other five so-called "contradictions" all fail to hold up when one examines the Scriptures.

Faulty Interpretation of Scripture Passages Passages on Homosexuality

Eichenwald wants to convince us that what we think the Bible

teaches about homosexuality is not what God intended.

He begins by pointing out, "The word homosexual didn't even exist until more than 1,800 years after the New Testament was written. . . . The editors of these modern Bibles just made it up." [{21}](#) But this could be said of many English words we use today. The ancient Greek word used in the text is a compound word clearly meaning male-with-male sexual activity. A respected dictionary of New Testament words defines it this way, "a male engaging in same-gender sexual activity, a sodomite." [{22}](#)

He then tells us, "Most biblical scholars agree that Paul did not write 1 Timothy" [{23}](#) and, presumably, should not be trusted when addressing behaviors we should avoid, such as homosexuality. The early church fathers from the second century on and many contemporary scholars [{24}](#) do not agree it is a forgery. Regardless, the same prohibition appears in other epistles and not just in Timothy.

Eichenwald points out Romans, Corinthians and Timothy discuss other sins in more detail than homosexual behavior. He writes, "So yes, there is one verse in Romans about homosexuality . . . and there are eight verses condemning those who criticize the government." [{25}](#)

Most people understand that explaining our relationship to the government is more complex than forbidding homosexuality which is clearly understood. Romans talks about not resisting government authority. It says nothing about criticizing people in the government. In fact, that expression is protected by the laws of our land. In other words, to obey those laws you should feel free to criticize the government.

He then claims that people engage in other sins such as adultery, greed, drunkenness and lying and are not banished for those behaviors. But if you proclaimed you practice those actions regularly and teach them as truth, your church is

going to remove you from any leadership position. They should still encourage you to attend worship services out of a desire to see God change your heart.{26} Mr. Eichenwald would be surprised to learn that most evangelical churches handle issues with homosexuality in the same way.

Then he declares, "Plenty of fundamentalist Christians who have no idea where references to homosexuality are in the New Testament . . . always fall back on Leviticus." {27} Personally, I have never run into another church member who was unfamiliar with the New Testament, but knew "by memory" the details of Leviticus.

Christianity and the Law

Eichenwald claims homosexuality is not a sin or if it is, it is the same as all the other sins that he believes we ignore so that we can throw all our venom at homosexuals. To strengthen his position, he brings out "a fundamental conflict in the New Testament—arguably the most important one in the Bible." {28} This conflict is whether as Christians we are to obey the Mosaic Law or whether we are to ignore it.

He claims, "The author of Matthew made it clear that Christians must keep Mosaic Law like the most religious Jews, in order to achieve salvation." {29}

Wow, what a mistaken understanding of the message. In Matthew, Jesus explains if we want to enter the kingdom of heaven "our righteousness must surpass that of the scribes and Pharisees (the most religious Jews)." {30} We must not get angry, call people names, or lust after others in our minds. He caps it off by saying, "You are to be perfect, as your heavenly Father is perfect." {31} He is clearly not teaching them to be like Orthodox Jews and they will be okay. He is teaching they cannot be good enough. It is only through His sacrifice that we can be made righteous.

In Acts 15, we see that some believers who were Pharisees by

background brought this question up to the apostles and elders. Peter responded by telling them, "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our father nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they (the Gentiles) also are."[\[32\]](#) And the apostles, the elders, and the whole church agreed to send directions to the Gentiles that they were not required to follow the Mosaic Law.

So as Gentiles, we are not required to follow the Law of Moses as laid out in Leviticus. But the New Testament is very careful to identify those actions and attitudes which are sin so that we Gentiles know to avoid them. Which is why sexual sins are specifically mentioned in the New Testament.[\[33\]](#) Even in Acts 15 where the church in Jerusalem is deciding what to tell Gentile Christians about the Law, they decide to tell them to abstain from fornication, a term generally covering all sexual activity outside of marriage.[\[34\]](#)

In summary, Eichenwald believes we should declare homosexuality is not a sin and those who practice it should be honored as leaders within the church. He does not suggest that we treat any other sins that way. He does not present a cogent argument that the New Testament agrees with his position. He is saying that we should ignore biblical teaching. But, we really do love those struggling with homosexual behavior and we want to help them gain freedom from those lusts just as much as someone struggling with opposite sex issues.

Obeying the Law vs. Criticizing the Government

Eichenwald also castigates us for disobeying the New Testament teaching about government. He says Romans has "eight verses condemning those who criticize the government. . . . In other words, all fundamentalist Christians who decry Obama have sinned as much as they believe gay people have."[\[35\]](#) He points to Pat Robertson as sinning when Pat stated, "We need to do

something, to pray to be delivered from this president.” Does Romans condemn those who criticize the government?

Actually, Romans says, “Let every person be subject to the governing authorities. . . . the person who resists such authority resists the ordinance of God.”[\[36\]](#) It doesn’t say that we are required to say good things about the government, but rather that we should obey the laws of our government. Our Bill

of Rights states that “Congress shall make no law . . . abridging the freedom of speech.”[\[37\]](#) So, if we do not voice our opinions about those running our government, we are in fact, not availing ourselves of the law established by our governing authorities.

Judging Our Motives for Prayer

Eichenwald casts aspersion on people of faith for gathering together to pray. He begins by castigating a prayer rally in Houston in 2011. He says, “[Then-governor Rick] Perry stepped to a podium, his face projected on a giant screen . . . and boomed out a long prayer asking God to make America a better place . . . babbling on . . . about faith and country and the blessings of America.” He further claimed that Perry “heaped up empty phrases as the Gentiles do.”

In reality, during the daylong event, Rick Perry spoke about 12 minutes and prayed for slightly more than **two minutes**. In his short prayer, Perry prayed in a cogent manner, praying for among others our president and his family.

Eichenwald explains that Perry is just an example of our misguided ways. The problem is that most Christians in American are disobeying the teaching of Jesus by praying in front of people and praying words other than the Lord’s Prayer. As Jesus told us, “Whenever you pray, do not be like the hypocrites, for they love to stand and pray . . . so that they may be seen by others.”

Yes, Jesus is very clear that we are not to be hypocrites, but it is possible for someone to speak a prayer in the presence of others without being a hypocrite. Jesus does tell us to make our prayers a personal conversation with our heavenly Father. But Jesus prayed often before synagogue attenders, in front of his disciples, and before over 5,000 people. But clearly those times, although numerous, were much less than the time He spent communing with His Father alone. That ratio should be true of our lives as well.

Even stranger is Eichenwald's belief that we should only pray the Lord's Prayer just as Jesus stated it. But, the passage in Matthew 6 tells us that Jesus was giving us a model, an example, of how to pray, not giving us a set of words to repeat in a meaningless fashion. In the gospels and the other New Testaments books, we are privy to many of the prayers offered by the apostles. None of them use the words from the Lord's prayer. If only Eichenwald had been there to instruct them, they would not have sinned so grievously.

Eichenwald claims the only reason anyone could be praying in front of a large crowd, or on television, or by extension in a small congregation is "to be seen." This claim does not make sense. The people he is judging can build themselves up without having to resort to prayer.

Conclusion

In this article, we have seen that critics use an incomplete, shallow examination of Scripture to claim it is not accurate and our application is faulty. In every case, we have seen that these claims leak like a sieve.

Dan Wallace sums up Eichenwald's arguments this way:

"Time and time again the author presents his arguments as though they were facts. Any serious disagreements with his reasoning are quietly ignored as though they did not exist."

The most charitable thing I can say is that Eichenwald is in need of a healthy dose of epistemic humility as well as a good research assistant who can do some fact-checking before the author embarrasses himself further in print. . . . But his numerous factual errors and misleading statements, his lack of concern for any semblance of objectivity, his apparent disdain for and lack of interaction with genuine evangelical scholarship, and his uber-confidence about more than a few suspect viewpoints, make me wonder. . . . Eichenwald's grasp of conservative Christianity in America as well as his grasp of genuine biblical scholarship are, at best, subpar. And this article is an embarrassment to Newsweek—or should be!" [\[38\]](#)

If Eichenwald's article represents the best scholarship discrediting the Bible, one rejoices in our firm foundation. On the other hand, realizing how many readers of such pieces don't know their flimsy nature, one is saddened by the potential impact on a society inclined to ignore the Bible.

Notes

1. Eichenwald, Kurt, "The Bible: So Misunderstood It's a Sin," *Newsweek Magazine*, December 2014.
2. Daniel B. Wallace, "[Predictable Christmas Fare: Newsweek's Tirade against the Bible](#)," blogpost December 2014 and Bock, Darrell, "[Darrell Bock Responds to Kurt Eichenwald's Newsweek Article on the Bible](#)," blogpost December 2014.
3. The Pew Forum on Religion and Public Life, U.S. Religious Knowledge Survey, September 2010, pages 17-23.
4. Eichenwald, paragraph 4.
5. The 12 questions are as follows:
 1. What is the first book of the Bible? (Open-ended)
 2. What are the names of the first four books of the New Testament, that is, the four Gospels?
 3. Where, according to the Bible, was Jesus born? Bethlehem, Jerusalem, Nazareth or Jericho?
 4. Which of these is NOT in the Ten Commandments? Do unto

others . . . , no adultery, no stealing, keep Sabbath?

5. Which figure is associated with remaining obedient to God despite suffering? Job, Elijah, Moses or Abraham?
6. Which figure is associated with leading the exodus from Egypt? Moses, Job, Elijah or Abraham?
7. Which figure is associated with willingness to sacrifice his son for God? Abraham, Job, Moses or Elijah?
8. What is Catholic teaching about bread and wine in Communion? They become body and blood, or are symbols?
9. Which group traditionally teaches that salvation is through faith alone? Protestants, Catholics, both or neither?
10. Was Mother Teresa Catholic, Jewish, Buddhist, Hindu or Mormon?
11. What is the name of the person whose writings and actions inspired the Reformation? Luther, Aquinas or Wesley?
12. Who was a preacher during the First Great Awakening? Jonathan Edwards, Charles Finney or Billy Graham?

6. The Barna Group, *Christians: More Like Jesus or Pharisees?*, 2012.

7. Eichenwald, paragraph 19.

8. Metzger, Bruce, *A Textual Commentary on the Greek New Testament*, Second Edition, German Bible Society, Stuttgart, pages 148-150.

9. Ibid, pages 162-163.

10. Wallace.

11. Eichenwald, paragraph 66.

12. Ibid, paragraph 66.

13. New English Translation, Genesis Chapter 2 Notes 9 and 11.

14. Eichenwald, paragraph 66.

15. Eichenwald, paragraph 51.

16. See Luke 23:4,14,22.

17. See Acts 2:23,23,3:14-15,4:10,5:30.

18. Matthew 26:4,27:23-24.

19. Mark 14:1, 15:14-15.

20. Eichenwald, paragraph 52.
21. Ibid, paragraph 68.
22. William Mounce, *Complete Expository Dictionary of Old and New Testament Words*, Zondervan, 2006.
23. Eichenwald, paragraph 70.
24. Among those disagreeing with Eichenwald's assertion are Daniel Wallace, John MacArthur, Charles Swindoll, John Stott, and Craig Keener.
25. Eichenwald, paragraph 77.
26. See the Watermark Community Church story: www.watermark.org/statement
27. Eichenwald, paragraph 80.
28. Eichenwald, paragraph 81.
29. Eichenwald, paragraph 82.
30. Matthew 5:20.
31. Matthew 5:48.
32. Acts 15:10-11.
33. For example in Mt 5:27-28, Romans 13:13-14, 1 Corinthians 6:9-20, Ephesians 4:19, Col 3:5, 1 Peter 4:3.
34. Acts 15:20,29.
35. Eichenwald, paragraph 77.
36. Romans 13:1,2.
37. Amendment 1 to the Constitution of the United States of America.
38. Wallace.

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Gay Men to Lead Boy Scouts:

Gates' Failure to Render Genuine Leadership

This week the Boy Scouts of America have announced they will welcome transgendered youth into the program. This culture-following trend began when the BSA allowed gay scouts, then gay leaders. This shows a serious leadership gap, according to Eagle Scout, former Scout employee, and volunteer Byron Barlowe.

Boy Scouts will now be subject to gay adult leadership if BSA (Boy Scouts of America) president Robert Gates' advice is taken. Gates, who once held our military's top position as Secretary of Defense, declared the inevitability of ending the ban on openly gay Scout leaders while [addressing the BSA national annual meeting](#) in Atlanta Thursday, May 21, 2015.

Does anyone really doubt that Gates' position will be made official, especially given recent advances for gay rights at the states' level, with the Girl Scouts, in Ireland's national referendum vote three days later and most likely via the United States Supreme Court this June? I wager it'll be only a few months before it's official BSA policy.

The question for Mr. Gates: How does bowing to the rapidly changing poll numbers on this issue constitute leadership? Don't heroes often have to stand alone? Even if Gates holds convictions that would dictate openness in his personal dealings, his stated premise for lifting the long-time ban on gay Scout leaders that stands to affect tens of thousands of youth is flawed: that the proverbial train has left the station and the organization needs to cover its rear guard, to go with the inevitable flow of gay rights, to kowtow to pressure from within and without. Pure pragmatism on parade. And entirely inappropriate and unrespectable.

Brave New World vs. “A Scout is Brave”

Part of the Scout Law every Boy Scout for 105 years has memorized and recited reads, “A Scout is trustworthy . . . brave . . . reverent. . . .” But the BSA has done a 180-degree flip on the topic of homosexuality, having won a Supreme Court case against a gay membership push as recently as 2000. [The Opinion of the Court in Dale v. Boy Scouts of America](#), written by Chief Justice Rehnquist, reads, “The Boy Scouts asserts that it ‘teach[es] that homosexual conduct is not morally straight’” in its defense of denying avowed homosexual and gay activist James Dale leadership privileges with a Scout troop.

Oh, what a difference fifteen years makes when one bases decisions on the swiveling wind vane of a degrading culture.

To his credit, Dr. Gates called for individual chartering organizations—representing 70 percent of Boy Scout Troops and Cub Packs—to decide for themselves how to implement such a policy. Yet, in the same speech, Gates cites the refusal of a New York Council to abide by current BSA policy in hiring gay leaders as a realistic reason to change the national policy. Which is it? Gay men get the right to lead, or troops and packs get to say no? We see where that is going in the courts and in culture with Christian photographers, bakers and T-shirt makers: inescapable pressure to succumb.

Live Up to High Standards of Scouting

I’m holding President Gates to a high standard here. Sure, he’s been pressured by his own big business (read: big donor) board members like Randall Stephenson of AT&T and James Turley of Ernst & Young to eradicate the BSA’s longstanding policies against gay participation at every level. Though it may not compare to high stakes, national level non-profit boardroom politics, I lost my job as a BSA District Executive by holding to the principles of Scouting (and my biblical faith). When asked to misrepresent the number of Cub Scout Packs in local

schools at a BSA Council in North Carolina, I refused. Threats didn't move me despite my 23-year-old, first-job fears. Call me naïve. Then explain that to a boy. It would be refreshing to see Mr. Gates stand up to power himself.

Even if I agreed with gay rights claims concerning the private youth training organization, I'd object to the hypocrisy of its leader. Gates' recent declaration, as with the BSA's 2013 decision to enroll openly gay Scouts, is modeling another dereliction of duty. Yet "duty to God," others and self has always formed the three-legged stool of values on which Scouting stood. God is not confused on this issue, nor was the Scouting program for a full century.

If This Goes, Scouting Will Forever Be Altered

I write "values on which Scouting stood" in past tense advisedly. As I was quoted via the *Los Angeles Times* syndicate while demonstrating against the policy change to allow openly gay Scouts in 2013, this is the end of Scouting as we have known it. Another prediction: A sharp decrease in numbers following that decision will be surpassed if the BSA allows admittedly gay leaders. As an Eagle Scout, father of an Eagle Scout, former volunteer Scouting leader and BSA local executive, I can no longer support in any way the Boy Scouts of America. I'll support other youth programs.

This conviction grieves me, but borrowing from the Christian reformer Martin Luther, here I stand and I can do no other. No, this episode does not rise to the level of religious reformation; however, the gravity of such social slides will change the cultural landscape for as long as our Republic stands. The gay advocacy heavyweight Human Rights Campaign is right when it celebrates Gates' announcement as a huge victory in its drive for full acceptance of homosexuals across the culture, given that the BSA is "one of America's most storied

institutions.”

As SecDef, Gates ended the ambiguous “Don’t ask, don’t tell” doctrine, a decision that opened doors for openly gay service men and women to serve freely despite fears of sexual chaos. Our former CIA Director and, again, Secretary of Defense Gates now holds the top leadership post among a younger group of Americans. On this issue he has led neither members of the armed forces nor impressionable and sexually vulnerable adolescent Scouts.

Once again, Gates’ ethics reek of pure pragmatism: “We must deal with the world as it is, not as we might wish it to be. The status quo in our movement’s membership standards cannot be sustained,” he said to the assembled Scouting leaders.

Never mind high ideals. The wind has blown, the ship has sailed and we must get on board or be left behind (or at least sued heavily). Oh, such bravery.

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