

The Worldview of Edgar Cayce – An Evaluation of His Teachings from a Biblical Perspective

The Edgar Cayce Readings

By all accounts Edgar Cayce was truly a remarkable man. Beginning in 1901 and continuing until his death in 1945 he gave thousands of psychic readings. Broadly speaking, these readings were of two types: health readings and life readings. The health readings consisted of a psychic diagnosis of a patient's physical ailments and a prescription for how these ailments should be treated. The life readings consisted of answers to all sorts of personal, religious, and philosophical questions. One rather interesting aspect of these readings is the manner in which they were given: Cayce would lie down on the couch and put himself into a trance state resembling sleep. It was this manner of giving readings that led one of his biographers, Jess Stearn, to refer to Cayce as "The Sleeping Prophet."[{1}](#)

Just how accurate were these readings? Although it is impossible to verify everything Cayce said, some contend that his accuracy rate was over ninety percent![{2}](#) But "with all his vaunted powers," writes Stearn, "Cayce was a humble man, religious, God-fearing, who read the Bible every day of his life."[{3}](#) Indeed, Cayce read through the entire Bible every year and regularly taught Sunday school throughout his life. It is probably for reasons such as these that many people believe that the worldview of the readings is generally consistent with biblical Christianity. But is this really so? How well does the worldview of the Edgar Cayce readings

compare with that of the Bible?

Herbert Puryear writes, “The content of . . . the Edgar Cayce readings is . . . always Christ-centered, supporting the ultimate importance of the unique work of Jesus of Nazareth.”[{4}](#) But as I hope to demonstrate in this article, such a claim can only be true by redefining the person and work of Jesus Christ to mean something quite different from what the Bible teaches.

For instance Thomas Sugrue, Cayce’s earliest biographer and long-time friend, begins his chapter on the philosophy of the readings by stating, “The system of metaphysical thought which emerges from the readings of Edgar Cayce is a Christianized version of the mystery religions of ancient Egypt, Chaldea, Persia, India, and Greece.”[{5}](#) The worldview of the readings actually has much more in common with New Age metaphysics and occult philosophy than it does with biblical Christianity.

Although I have little doubt that, as a person, Cayce was kind and humble and motivated by a sincere desire to help his fellow man, it obviously does not follow that the worldview revealed in the readings is therefore true. And while I certainly acknowledge that Cayce regularly read and taught the Bible, it by no means follows that the philosophy of the readings is therefore biblical.

The Nature of God

According to Dr. Herbert Puryear, “More consequences for thought and action follow from the affirmation or denial of God than from answering any other fundamental question.”[{6}](#) It’s difficult to overestimate the importance of this observation. Equally important, however, for those affirming the existence of God, is the kind of God they affirm to exist.

There can be no doubt that God is of primary importance in the Edgar Cayce readings. The readings certainly affirm the

existence of God, an affirmation that they obviously share with biblical Christianity. This being said, however, there is a marked difference in what each source affirms about the nature of God.

Dr. Puryear writes, "The clearly articulated philosophy of the Edgar Cayce readings is a thoroughgoing monism."[\[7\]](#) The doctrine of monism claims that all reality is of the same essence. In other words, "All is one." Indeed, in the introduction to his book Dr. Puryear claims that "the oneness of all force" is the "first premise of the Edgar Cayce readings."

What effect does this first premise have on the view of God presented in the readings? Dr. Puryear writes, "With the premise of the oneness of all force we affirm that *God is*, that He is *all that is*, and *all that is*, is God."[\[8\]](#) This view is known as pantheism. It comes from two Greek words: *pan*, meaning "all" or "every," and *theos*, meaning "God." In other words pantheism, like the Edgar Cayce readings, teaches that everything is God – a view substantially at odds with the biblical doctrine of God. Let's look, then, at what the Bible *does* say about God.

Let's first acknowledge that the Bible, like the Edgar Cayce readings, does indeed affirm that God is one. Moses wrote, "Hear, O Israel! The Lord is our God, the Lord is one!" (Deut. 6:4) But the biblical affirmation means something very different from the doctrine of pantheism espoused in the Cayce readings. The Bible is affirming that there is only one Lord God. It is not teaching that "All is One," nor that the name we should give to this all-inclusive Oneness is "God." The biblical view that the Lord is one is sometimes referred to as monotheism. It holds that there is only one God – *not many*, as Israel's polytheistic neighbors believed. It also holds that God, as the Creator of all that exists (other than Himself), is not to be identified with any created thing.[\[9\]](#) This view contrasts with the doctrine of pantheism, which clearly blurs

the distinction between Creator and creation.

Since the view of God presented in the Edgar Cayce readings is basically pantheistic,[{10}](#) it is also, by virtue of this fact, clearly unbiblical. Next we'll see how this effects the readings' presentations of both Christ and men.

Christ and Men

How did the view of a pantheistic God influence Cayce's doctrines of Christ and men?

Thomas Sugrue, in summarizing the philosophy of the readings, says that in the beginning God "projected from Himself the cosmos and souls."[{11}](#) Thus, according to this view, everything that exists (including man) is somehow part of God. Or as Cayce put it in one of his readings: "Each person is a corpuscle in the body of that force called God."[{12}](#)

But if the readings affirm the divinity of man, what becomes of the Christian belief in the uniqueness of Jesus? Dr. Puryear declares, "In Jesus we are told that God became incarnate. If we could only see clearly that Jesus' claim for divinity is a claim for the divinity of us all, we would understand that His relationship to God is a pattern which all of us may and one day must attain."[{13}](#) Thus, contrary to the Bible, the readings do not understand Jesus' uniqueness in terms of His being God's one and only Son.[{14}](#) In fact, the readings actually deny that there is any essential difference between Jesus and the rest of humanity. All souls – yours, mine, and Christ's – were projected from God, and all share the same divine essence. The Christ soul was simply the first to complete its earthly experiences and return to God.[{15}](#) But concerned with the plight of its brother souls, the Christ soul decided to return and help us. According to Sugrue, the Christ soul incarnated as Enoch, Melchizedek, Joseph, Joshua, Jeshua, and finally – Jesus![{16}](#) As Jesus, He triumphed over death and the body and once again returned to God, becoming

“the pattern we are to follow.”[{17}](#)

How do such teachings square with the Bible? Not very well, I'm afraid. The Bible maintains a careful distinction between God and man. God is the Creator; man is His creature. God created man in His image (Gen. 1:27); He did not project him from His essence. The Bible also maintains a clear distinction between Jesus and other men. Jesus is the completely unique God-man; no other man is like Him. He was both fully divine and fully human (John 1:1, 14). We are merely human. He was sinless (Heb. 4:15); we are sinful (Rom. 3:23). He claimed to have come not merely to be our example, but “to save that which was lost” (Matt. 18:11) and “to give His life a ransom for many” (Mark 10:45). We, of course, are the lost sinners He came to ransom and to save (Rom. 5:6-11). Thus it's clear, even from this brief summary, that the readings' doctrines of Christ and men differ substantially from those of the Bible.

Problems and Solutions

The Bible identifies man's primary problem as sin, a state of moral corruption that has infected our very nature. It is our sinful nature (and the sinful acts arising from it) that is the source of so many of our problems. The Bible warns us that “the wages of sin is death” (Rom. 3:23). Death is understood primarily as separation. Physical death is the spirit's separation from the body (Jas. 2:26); spiritual death is a person's separation from God (Eph. 2:1-7). All men are conceived in a state of spiritual death, alienated from their Creator and in need of reconciliation with Him (Ps. 51:5; Rom. 5:12; 2 Cor. 5:20).

The Bible presents Jesus as the solution to our problem. It tells us that He died for our sins and, as Divine confirmation of this fact, that He was raised for our justification.[{18}](#) It assures us that *whoever* believes in Jesus will receive God's forgiveness and the free gift of eternal life![{19}](#)

The Edgar Cayce readings offer a very different perspective on man's fundamental problem and how it should be solved. Before exploring this perspective, however, it's helpful to remember that the doctrine of God presented in the readings is essentially pantheistic: God is *everything* and *everything* is God.[{20}](#) We've already shown that this view is substantially different from that of the Bible. And as Douglas Groothuis observes: "Differing descriptions of ultimate reality lead to differing descriptions of the human problem and to differing prescriptions for its solution."[{21}](#) Let's now see how the different descriptions of God in both the Bible and the readings contribute to their different perspectives on man's problem and its solution.

Having declared that God "projected from Himself the cosmos and souls,"[{22}](#) Thomas Sugrue goes on to observe: "At first there was little difference between the consciousness of the new individual and its consciousness of identity with God."[{23}](#) Over time, however, there was a "gradual weakening of the link between the two states of consciousness."[{24}](#) Eventually, "The individual became more concerned with . . . his own creations than God's. This was the fall in spirit . . ."[{25}](#)

According to Dr. Puryear, these unfortunate souls "were cutoff from an awareness of their oneness with the whole."[{26}](#) And while the full explanation is more involved, the readings seem to ultimately identify this ignorance of our oneness with God as our fundamental problem.[{27}](#) Of course, if this is so, the solution is rather obvious: we must remember and reaffirm this inherent oneness. Dr. Puryear claims that it is "God's quest" to bring us back into a remembrance of our divine heritage "and into full accord with Him."[{28}](#)

Our summary reveals that while the readings' perspective on man's problem and its solution is unique, it more strongly resembles the viewpoint of non-dualistic Hinduism than biblical Christianity. It is important that Christians be

aware of these differences.

Death and Beyond

One of the greatest human mysteries concerns the experience of death and what (if anything) happens afterward. The book of Hebrews declares, “it is appointed for men to die once, but after this the judgment” (Heb. 9:27). Most biblical scholars agree that this verse leaves no room for the doctrine of reincarnation – a doctrine explicitly affirmed in the Edgar Cayce readings. But if this is so, then how did Cayce conclude “that an acceptance of reincarnation in no way went against Holy Writ”?[{29}](#)

When Cayce gave his first “life reading” for Arthur Lammers, he spoke of reincarnation as a fact.[{30}](#) On waking from his trance and being told what he had said, Cayce was shocked. He even considered that the Devil might be trying to trick him.[{31}](#) But after thinking the matter over, Cayce eventually concluded that even Jesus had taught about reincarnation![{32}](#)

In Matthew’s Gospel, immediately after the appearance of Moses and Elijah to Jesus on the Mount of Transfiguration, His disciples ask, “Why . . . do the scribes say that Elijah must come first?” Jesus answers: “Elijah has come already, and they did not know him.” But notice how the passage concludes: “Then the disciples understood that He spoke to them of John the Baptist” (Matt. 17:10-13). Reflecting on this passage, Cayce wondered how the disciples could draw such a conclusion. Had they understood John to be the reincarnation of Elijah?[{33}](#) And why did they draw this inference so quickly? Had Jesus already taught them “the laws of reincarnation?”[{34}](#)

There are several difficulties with this position. First, the theological context of first century Judaism was decidedly *theistic* – not *pantheistic*.[{35}](#) We should thus be very careful before concluding that Jesus taught His disciples about reincarnation. His statement probably meant no more than that

John had come “in the spirit and power of Elijah” – just as the angel Gabriel had said He would.[{36}](#) Second, Jesus made His remarks *after* Elijah’s appearance on the Mount of Transfiguration. But “since John had already . . . died by then, and since Elijah still had the same name and self-consciousness, Elijah had obviously not been reincarnated as John . . .”[{37}](#) If he had, then we should have read about Moses and *John* appearing to Jesus – not Moses and *Elijah*! “Third, Elijah does not fit the reincarnation model, for he did not die.”[{38}](#) The Bible tells us that he was taken up into heaven while still alive![{39}](#) And finally, such an interpretation would clearly contradict the passage in Hebrews cited earlier. Thus, I think we can safely conclude that Jesus did *not* teach the doctrine of reincarnation.

We’ve seen that while Edgar Cayce was a kind and humble man, the worldview of his readings is “world’s apart” from that of the Bible. Christians must carefully avoid being taken captive by this philosophy.[{40}](#)

Notes

1. Jess Stearn, *Edgar Cayce: The Sleeping Prophet* (New York: Bantam Books, 1968).
2. Thomas Sugrue, *There is a River: The Story of Edgar Cayce*, rev. ed. (Virginia: A.R.E. Press, 1994), back cover.
3. Stearn, *Edgar Cayce*, 8.
4. Herbert B. Puryear, *The Edgar Cayce Primer* (New York: Bantam Books, 1982), 197.
5. Sugrue, *There is a River*, 305.
6. Puryear, *The Edgar Cayce Primer*, 229.
7. *Ibid.*, 209.
8. *Ibid.*, 209.
9. See, for example, Exodus 20:1-6 and Romans 1:18-25.
10. A rather unique feature of the particular version of pantheism presented in the Cayce readings is that “God” is viewed as, in some sense, personal. Dr. Puryear, in a discussion on meditation, writes, “The godhead we seek is a personal one . . .” (*The Edgar Cayce Primer*, 146). This certainly

distinguishes the pantheism of the readings from that of most New Age literature (which tends to conceive of "God" as impersonal, rather than personal). Nevertheless, the view of God presented in the Edgar Cayce readings is still pantheistic and, therefore, unbiblical.

11. Sugrue, *There is a River*, 307.

12. Cited in Sugrue, *There is a River*, 320.

13. Puryear, *The Edgar Cayce Primer*, 221.

14. This, according to New Testament scholar D.A. Carson, is the real meaning of John 3:16. See Lee Strobel, *The Case for Christ* (Grand Rapids, Michigan: Zondervan, 1998), 161.

15. Sugrue, *There is a River*, 314.

16. *Ibid.*, 315-16.

17. *Ibid.*, 316.

18. See 1 Corinthians 15:3 and Romans 1:4; 4:25.

19. See John 3:16; Romans 6:23; Colossians 1:14.

20. Puryear, *The Edgar Cayce Primer*, 209.

21. Douglas Groothuis, *Are All Religions One?* (Downers Grove, Illinois: InterVarsity Press, 1996), 24.

22. Sugrue, *There is a River*, 307.

23. *Ibid.*, 309.

24. *Ibid.*, 310.

25. *Ibid.*

26. Puryear, *The Edgar Cayce Primer*, 213.

27. This seems evident from the fact that, before we can take the next step (i.e. living the Great Commandment) we must first recognize and reaffirm our oneness with the whole. In other words, before we can tackle our other problems, we must first overcome our primary problem: ignorance of our oneness with God. The following remarks from Dr. Puryear help make this clear:

If we get the sense of such a Reality and affirm God, the oneness of all force, then we may take the next step and address that which the readings evaluate as the ultimate agenda for mankind: the living of the great commandment. We are to love God with all our heart, mind, and soul, and our

neighbor as ourselves. This Edgar Cayce represented as the ideal for all mankind and the answer to all the problems of mankind . . . A major hindrance and barrier to loving God and others lies in the inadequate understanding we have of ourselves, of our basic spiritual nature, of the spiritual nature of others . . . We must come to understand fully that we are spiritual beings and that all of us are children of God (Ibid., 229-30).

Notice that it's only after we affirm this pantheistic notion of God that we may take the next step of living the Great Commandment (the solution to all our other problems). Thus, if we can first remember and reaffirm our oneness with God, we can then begin to recognize that, "As children of God, love is . . . the very nature of our being" (Ibid., 231). Armed with this knowledge, we can begin fulfilling the Great Commandment – and watch our problems disappear!

Of course, any Christian would certainly agree that fulfilling the Great Commandment is a worthy ideal for the human race. But there remains a serious problem. In the readings, both God and my neighbor have been redefined. They are supposed to be understood from within a pantheistic worldview. And, as I've already noted previously, this is quite different from a biblical worldview. Thus, what a Christian theist (on the one hand) and a pantheist (on the other) understand by fulfilling the Great Commandment is something very different indeed!

28. Puryear, *The Edgar Cayce Primer*, 213

29. Noel Langley, *Edgar Cayce on Reincarnation*, ed. Hugh Lynn Cayce (New York: Paperback Library, 1971), 176.

30. Sugrue, *There is a River*, 202.

31. Ibid., 210.

32. Ibid., 220.

33. Ibid., 222.

34. Langley, *Edgar Cayce on Reincarnation*, 173.

35. Norman L. Geisler and Ron Rhodes, *When Cultists Ask: A*

Popular Handbook on Cultic Misinterpretations (Grand Rapids, Michigan: Baker Books, 1997), 106

36. Ibid. See also Luke 1:17.

37. Ibid.

38. Ibid.

39. See 2 Kings 2:11. See Colossians 2:8.

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See Also:

- [Edgar Cayce: The Sleeping \(False\) Prophet](#) *Probe Answers Our E-Mail:*
 - [You're a Christian Fundamentalist Narrow Thinker](#)
 - [How Dare You Judge Edgar Cayce!](#)
- [You Can't Say Edgar Cayce was a Failure as a Prophet!](#)
- [Family Members are into Freemasonry and Edgar Cayce!](#)

Christian Science: Mary Baker Eddy and the Bible

Introduction

The First Church of Christ, Scientist is a towering presence in the city of Boston. It owes its centrally located architecture and nationwide Christian Science “reading rooms” to the ingenuity of Mary Baker Eddy. She’s credited with being an entrepreneur in religion, journalism, education, and women’s rights. Her innovation as a religious leader remains

impressive to this day, being that she began such a large movement before women were even allowed to vote. But what of this faith she's so known for?

Mary Baker Eddy grew up in 19th century New England, a time and place that saw tremendous religious dissatisfaction. Out of this same time and locale Joseph Smith started Mormonism and Charles Russell founded the Jehovah's Witnesses.

Eddy was a sickly woman from early on. She was well versed in general Bible knowledge. At the age of seventeen she joined the Congregational Church. She had somewhat of a rocky social life. She had three husbands by the time she was in her fifties. In her early forties, after her second marriage, Eddy met a man named Phineas P. Quimby.[\[1\]](#) She seems to have learned at least some of her healing concepts from Mr. Quimby.

Her adult life appears to have been characterized by great paranoia and outrageous allegations. She even blamed her third husband's death from heart disease on poisoning from enemies of the Eddy's.[\[2\]](#) She also related to one of her associates just before her death that she wished to be remembered as being "mentally murdered."[\[3\]](#)

The followers of Mary Baker Eddy say she loved God and His word so vastly that she was given revelation about the truths of scientific healing hidden beneath the surface of the Bible. She recorded these truths in her *Science and Health with Key to the Scriptures*. With this newfound ability to heal came the birth of Christian Science. Christian Scientists claim to possess basic spiritual methods for healing and comfort for participants of any and all religions.

Eddy founded the Church of Christ, Scientist in 1879. She established such periodicals as *The Christian Science Journal*, *The Christian Science Sentinel*, and the Pulitzer Prize winning *Christian Science Monitor*. By the time of her death in 1910, she had even founded the Massachusetts Metaphysical College.

Her amazing initiative in the face of poor health for most of her life is not to be questioned. However, what ought to be challenged are the conclusions she arrived at due to such extreme initiative. Eddy claimed that “the Bible was her sole teacher” for developing the methodical treatments for sickness as well as sin.[\[4\]](#) If this is so, then it’s appropriate to use that same source as a measure of her claims. Here we will examine the claims of Christian Science and weigh them with the established standard of God’s word. We will see that Christian Science is neither Christian nor science. Let’s see how Christian Science measures up to biblical Christianity.

Prayer

Mary Baker Eddy founded the First Church of Christ, Scientist upon the notion that everything she taught came from her examination of the Scriptures. Today we’ll begin evaluating her assertions according to the standard of those same Scriptures. Let’s first look at the subject of her first chapter in *Science and Health*: prayer.

She deduces from Scripture that audible prayer is a meaningless attempt to draw attention to one’s pretentiousness. Prayer changes nothing. True change comes from putting Truth into practice. Eddy robs prayer of its true effectiveness in communicating with God. For instance, Eddy says that prayer for the sick is not what will lead to one’s healing, only enlightened understanding heals.[\[5\]](#) Otherwise, why would some people remain sick after prayer and others get well? Surely if God is consistent and willing to heal He wouldn’t withhold healing from one and grant it to another.

But God’s wisdom is infinitely beyond our attempts to understand why He heals some and doesn’t heal others. Paul pleaded for God to take the thorn in his flesh from him and Christ responded, “My grace is sufficient for you, for my power is made perfect in weakness” (2 Corinthians 12:7-9). God allows us to experience difficulty in order to fulfill His

grander purposes, of which we often know very little (1 Peter 4:19).

Mary Eddy accentuated Jesus' call to "go into your room and shut the door and pray to your Father who is in secret."[{6}](#) To her, this was not a simple command to be humble in prayer. She believed this statement communicated that true prayer is not to be spoken or have anything to do with the physical senses. She said,

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. . . . Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings.[{7}](#)

Not only does prayer become suspect in Christian Science, but so do the orthodox concepts of belief and confession, which are necessary components of prayer and the Christian faith. Eddy misses the point of prayer altogether. Christians don't pray to manipulate fate. We pray in order to verbally express our hearts to God and communicate our concerns. Jesus said that our Father already knows our needs before we ask of Him, but we are to pray nonetheless (Matthew 7:8-9). Eddy's Christian Science has its roots in Gnosticism, saying that salvation is obtained through some sort of secret knowledge. That flies in the face of the historic Christian truth that simple belief in Christ as Lord and confession of faith in Him leads to justification (Romans 10:9). This issue, of faith versus understanding, is what we will address in the next section of this article.

Belief and Disbelief

Basic to Christian Science is belief and disbelief in error. Once again, like the Gnostics the Christian Scientists see all things in the physical world as an evil opposition to the

virtue of the spiritual world. So error comes from an infiltration in the mind by the material. Eddy wrote, "We treat error through the understanding of Truth, because Truth is error's antidote."[{8}](#) If one denies the reality of pain, due to its material nature, one may be delivered from such pain. We read in Science and Health, "The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness."[{9}](#) Basically, Christian Scientists believe that pain is an illusion. If you deny the existence of this deception, it will go away.

As a matter of fact, material things are evil, because they don't really exist. Remember, to a Christian Scientist error is the embodiment of evil. To think something exists that doesn't is error. So anything resulting from the physical is also evil. This is the context for understanding sickness and death from a Christian Science perspective. It's inaccurate to Christian Scientists to say only that sin, death, and sickness are results of a fallen world. They believe sickness and death are intrinsically evil themselves. This explains why Christian Scientists reject drugs and human medicine. Drugs are a material attempt at curing what only the spiritual can heal.[{10}](#)

Christian Scientists oversimplify sickness and death. Regardless of whether we like to admit it, death, brought on by sickness or suffering of some sort, is inevitable (Hebrews 9:27). Wouldn't belief in spirituality or "disbelief in error" have rescued at least some from such human suffering? From what I can gather, even Christian Scientists still suffer and die. What about Eddy herself? If she was right, then why did she die?

Sickness and death result from the sin that we all answer for in Adam (Romans 5:12). Therefore, God has opted to rescue us from this fallen world through the means of faith in the

gospel of Jesus Christ. Knowledge does not relieve one's sinful predicament. Faith in Christ is the sole deliverer from this condemnation (Ephesians 2:8-9). Even deliverance does not always come in this life, but we have a hope that in the life to come there will be no sickness, no pain, and no death (Revelation 21:4). We have this hope because of that one event in history to which all Christians ought to find unity, the death of Christ. Next, let's look at the Christian Scientist's perspective of the atonement.

The Atonement

As we look at Christian Science we are measuring it according to the standard of God's Word, which it claims to use as the source for its beliefs. In this section, we will discuss Christian Science's perspective on the atonement of Jesus Christ.

Mary Baker Eddy's unique view of the atonement of Christ has supreme bearing on the supposedly biblical nature of Christian Science. To Eddy, the cross of Christ was not meant to save sinful people from death by Christ's death in their place. She stated "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business."[{11}](#) Instead, Jesus' death and subsequent resurrection was a sign to His followers that the type of life He lived was effective in overcoming death.

To Eddy death is an enemy to Truth, another deception. Jesus was not subject to death, nor are we. She writes, "To him, therefore, death was not the threshold over which he must pass into living glory."[{12}](#) Jesus is alleged to have survived the cross through the mastery of mind over matter.[{13}](#) This was the ultimate example of Christian Science in practice. Jesus healed Himself with no medicine, bandages, or surgery. Only the disciples thought that Jesus was dead.[{14}](#) But Jesus overcame all laws of matter in healing Himself from a near-

death experience and He shed His material existence to reveal only the "Soul."

Eddy contends that the disciples originally misunderstood Jesus' appearance after the crucifixion by calling Him a ghost. But soon after they realized that He never died at all. If this is so then why is the tradition passed on to Paul by those same apostles in a sequence of events detailed here in 1 Corinthians 15:3-4?

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day. . . .

In that same chapter Paul defends the idea that Christ was raised *from the dead*, and that if this were not so then we're all still in our sins and of all people most to be pitied (15:17,19). Hebrews 8:12 says of Jesus "he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption." To imagine that Jesus did not die, but simply healed Himself, is biblically and historically preposterous.

To Mary Baker Eddy, Jesus' death is no longer the redemptive sacrifice that gives life to all who believe. Instead, she establishes Jesus as the first Christian Scientist, a sort of "way-shower," leaving a prime example of how we *all* can conquer sin, suffering, and death. [\[15\]](#)

Human Suffering

As we've been discussing the biblical nature of Christian Science, we conclude with some final thoughts. The central issue in Christian Science seems to be human suffering. Sin, sickness, and death are real threats to the human condition. Mary Baker Eddy was truly bothered by this. Instead of leaning

on the God of the Bible for His comfort in times of crisis (2 Corinthians 1:3-4), Eddy devised her own plan to serve as an immediate solution to the burdens she carried.

Contrary to Eddy's charges, Christianity does *not* deny the reality of Jesus' healing ministry. In fact, healing is *still* a valid way for God to show Himself to a generation of hurting people. Nevertheless, healing, even in Jesus' ministry was never intended to be the end all. It was a means for all who witnessed the event to credit Jesus with the Father's seal of approval. The kingdom of God had come. Jesus affirmed this in Matthew 11:4 when He sent John's messengers back to him to respond to the question of whether He was the Messiah with the message, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them."

Healing of suffering, as well as sin must be recognized for what it truly is: God bringing glory to God. When we put humans and their suffering at the center of Jesus' ministry or even our own ministries we are doomed to misunderstand God's mercy and compassion in relation to human suffering. "For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord" (Isaiah 55:8). The Master Architect who is also orchestrating all of history to end the way He planned it has to have latitude in bringing this about. That means many of the problems that may not make sense to us will go unanswered until He has the final word.

Compassion is an essential requirement of the Christian message. But too many, like Mary Baker Eddy, have confused godly compassion for humanistic ideology. We ought to pray that none of us are found guilty of imposing our own circumstances upon the Word of God, in order for it to better address our perceived problems. God is faithful. He won't do anything without purpose. But His purpose in our suffering cannot always be obvious. Remember, He loves His creation and

will do all that's necessary to bring about "good, for those who are called to his purpose" (Romans 8:28). Often pain, suffering, and death are a means of God's character development in His children. "[H]e disciplines us for our good, that we may share his holiness" (Hebrews 12:10). It takes eyes of faith to see His good in our difficulties. He who has eyes to see, let him see.

Notes

1. She credited Quimby with healing her. She became a huge proponent of Quimby's abilities. Quimby claimed to have rediscovered Jesus' very own methods for healing. Later this relationship went sour. There is a great deal of controversy over whether Eddy taught the same things as Quimby or not. Both Quimby and Eddy claimed originality and that the other was borrowing his or her ideas. Hoekema, Anthony A., *Christian Science*. (Grand Rapids MI: William B. Eerdmans, 1963), 10-11.
2. Hoekema, 16.
3. Hoekema, 17.
4. *Science and Health with Key to the Scriptures*, viii.
5. Ibid., 12.
6. Matthew 6:6.
7. *Science and Health*, 15.
8. Ibid., 346.
9. Ibid., 347.
10. Ibid., 345.
11. Ibid., 25.
12. Ibid., 39.
13. Ibid., 44.
14. Ibid.
15. Ibid., 26.

See Also Probe Answers Our Email:

["You Got Christian Science Wrong"](#)

Supernatural Parenting

Sue Bohlin points out that we can be supernatural parents when we are relying on a supernatural God for direction and strength. It is important that we include parenting as an integral part of our Christian worldview. Applying a biblical perspective is crucial to imparting the truth needed for our children to live truly successful lives.

There are certain universal truths in parenting.

- If you hook a dog leash over a ceiling fan, the motor is not strong enough to rotate a 42 pound boy wearing Pound Puppy underwear and a Superman cape. It is strong enough, however, to spread paint on all four walls of a twenty by twenty foot room.
- If you use a waterbed as home plate while wearing baseball shoes it does not leak—it explodes. A king size waterbed holds enough water to fill a 2000 square foot house four inches deep.
- The spin cycle on the washing machine does not make earth worms dizzy. It will, however, make cats dizzy.
- Cats throw up twice their body weight when dizzy.

Dr. Dobson says that parenting isn't for cowards. It ain't such a hot job for mere mortals, either. What a daunting task—being completely responsible for an infant who cannot do

a single thing for himself except make a lot of noise and a lot of dirty diapers! Teaching them to walk. And talk. And act like civilized human beings. Even more importantly, their eternal destiny is in our hands, and we have the awesome opportunity to show them what God is like, and to lead them to saving faith in Christ!

Praise God, as believers we're not limited to our own strength and power. Christ died for us, to give His life to us, to live HIS life THROUGH us. We can parent with the same supernatural energy that raised Christ from the dead. We can parent with the same infinite supply of wisdom and patience that Jesus had. We can let Him parent through us—we can be supernatural parents!

The Bible says that Christ is our life. What does that mean when you're about to change your fourteenth diaper today? "Lord Jesus, I don't have the stomach or the strength to do this, so You change this diaper through me. Here are my hands—use them—here's my face—show love to my baby by smiling through me."

"I have been crucified with Christ, and the life I live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me." What does that mean when you've been giving, giving, giving all day and you're on empty? "Lord, I'm empty and weak and out of resources. You be strong in my weakness. I will do this in Your strength because I don't have any left."

"For me, to live is Christ and to die is gain." How do we live that out in parenting kids who would rather snarl at us than look at us, who have swallowed the junior-high-culture's dictum that the only good parent is a dead parent? "Lord Jesus, Thank You for giving me this child. I choose to remember she is a gift and not a punishment. I don't have what it takes to be kind today, Lord. You be kind in me. I cannot love this child today, Lord, so You channel Your perfect love through me. I am Your willing vessel but I'm fresh out of

unconditional love and acceptance. So You be a loving and wise parent through me.”

You can be a supernatural parent. Even without a Superman cape.

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Human Genetic Engineering

Although much has occurred in this field since this article was written in 2000, the questions addressed by Dr. Bohlin are still timely and relevant. Is manipulating our genetic code simply a tool or does it deal with deeper issues? Dealing with genetic engineering must be done within the context of the broader ethical and theological issues involved. In the article, Dr. Bohlin provides an excellent summary driven from his biblical worldview perspective.

What forms of genetic engineering can be done in human beings?

Genetic technology harbors the potential to change the human species forever. The soon to be completed Human Genome Project will empower genetic scientists with a human biological instruction book. The genes in all our cells contain the code for proteins that provide the structure and function to all our tissues and organs. Knowing this complete code will open new horizons for treating and perhaps curing diseases that have remained mysteries for millennia. But along with the commendable and compassionate use of genetic technology comes the specter of both shadowy purposes and malevolent aims.

For some, the potential for misuse is reason enough for

closing the door completely—the benefits just aren't worth the risks. In this article, I'd like to explore the application of genetic technology to human beings and apply biblical wisdom to the eventual ethical quagmires that are not very far away. In this section we'll investigate the various ways humans can be engineered.

Since we have introduced foreign genes into the embryos of mice, cows, sheep, and pigs for years, there's no technological reason to suggest that it can't be done in humans too. Currently, there are two ways of pursuing gene transfer. One is simply to attempt to alleviate the symptoms of a genetic disease. This entails gene therapy, attempting to transfer the normal gene into only those tissues most affected by the disease. For instance, bronchial infections are the major cause of early death for patients with cystic fibrosis (CF). The lungs of CF patients produce thick mucus that provides a great growth medium for bacteria and viruses. If the normal gene can be inserted in to the cells of the lungs, perhaps both the quality and quantity of their life can be enhanced. But this is not a complete cure and they will still pass the CF gene on to their children.

In order to cure a genetic illness, the defective gene must be replaced throughout the body. If the genetic defect is detected in an early embryo, it's possible to add the gene at this stage, allowing the normal gene to be present in all tissues including reproductive tissues. This technique has been used to add foreign genes to mice, sheep, pigs, and cows.

However, at present, no laboratory is known to be attempting this well-developed technology in humans. Princeton molecular biologist Lee Silver offers two reasons.^{1} First, even in animals, it only works 50% of the time. Second, even when successful, about 5% of the time, the new gene gets placed in the middle of an existing gene, creating a new mutation. Currently these odds are not acceptable to scientists and especially potential clients hoping for genetic engineering of

their offspring. But these are only problems of technique. It's reasonable to assume that these difficulties can be overcome with further research.

Should genetic engineering be used for curing genetic diseases?

The primary use for human genetic engineering concerns the curing of genetic disease. But even this should be approached cautiously. Certainly within a Christian worldview, relieving suffering wherever possible is to walk in Jesus' footsteps. But what diseases? How far should our ability to interfere in life be allowed to go? So far gene therapy is primarily tested for debilitating and ultimately fatal diseases such as cystic fibrosis.

The first gene therapy trial in humans corrected a life-threatening immune disorder in a two-year-old girl who, now ten years later, is doing well. The gene therapy required dozens of applications but has saved the family from a \$60,000 per year bill for necessary drug treatment without the gene therapy.^{2} Recently, sixteen heart disease patients, who were literally waiting for death, received a solution containing copies of a gene that triggers blood vessel growth by injection straight into the heart. By growing new blood vessels around clogged arteries, all sixteen showed improvement and six were completely relieved of pain.

In each of these cases, gene therapy was performed as a last resort for a fatal condition. This seems to easily fall within the medical boundaries of seeking to cure while at the same time causing no harm. The problem will arise when gene therapy will be sought to alleviate a condition that is less than life-threatening and perhaps considered by some to simply be one of life's inconveniences, such as a gene that may offer resistance to AIDS or may enhance memory. Such genes are known now and many are suggesting that these goals will and should

be available for gene therapy.

The most troublesome aspect of gene therapy has been determining the best method of delivering the gene to the right cells and enticing them to incorporate the gene into the cell's chromosomes. Most researchers have used crippled forms of viruses that naturally incorporate their genes into cells. The entire field of gene therapy was dealt a severe setback in September 1999 upon the death of Jesse Gelsinger who had undergone gene therapy for an inherited enzyme deficiency at the University of Pennsylvania.[{3}](#) Jesse apparently suffered a severe immune reaction and died four days after being injected with the engineered virus.

The same virus vector had been used safely in thousands of other trials, but in this case, after releasing stacks of clinical data and answering questions for two days, the researchers didn't fully understand what had gone wrong.[{4}](#) Other institutions were also found to have failed to file immediate reports as required of serious adverse events in their trials, prompting a congressional review.[{5}](#) All this should indicate that the answers to the technical problems of gene therapy have not been answered and progress will be slowed as guidelines and reporting procedures are studied and reevaluated.

Will correcting my genetic problem, prevent it in my descendants?

The simple answer is no, at least for the foreseeable future. Gene therapy currently targets existing tissue in a existing child or adult. This may alleviate or eliminate symptoms in that individual, but will not affect future children. To accomplish a correction for future generations, gene therapy would need to target the germ cells, the sperm and egg. This poses numerous technical problems at the present time. There is also a very real concern about making genetic decisions for

future generations without their consent.

Some would seek to get around these difficulties by performing gene therapy in early embryos before tissue differentiation has taken place. This would allow the new gene to be incorporated into all tissues, including reproductive organs. However, this process does nothing to alleviate the condition of those already suffering from genetic disease. Also, as mentioned earlier this week, this procedure would put embryos at unacceptable risk due to the inherent rate of failure and potential damage to the embryo.

Another way to affect germ line gene therapy would involve a combination of gene therapy and cloning.[\[6\]](#) An embryo, fertilized *in vitro*, from the sperm and egg of a couple at risk for sickle-cell anemia, for example, could be tested for the sickle-cell gene. If the embryo tests positive, cells could be removed from this early embryo and grown in culture. Then the normal hemoglobin gene would be added to these cultured cells.

If the technique for human cloning could be perfected, then one of these cells could be cloned to create a new individual. If the cloning were successful, the resulting baby would be an identical twin of the original embryo, only with the sickle-cell gene replaced with the normal hemoglobin gene. This would result in a normal healthy baby. Unfortunately, the initial embryo was sacrificed to allow the engineering of its identical twin, an ethically unacceptable trade-off.

So what we have seen, is that even human gene therapy is not a long-term solution, but a temporary and individual one. But even in condoning the use of gene therapy for therapeutic ends, we need to be careful that those for whom gene therapy is unavailable either for ethical or monetary reasons, don't get pushed aside. It would be easy to shun those with uncorrected defects as less than desirable or even less than human. There is, indeed, much to think about.

Should genetic engineering be used to produce super-humans?

The possibility of someone or some government utilizing the new tools of genetic engineering to create a superior race of humans must at least be considered. We need to emphasize, however, that we simply do not know what genetic factors determine popularly desired traits such as athletic ability, intelligence, appearance and personality. For sure, each of these has a significant component that may be available for genetic manipulation, but it's safe to say that our knowledge of each of these traits is in its infancy.

Even as knowledge of these areas grows, other genetic qualities may prevent their engineering. So far, few genes have only a single application in the body. Most genes are found to have multiple effects, sometimes in different tissues. Therefore, to engineer a gene for enhancement of a particular trait—say memory—may inadvertently cause increased susceptibility to drug addiction.

But what if in the next 50 to 100 years, many of these unknowns can be anticipated and engineering for advantageous traits becomes possible. What can we expect? Our concern is that without a redirection of the worldview of the culture, there will be a growing propensity to want to take over the evolution of the human species. The many people see it, we are simply upright, large-brained apes. There is no such thing as an independent mind. Our mind becomes simply a physical construct of the brain. While the brain is certainly complicated and our level of understanding of its intricate machinery grows daily, some hope that in the future we may comprehend enough to change who and what we are as a species in order to meet the future demands of survival.

Edward O. Wilson, a Harvard entomologist, believes that we will soon be faced with difficult genetic dilemmas. Because of

expected advances in gene therapy, we will not only be able to eliminate or at least alleviate genetic disease, we may be able to enhance certain human abilities such as mathematics or verbal ability. He says, "Soon we must look deep within ourselves and decide what we wish to become." [\[7\]](#) As early as 1978, Wilson reflected on our eventual need to "decide how human we wish to remain." [\[8\]](#)

Surprisingly, Wilson predicts that future generations will opt only for repair of disabling disease and stop short of genetic enhancements. His only rationale however, is a question. "Why should a species give up the defining core of its existence, built by millions of years of biological trial and error?" [\[9\]](#) Wilson is naively optimistic. There are loud voices already claiming that man can intentionally engineer our "evolutionary" future better than chance mutations and natural selection. The time to change the course of this slow train to destruction is now, not later.

Should I be able to determine the sex of my child?

Many of the questions surrounding the ethical use of genetic engineering practices are difficult to answer with a simple yes or no. This is one of them. The answer revolves around the method used to determine the sex selection and the timing of the selection itself.

For instance, if the sex of a fetus is determined and deemed undesirable, it can only be rectified by termination of the embryo or fetus, either in the lab or in the womb by abortion. There is every reason to prohibit this process. First, an innocent life has been sacrificed. The principle of the sanctity of human life demands that a new innocent life not be killed for any reason apart from saving the life of the mother. Second, even in this country where abortion is legal, one would hope that restrictions would be put in place to

prevent the taking of a life simply because it's the wrong sex.

However, procedures do exist that can separate sperm that carry the Y chromosome from those that carry the X chromosome. Eggs fertilized by sperm carrying the Y will be male, and eggs fertilized by sperm carrying the X will be female. If the sperm sample used to fertilize an egg has been selected for the Y chromosome, you simply increase the odds of having a boy (~90%) over a girl. So long as the couple is willing to accept either a boy or girl and will not discard the embryo or abort the baby if it's the wrong sex, it's difficult to say that such a procedure should be prohibited.

One reason to utilize this procedure is to reduce the risk of a sex-linked genetic disease. Color-blindness, hemophilia, and fragile X syndrome can be due to mutations on the X chromosome. Therefore, males (with only one X chromosome) are much more likely to suffer from these traits when either the mother is a carrier or the father is affected. (In females, the second X chromosome will usually carry the normal gene, masking the mutated gene on the other X chromosome.) Selecting for a girl by sperm selection greatly reduces the possibility of having a child with either of these genetic diseases. Again, it's difficult to argue against the desire to reduce suffering when a life has not been forfeited.

But we must ask, is sex determination by sperm selection *wise*? A couple that already has a boy and simply wants a girl to balance their family, seems innocent enough. But why is this important? What fuels this desire? It's dangerous to take more and more control over our lives and leave the sovereignty of God far behind. This isn't a situation of life and death or even reducing suffering.

But while it may be difficult to find anything seriously wrong with sex selection, it's also difficult to find anything good about it. Even when the purpose may be to avoid a sex-linked

disease, we run the risk of communicating to others affected by these diseases that because they *could* have been avoided, their life is somehow less valuable. So while it may not be prudent to prohibit such practices, it certainly should not be approached casually either.

Notes

1. Lee Silver, *Remaking Eden: Cloning and Beyond in a Brave New World*, New York, NY: Avon Books, p. 230-231.
2. Leon Jaroff, Success stories, *Time*, 11 January 1999, p. 72-73.
3. Sally Lehrman, Virus treatment questioned after gene therapy death, *Nature* Vol. 401 (7 October 1999): 517-518.
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6. Steve Mirsky and John Rennie, What cloning means for gene therapy, *Scientific American*, June 1997, p. 122-123.
7. *Ibid.*, p. 277.
8. Edward Wilson, *On Human Nature*, Cambridge, Mass.: Harvard University Press, p. 6.
9. E. Wilson, *Consilience*, p. 277.

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Integrity – A Christian

Virtue

Kerby Anderson helps us understand the true meaning and importance of the Christian virtue of integrity. From a biblical worldview perspective, integrity is a critical element of a Christ centered life. Understanding integrity will help us incorporate it in our daily walk with Jesus Christ.



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

Integrity and the Bible

The subject of this article is the concept of integrity—a character quality that we often talk about but don't see quite as regularly in the lives of public officials or even in the lives of the people we live and work with.

The word *integrity* comes from the same Latin root as *integer* and implies a wholeness of person. Just as we would talk about a whole number, so also we can talk about a whole person who is undivided. A person of integrity is living rightly, not divided, nor being a different person in different circumstances. A person of integrity is the same person in private that he or she is in public.

In the Sermon on the Mount, Jesus talked about those who were “pure in heart” (Matt. 5:8), implying an undividedness in following God's commands. Integrity, therefore, not only implies an undividedness, but a moral purity as well.

The Bible is full of references to integrity, character, and moral purity. Consider just a few Old Testament references to integrity. In 1 Kings 9:4, God instructs Solomon to walk with “integrity of heart and uprightness” as his father did. David says in 1 Chronicles 29:17, “I know, my God, that you test the heart and are pleased with integrity.” And in Psalm 78:70-72

we read that “David shepherded them with integrity of heart, with skillful hands.”

The book of Proverbs provides an abundance of verses on integrity. Proverbs 10:9 says that, “He who walks in integrity walks securely, But he who perverts his ways will be found out.” A person of integrity will have a good reputation and not have to fear that he or she will be exposed or found out. Integrity provides a safe path through life.

Proverbs 11:3 says, “The integrity of the upright will guide them, But the falseness of the treacherous will destroy them.” Proverbs is a book of wisdom. The wise man or woman will live a life of integrity, which is a part of wisdom. Those who follow corruption or falsehood will be destroyed by the decisions and actions of their lives.

Proverbs 20:7 says, “A righteous man who walks in his integrity; How blessed are his sons after him.” Integrity leaves a legacy. A righteous man or woman walks in integrity and provides a path for his or her children to follow.

All of these verses imply a sense of duty and a recognition that we must have a level of discernment of God’s will in our lives. That would certainly require that people of integrity be students of the Word, and then diligently seek to apply God’s Word to their lives. The book of James admonishes us to be “doers of the word, and not merely hearers who delude themselves” (James 1:22). That is my goal in this article as we talk about integrity.

Corruption

As we examine integrity, I would like to talk about its opposite: corruption. We claim to be a nation that demands integrity, but do we really? We say we want politicians to be honest, but really don’t expect them to be; perhaps because often we aren’t as honest as we should be. We say that we are

a nation of laws, but often we break some of those same laws—like speed limits and jaywalking— and try to justify our actions.

A powerful illustration can be found in the book, *The Day America Told the Truth*, by James Patterson and Peter Kim.^[1] Using a survey technique that guaranteed the privacy and anonymity of the respondents, they were able to document what Americans really believe and do. The results were startling.

First, they found there was no moral authority in America. “Americans are making up their own moral codes. Only 13 percent of us believe in all the Ten Commandments. Forty percent of us believe in five of the Ten Commandments. We choose which laws of God we believe in. There is absolutely no moral consensus in this country as there was in the 1950s, when all our institutions commanded more respect.”

Second, they found Americans are not honest. “Lying has become an integral part of American culture, a trait of the American character. We lie and don’t even think about it. We lie for no reason.” The authors estimate that 91 percent of us lie regularly.

Third, marriage and family are no longer sacred institutions. “While we still marry, we have lost faith in the institution of marriage. A third of married men and women confessed to us that they’ve had at least one affair. Thirty percent aren’t really sure that they still love their spouse.”

Fourth, they found that the “Protestant [work] ethic is long gone from today’s American workplace. Workers around America frankly admit that they spend more than 20 percent (7 hours a week) of their time at work totally goofing off. That amounts to a four-day work week across the nation.”

The authors conclude by suggesting that we have a new set of commandments for America:

- I don't see the point in observing the Sabbath (77 percent).
- I will steal from those who won't really miss it (74 percent).
- I will lie when it suits me, so long as it doesn't cause any real damage (64 percent).
- I will cheat on my spouse; after all, given the chance, he or she will do the same (53 percent).
- I will procrastinate at work and do absolutely nothing about one full day in every five (50 percent).

We may say that we are a nation that wants integrity, but apparently a majority of us lack it in our own personal lives.

The Traits of Integrity

Honesty

I would now like to turn our focus toward four key traits found in a person of integrity. One of those traits is honesty.

We talked about some of the findings from the book *The Day America Told the Truth*. The authors found that nearly everyone in America lies and does so on a fairly regular basis. Truth telling apparently is no longer a virtue people try to adopt for their lives. We may say we want people to tell the truth, but we don't do it ourselves.

That is the problem with corruption; it is corrosive. We believe we can be dishonest just a little bit. We say we want people to be honest, but then we cheat on our taxes. We say we want people to obey the laws, but then we go "just a little" over the speed limit. We want to be honest just enough to ease our conscience.

It's a little like the story of the man who sent a letter to the Internal Revenue Service. He said, "I cheated on my income taxes, and felt so bad that I couldn't sleep. Enclosed find a

check for \$150. And if I still can't sleep I'll send the rest of what I owe."

Many of us can relate to that man. We want to be honest, but sometimes we find it easier to be dishonest. So we try to find a way to compromise our values so that a little bit of lying doesn't bother our conscience.

Trustworthiness

Another characteristic of a person of integrity is trustworthiness. A person of integrity is unimpeachable. He or she stands by principles no matter what the consequences. A person of integrity realizes there are moral absolutes even in a world of relative values.

In Tom Clancy's novel, *Clear and Present Danger*, Jack Ryan is about the only noble character in the book. As he begins to uncover this clandestine government plot, he is confronted by the antagonist who makes fun of Jack Ryan's principles. He says, "You're a boy scout, Jack. Don't you get it? It's all grey. It's all grey."

I wonder how often people of integrity hear a similar statement in corporate board rooms or the halls of government. It's all grey. There are no absolute right and wrong values. It's all relative.

A person of integrity knows that it isn't all grey. There are principles worth standing by and promoting. There are values that should govern our lives. We have a responsibility to follow God's law rather than the crowd.

When the book of Proverbs talks of the "integrity of the upright" it implies that we adhere to God's will and God's laws. We have a duty to obey God's absolute commands in our lives and become men and women of integrity.

"Private" Life

There is a popular book on the market entitled, *Who You Are When Nobody's Looking*. Who are you when nobody's looking? Will I see the same person that I see when you are in a group of people? Do you do the right thing no matter what the circumstances?

There was a newspaper story years ago about a man in Long Beach who went into a KFC to get some chicken for himself and the young lady with him. She waited in the car while he went in to pick up the chicken. Inadvertently the manager of the store handed the guy the box in which he had placed the financial proceeds of the day instead of the box of chicken. You see, he was going to make a deposit and had camouflaged it by putting the money in a fried chicken box.

The fellow took his box, went back to the car, and the two of them drove away. When they got to the park and opened the box, they discovered they had a box full of money. Now that was a very vulnerable moment for the average individual. However, realizing the mistake, he got back into the car and returned to the place and gave the money back to the manager. Well, the manager was elated! He was so pleased that he told the young man, "Stick around, I want to call the newspaper and have them take your picture. You're the most honest guy in town.

"Oh, no, don't do that!" said the fellow.

"Why not?" asked the manager.

"Well," he said, "you see, I'm married, and the woman I'm with is not my wife." [\[2\]](#)

Apparently he had not considered the consequences of his actions. Even when he was doing something right, it turned out he was also doing something wrong. A person of integrity is integrated and authentic. There is no duplicity of attitudes and actions.

When the apostle Paul lists the qualifications for an elder in

the church, he says “he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil” (1 Tim. 3:7). This is not only a desirable quality for church elders, it is a quality we should all aspire to. Christians should be “above reproach” in their public testimony before the watching world.

In the next section we will talk more about the importance of a public testimony of integrity and conclude our study.

Public Testimony

I would like to conclude our discussion by addressing the importance of integrity in our daily lives.

It’s been said that we may be the only Bible some people ever read. In other words, people around us often judge the truthfulness of Christianity by its affect in our lives. If they see us as hypocrites, they may not go any further in their investigation of the gospel.

Every day we rub shoulders with people who are watching us. Your life will demonstrate to them whether Christianity is true or false. They make value judgements about you by your attitudes and actions. Have we made the right choice?

After his Sunday messages, the pastor of a church in London got on the trolley Monday morning to return to his study downtown. He paid his fare, and the trolley driver gave him too much change. The pastor sat down and fumbled the change and looked it over, counted it eight or ten times. And, you know the rationalization, “It’s wonderful how God provides.” He realized he was tight that week and this was just about what he would need to break even, at least enough for his lunch. He wrestled with himself all the way down that old trolley trail that led to his office. Finally, he came to the stop and got up, and he couldn’t live with himself. He walked up to the trolley driver, and said, “Here. You gave me too

much change. You made a mistake.” The driver said, “No, it was no mistake. You see, I was in your church last night when you spoke on honesty, and I thought I would put you to the test.” {3}

Fortunately the pastor passed the test. Do you pass the test when unbelievers look at you and your life and wonder if the gospel is true? It’s a convicting question. When we live lives of integrity, opportunities for evangelism and ministry surface. When we don’t, those opportunities dry up.

I have been encouraging you to develop a life of integrity. In some respects, it’s a life-long process. But we have to begin somewhere. Our lives are the collection of choices we have made in the past³/₄ both good choices and bad choices. Perhaps you have seen the poem:

Sow a thought, reap an act.
Sow an act, reap a habit.
Sow a habit, reap a character.
Sow a character, reap a destiny.

I would encourage you to begin to focus on the verses and biblical principles delineated here. If you want to be a person of integrity, it won’t happen overnight. But if you don’t make a deliberate plan to be a person of integrity, it will never happen at all.

Notes

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Campus Christianity

Spiritual Wastelands 101

In the fall of my junior year in college, I had been a Christian for only a year. Since I had been involved in a Christian group on campus, however, I felt I had learned a great deal about my faith. As a science major I had completed most of my requirements for my degree, and I was looking forward to taking electives in my major of animal ecology. However, I still had a couple of hours in humanities to fulfill, not my most favorite subject. While I was looking for a humanities elective, I came across an English course entitled "Spiritual Wastelands." I remember thinking to myself, "That looks interesting. I wonder what spiritual wastelands this course is about?" With my newfound interest in spiritual things, I decided to enroll.

On the first day of class, I was horrified the minute the instructor walked into the room. He wore an old Army fatigue jacket, a blue work shirt open to the middle of his hairy chest, ratty blue jeans, sandals, long tangled hair, and a beard. He punctuated his appearance with a leather necklace containing what looked like sharks' teeth. To make it worse, he proceeded to go around the room and ask every student why he or she took this course. I don't really remember what the other students said but when he got around to me, I sheepishly replied that I was a Christian and that I was interested in knowing what kind of spiritual wastelands he was going to talk about. Immediately, with a look of malevolent glee, he exploded: "You're a *Christian*? I want to *hear* from you!"

Needless to say, if there had been a place to hide, I would

have found it. As you may guess, the only spiritual wasteland he wanted to talk about was Christianity. I was like a babe who had been thrown to the wolves. Our class discussions, more often than not, were two-sided: the instructor versus me. Hardly anyone else ever spoke up. To say that I found myself floundering like a fish out of water would be an understatement. Occasionally my questions and comments would hit the mark. But I am convinced, as I look back, that even that degree of success was purely the grace of God.

Since that time, I have spent twelve more years in the university environment as both an undergraduate and graduate student. I have learned a great deal about how a Christian student should relate to the academic community, and I would like to share with you four principles for effective Christian witnessing in that setting. I think you will also find that these principles will prove to be an effective guide in any sphere of life.

Approach your studies from a Christian worldview. We need to think Christianly. The only way to accomplish this is to be continually involved in the process of knowing God.

Realize that the job of the student is to learn—not to preach. A teachable spirit is highly valued. This may seem obvious to you, but believe me, it isn't obvious to everyone.

Pursue excellence. Every exam, every paper, every assignment must be pursued to the best of our ability, as unto the Lord.

Be faithful to the task—leave the results (grades) to God. Do not get hung up on the world's definition of success.

Think Christianly

All of our thoughts are to be Christ-centered, including those expressed in a university classroom. Paul tells us in 2 Corinthians 10:5 that “we are taking every thought captive to

the obedience of Christ." All knowledge is to be encompassed by a Christian worldview. In other words, we should try to see all knowledge through the eyes of Jesus. This all sounds well and good, but how do we do that?

The only way to think and see as Jesus does is to know Him. This brings us to the basics of the Christian life. There are numerous demands on the time of a student. There are always experiments to do, books to read, papers to write, exams to study for, assignments to turn in, classes to attend. This is doubly true for graduate students, who spend their entire time seemingly three steps behind where they are supposed to be. Let's not forget the demands of a girlfriend or boyfriend, family, exercise, and just plain having fun. How is one supposed to find time for regular personal devotions, worship on Sunday mornings, fellowship with other believers, and the study of God's Word? These activities can all take a serious bite out of the time the university demands from a student. But this is the only way to draw closer to God and to understand His ways.

By being faithful in spiritual things, we trust God to honor the time spent and to bring about His desired results in our academic pursuits despite our having less free time than most non-Christians. Christian campus groups can be of tremendous help in these matters through training, Bible studies, and fellowship with believers who are going through the same struggles you are.

For those times when trouble does arise in the classroom, and you feel that your faith is being challenged and you are confused, an enormous amount of assistance is available to you. The manager of your local Christian bookstore can be a great help in finding books that deal with your problem. Organizations such as Probe Ministries can also help steer you in the right direction with short essays, position papers, and bibliographies. Dedicated and highly educated Christians have addressed just about every intellectual attack on

Christianity. There is no reason to feel like you have to do it on your own. That was my mistake in the "Spiritual Wastelands" course. It never even occurred to me to seek help. I could have represented my Lord in a much more credible way if I had only asked.

There are no shortcuts to living the Christian life. We cannot expect to emerge from the university with a truly Christian view of the world if we put our walk with the Lord on hold while we fill our heads with the knowledge of the world. Remember! We are to take every thought captive to the obedience of Christ. In order to do that, we must know Him; in order to know Him, we must spend time with Him. There were many times in my college career when higher priorities prevented me from spending the amount of time I felt necessary to prepare for an exam, paper, or presentation, but I always found God to be faithful.

During my doctoral studies, we moved into a new house and the boys were ages 4 and 2. The room they were going to share desperately needed repainting and we were having new bunk beds delivered on Monday, the same day of an important cell biology exam. The professor writing this exam was the one in whose lab I had hopes of working for my doctoral project. So I needed to do well.

The room was small and the beds were large, so they needed to be constructed inside the room. This meant the room had to be painted before the beds arrived. If I paint, I lose critical study time for an important exam. If I study, the room goes unpainted and I have an unhappy wife and a difficult task getting to it later. I chose to paint the room. I had a total of three hours of study time for the exam! I entered the exam free of tension knowing I did my best and it was in God's hands. I had no idea how I did on the exam, but when the grades came out, I received the second highest grade in the class and the best exam score in my tenure as a graduate student! The professor was impressed enough to allow me to

begin working in her lab.

Cultivate a Teachable Spirit

I have run across numerous professors whose only encounters with Christians were students who simply told them that they were wrong and the Bible was right. Most professors do not have much patience with this kind of approach. It is a great way to gain enemies and demonstrate how much you think you know, but it does not win anybody to Christ.

Some Christian students have the impression that when they hear error being presented in university classroom, it is their duty to call out the heavy artillery and blast away. This is not necessarily so. As a student, your job is to learn, not to teach. In my education, I reasoned that in order to be a *critic* of evolution, I needed to first be a *student* of evolution and demonstrate that I knew what I was talking about. Once professors realized I was serious about wanting to understand evolution, when I began to ask questions, they listened. In the end my professors and I often had to agree to disagree, but we all learned something in the process, and I built relationships that could grow and develop in the future.

The most effective tactic in the classroom is the art of asking questions. This approach accomplishes three things. First, you demonstrate that you are paying attention, which is somewhat of a rarity today. Second, you demonstrate that you are truly interested in what the instructor is talking about. All good teachers love students with teachable spirits, but not students who are so gullible as to believe unquestioningly everything they say. Third, as you become adept at asking just the right question that exposes the error of what is being taught, you allow the professor and other students to see for themselves the lack of wisdom or truth in the idea being discussed. Truth is truth, whether expressed by a believer or a pagan. However, non-Christians will believe other non-Christians much more readily than they will a fanatical

Christian waving a Bible in his hand.

As a graduate student, I was in a class with faculty and other graduate students discussing a new discipline called sociobiology, the study of the biological basis for all social behaviors. One day we were discussing the purpose and meaning of life. In an evolutionary worldview, this can only mean survival and reproduction. Disturbed at how everyone was accepting this, I said, "We have just said that the only purpose in life is to survive and reproduce. If that is true, let me pose this hypothetical situation to you. Let's suppose I am dead and in the ground and the decomposers are doing their thing. Since you say there is no afterlife, this is it. It's over! What difference does it make to me now, whether I have reproduced or not?" After a long silence, a professor spoke up and said, "Well, I guess that ultimately, it doesn't matter at all." "But wait," I responded. "If the only purpose in life is to survive and reproduce, and ultimately—now you tell me—that doesn't matter either, then what's the point? Why go on living? Why stop at red lights? Who cares?!" After another long silence, the same professor spoke up and said, *"Well, I suppose that in the future, those that will be selected for will be those who know there is no purpose in life, but will live as if there is."* What an amazing and depressing admission of the need to live a lie! That's exactly the point I wanted to make, but it sank in deeper when, through my **questions**, the **professor** said it and not me. When Jesus was found by His parents in the temple with the priests, He was listening and asking them questions—probably not for His benefit, but for theirs (Luke 2:46).

We are all familiar with 1 Peter 3:15, which says, "Sanctify Christ as Lord in your hearts, always being ready to make a defense to every one who asks you to give an account for the hope that is in you, yet with gentleness and reverence." This verse is a double-edged sword that most of us sharpen only on one side or the other. Many are prepared to make a defense,

but they leave destruction in their wakes, never exhibiting gentleness or reverence. Others are the most gentle and reverent people you know, but are intimidated by tough questions and leave the impression that Christianity is for the weak and feeble-minded. The latter need to go back and read a few important passages:

2 Corinthians 10:3-5

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

Colossians 2:8

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.

Acts 17

(The story of what happened when Paul boldly proclaimed the gospel in Thessalonica, Berea, and the Areopagus in Athens.)

Paul was a firm believer in the intellectual integrity of the gospel. The "staunch defender" needs to remember that Jesus told His disciples that the world would know that we are Christians by the love we have for one another (John 13:34-35) and that we are to love our enemies (Matt. 5:43-47). Paul exhorted the Romans not to repay evil with evil, but to repay evil with good and to leave vengeance to the Lord (Rom. 12:17-21). Finally, the writer of Proverbs tells us that a gentle answer turns away wrath, but a harsh word stirs up wrath (Prov. 15:1), and that the foolish man rages and laughs and always loses his temper, but a wise man

holds it back (Prov. 29:9,11).

Pursue Excellence

Nothing attracts the attention of those in the academic community as much as a job well done. There is no argument against excellence. In Colossians 3:17 Paul tells us, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father." If we are to do everything in Jesus' name, He deserves nothing less than the best that we can do. How many of our papers and exams would we be comfortable stamping with the words, "Performed by a disciple of Jesus Christ"? I think I would want to ask if I could have a little more time before I actually handed it in! Yet Paul admonishes us to hold to that standard in all that we do. This does not mean that every grade must be an A. Sometimes your best is a B or a C or even just getting the assignment done on time. The important thing is to try. It's important to be able to tell yourself that, with the time, resources, and energy you had available to you, you did your best. The road to excellence is tough, exhausting, and even frightening. It is hard going. But our Lord deserves nothing less.

Ted Engstrom, in his book *The Pursuit of Excellence*, tells the story of a pastor who spent his spare time and weekends for months repairing and rebuilding a dilapidated small farm in a rural community. When he was nearly finished, a neighbor happened by who remarked, "Well, preacher, it looks like you and God really did some work here!" The pastor replied, "It's interesting you should say that, Mr. Brown. But I've got to tell you—you should have seen this place when God had it all to Himself!"

It is certainly true that God is the source of all our strength, and all glory and honor for what we may accomplish is His. But, it is no less true that God has always chosen

people to be His instruments—frail, mistake-prone, imperfect people. His servants have not exactly enjoyed a life of ease while in His service. Striving for excellence is a basic form of Christian witness. We pay attention to people who always strive to do their best. In the classroom, people may not always agree with what you say, but if they know you as a person who works diligently and knows what you are talking about, they will give your words great respect. And, if there is enough of the Savior shining through you, your listeners will come back and want to know more.

I am reminded of the impact of four Hebrew youths in the Babylonian culture during the reign of Nebuchadnezzar: Daniel, Hananiah, Mishael and Azariah (whom you may recognize by their Babylonian names: Meshach, Shadrach and Abednego). They entered the prestigious secular institution, “Babylon University,” and were immersed into an inherently hostile atmosphere. But Scripture says that

And as for these four youths, God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams . . . And as for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and conjurers who were in all his realm (Daniel 1:17, 20).

You can be sure they were instructed in Babylonian literature and wisdom, not Hebrew, yet they excelled. If our God is indeed the King of Kings and Lord of Lords, then He can not only protect us as we enter the university, but He can also prosper us. Imagine the testimony for Jesus Christ if the best philosophers, the best doctors, the best poets and novelists, the best musicians, the best astrophysicists, and on and on, were all Christians. That would be a powerful witness!

As you pursue excellence, do not be deterred by mistakes. They

are going to come, guaranteed. The pursuit of excellence is an attitude in the face of failure. Thomas Edison, the creator of many inventions including the light bulb and the phonograph, was never discouraged by failed experiments. He simply reasoned that he now knew of one more way that his experiment was not going to work. Mistakes were his education. The wise man admits and learns from his mistakes, but the fool ignores them or covers them up. We all admire someone who freely admits a mistake and then works hard not to repeat it.

Strive for Faithfulness, Not Success

As students in the university learn to approach their studies from a Christian worldview, as they grow to appreciate their place as people who are there to learn and not necessarily to confront, and as they begin to pursue excellence in everything they do, it is tempting for them to believe that God will bless whatever they set out to accomplish. Their primary focus becomes whether or not all of their efforts are successful. It can become depressing if they do not see the kind of results they expected God to bring about.

Soon after Mother Teresa received the Nobel Peace Prize for her work among the poor in Calcutta, she was asked by a reporter in New York City how she could dedicate herself so completely to her work when there was no real hope of success. It was obvious she was not going to eliminate hunger, poverty, disease, and all the other ills of that densely populated city in India. In other words, he asked, if you can't really make a dent in the conditions these people live in, why bother? Her reply was simple, yet profound; she said, "God has not called us to success, but to faithfulness." How many times have we heard in witnessing seminars that our job is to share the gospel and leave the results to God? What I hear Mother Teresa saying is that our responsibility is the same in everything we do.

Oswald Chambers, in his timeless devotional book *My Utmost for*

His Highest, caused me to recall Mother Teresa and reflect on my own expectations. He said,

Notice God's unutterable waste of saints, according to the judgment of the world. God plants His saints in the most useless places. We say—God intends me to be here because I am so useful. Jesus never estimated His life along the line of the greatest use. God puts His saints where they will glorify Him, and we are no judges at all of where that is. (August 10)

The main point here is that we should be faithful to the task God has given to us rather than worry about whether or not we are achieving the results we think God should be interested in. When we begin thinking that “God is wasting my time and His,” we have probably stepped over the line. I spent five and a half years in the laboratory on doctoral experiments in molecular biology, experiments that never accomplished what I had planned. The most frustrating aspect was that these experiments did not result in work that was publishable in the scientific literature, which is the ultimate goal of any scientist. I had a great deal of confidence when I started this difficult research problem that the Lord and I would work it out. Well, we didn't. I never dreamed how much Mother Teresa's words concerning the value of faithfulness over success would be lived out in my own life. It has been a hard, hard lesson. And I don't believe I have a complete answer as to why God chose to deal with me in this way. Scientific publications seemed not just desirable but necessary in my future career; yet God is sovereign and He apparently has other plans. During those years, I learned a great deal about living the Christian life in the midst of difficult circumstances. I can only pray that I will not forget what was so painful to learn.

Conclusion

In summary, orient your studies according to a Christian world view. Your main job as a student is to learn and to develop the skill of asking questions, and to keep the boxing gloves at home. Pursue excellence and remain faithful to the task to which God has called you, and leave the results to Him.

Suggested Reading

Oswald Chambers. *My Utmost for His Highest*. Westwood, NJ: Barbour and Company, 1963.

Ted Engstrom. *The Pursuit of Excellence*. Grand Rapids, Mich.: Zondervan, 1982.

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Dietrich Bonhoeffer – A Christian Voice and Martyr

Todd Kappelman presents a stirring overview of Dietrich Bonhoeffer looking at both his life experience standing against the Nazis and some of his key perspectives on the true Christian life. He was a thought provoking voice for Christianity as well as a famous martyr.

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



Dietrich Bonhoeffer, The Man and His Mission

Since his death in 1945, and especially in the last ten years, Bonhoeffer's writings have been stirring remarkable interest among Christians, old and young alike. Thus, we are going to examine the merits of reading the works of Dietrich Bonhoeffer. We will do this by examining the man and his particular place in the canon of Christian writers, his background and historical setting, and finally three of his most important and influential works.

Bonhoeffer's importance begins with his opposition to the Nazi party and its influence in the German church during the rise of Hitler. This interest led him into areas of Christian ecumenical concerns that would later be important to the foundation of our contemporary ecumenical movements. Many denominational factions and various groups claim him as their spokesman, but it's his remarkable personal life, and his authorship of difficult devotional and academic works, which have gained him a place in the history of twentieth century theology.

Bonhoeffer was born on February 4, 1906 in Breslau, Germany (now part of Poland) and had a twin sister named Sabine. In 1933, before Hitler came to power, Bonhoeffer, a minister in the Lutheran church, was already attacking the Nazis in radio broadcasts. Two years later he was the leader of an underground seminary with over twenty young seminarians. That seminary is often seen as a kind of Protestant monastery, and is responsible for many of his considerations about the Christian life as it pertains to community. Later the seminary was closed by the Secret Police. In 1939, through arrangements made by Reinhold Niebuhr, he fled to the United States, but returned to Germany after a short stay. He believed it was necessary to suffer with his people if he was to be an effective minister after the war. The last two years of his

life were spent in a Berlin prison. In 1945 he was executed for complicity in a plot on Hitler's life.

During the time that Bonhoeffer was in prison he wrote a book titled *Letters and Papers from Prison*. The manuscript was smuggled from jail and published. These letters contain Bonhoeffer's consideration of the secularization of the world and the departure from religion in the twentieth century. In Bonhoeffer's estimation, the dependence on organized religion had undermined genuine faith. Bonhoeffer would call for a new religionless Christianity free from individualism and metaphysical supernaturalism. God, argued Bonhoeffer, must be known in this world as he operates and interacts with man in daily life. The abstract God of philosophical and theological speculation is useless to the average man on the street, and they are the majority who needs to hear the gospel.

We will examine three of Bonhoeffer's most influential and important works in the following four sections. The first work to be considered will be *The Cost of Discipleship*, written in 1939. This work is an interpretation of The Sermon on the Mount. It calls for radical living, if the Christian is to be an authentic disciple of Christ. The *Ethics*, written from 1940-1943, is Bonhoeffer's most technical theological exposition. It details the problems in attempting to build an ethical foundation on philosophical or theoretical grounds. Then we will examine more thoroughly *Letters and Papers from Prison*, one of Bonhoeffer's most personal and moving achievements.

The Cost of Discipleship

Bonhoeffer's most famous work is *The Cost of Discipleship*, first published in 1939. This book is a rigorous exposition and interpretation of the Sermon on the Mount, and Matthew 9:35-10:42. Bonhoeffer's major concern is *cheap grace*. This is

grace that has become so watered down that it no longer resembles the grace of the New Testament, the *costly grace* of the Gospels.

By the phrase *cheap grace*, Bonhoeffer means the grace which has brought chaos and destruction; it is the intellectual assent to a doctrine without a real transformation in the sinner's life. It is the justification of the sinner without the works that should accompany the new birth. Bonhoeffer says of cheap grace:

[It] is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.[{1}](#)

Real grace, in Bonhoeffer's estimation, is a grace that will cost a man his life. It is the grace made dear by the life of Christ that was sacrificed to purchase man's redemption. Cheap grace arose out of man's desire to be saved, but to do so without becoming a disciple. The doctrinal system of the church with its lists of behavioral codes becomes a substitute for the Living Christ, and this cheapens the meaning of discipleship. The true believer must resist cheap grace and enter the life of active discipleship. Faith can no longer mean sitting still and waiting; the Christian must rise and follow Christ.[{2}](#)

It is here that Bonhoeffer makes one of his most enduring claims on the life of the true Christian. He writes that "only he who believes is obedient, and only he who is obedient believes."[{3}](#) Men have become soft and complacent in cheap grace and are thus cut off from the discovery of the more costly grace of self-sacrifice and personal debasement. Bonhoeffer believed that the teaching of cheap grace was the ruin of more Christians than any commandment of works.[{4}](#)

Discipleship, for Bonhoeffer, means strict adherence to Christ and His commandments. It is also a strict adherence to Christ as the object of our faith. Bonhoeffer discusses this single-minded obedience in chapter three of *The Cost of Discipleship*. In this chapter, the call of Levi and Peter are used to illustrate the believer's proper response to the call of Christ and the Gospel.[\[5\]](#) The only requirement these men understood was that in each case the call was to rely on Christ's word, and cling to it as offering greater security than all the securities in the world.[\[6\]](#)

In the nineteenth chapter of Matthew's Gospel we have the story of the rich young man who is inquiring about salvation and is told by Christ that he must sell all of his possessions, take up his cross, and follow. Bonhoeffer emphasizes the bewilderment of the disciples who ask the question, "Who then can be saved?"[\[7\]](#) The answer they are given is that it is extremely hard to be saved, but with God all things are possible.

Bonhoeffer and the Sermon on the Mount

The exposition of the Sermon on the Mount is another important element of *The Cost of Discipleship*. In it, Bonhoeffer places special emphasis on the beatitudes for understanding the incarnate and crucified Christ. It is here that the disciples are called "blessed" for an extraordinary list of qualities.

The *poor in spirit* have accepted the loss of all things, most importantly the loss of self, so that they may follow Christ. Those who *mourn* are the people who do without the peace and prosperity of this world.[\[8\]](#) Mourning is the conscious rejection of rejoicing in what the world rejoices in, and finding one's happiness and fulfillment only in the person of Christ.

The *meek*, says Bonhoeffer, are those who do not speak up for their own rights. They continually subordinate their rights

and themselves to the will of Christ first, and in consequence to the service of others. Likewise, those who *hunger and thirst after righteousness* also renounce the expectation that man can eventually make the world into paradise. Their hope is in the righteousness that only the reign of Christ can bring.

The *merciful* have given up their own dignity and become devoted to others, helping the needy, the infirm, and the outcasts. The *pure in heart* are no longer troubled by the call of this world, they have resigned themselves to the call of Christ and His desires for their lives. The *peacemakers* abhor the violence that is so often used to solve problems. This point would be of special significance for Bonhoeffer, who was writing on the eve of World War II. The *peacemakers* maintain fellowship where others would find a reason to break off a relationship. These individuals always see another option. [{9}](#)

Those who are *persecuted for righteousness' sake* are willing to suffer for the cause of Christ. Any and every just cause becomes their cause because it is part of the overall work of Christ. Suffering becomes the way to communion with God. [{10}](#) To this list is added the final blessing pronounced on those who are persecuted for righteousness sake. These will receive a great reward in heaven and be likened to the prophets who also suffered.

Bonhoeffer's emphasis on suffering is directly connected to the suffering of Christ. The church is called to bear the whole burden of Christ, especially as it pertains to suffering, or it must collapse under the weight of the burden. [{11}](#) Christ has suffered, says Bonhoeffer, but His suffering is efficacious for the remission of sins. We may also suffer, but our suffering is not for redemptive purposes. We suffer, says Bonhoeffer, not only because it is the church's lot, but so that the world may see us suffering and understand that there is a way that men can bear the burdens of life, and that way is through Christ alone.

Discipleship for Bonhoeffer was not limited to what we can comprehend—it must transcend all comprehension. The believer must plunge into the deep waters beyond the comprehension and everyday teaching of the church, and this must be done individually and collectively.

Bonhoeffer's *Ethics*

Dietrich Bonhoeffer's work *Ethics* was written from 1940-1943. Intended as lectures, this is his most mature work and is considered to be his major contribution to theology.^{12} Christian ethics, he says, must be considered with reference to the regenerated man whose chief desire should be to please God, not with the man who is concerned with an airtight philosophical system. Man is not, and cannot, be the final arbitrator of good and evil. This is reserved for God alone. When man tries to decide what is right and wrong his efforts are doomed to failure. Bonhoeffer wrote that “instead of knowing only the God who is good to him and instead of knowing all things in Him, [man] knows only himself as the origin of good and evil.”^{13} With this statement, Bonhoeffer entered one of the most difficult philosophical and theological problems in the history of the church: the problem of evil.

Bonhoeffer believed that the problem of evil could only be understood in light of the Fall of mankind. The Fall caused the disunion of man and God with the result that man is incapable of discerning right and wrong.^{14} Modern men have a vague uneasiness about their ability to know right and wrong. Bonhoeffer asserted this is in part due to the desire for philosophical certainty. However, Bonhoeffer urged the Christian to be concerned with living the will of God rather than finding a set of rules one may follow.^{15} And while Bonhoeffer was not advocating a direct and individual revelation in every ethical dilemma, he did believe that man can have knowledge of the will of God. He said that “if a man asks God humbly God will give him certain knowledge of His

will; and then, after all this earnest proving there will be the freedom to make real decisions, and [this] with the confidence that it is not man but God Himself who through this proving gives effect to His will.”[\[16\]](#)

Perhaps our first response to Bonhoeffer is that he appears to be some sort of mystic. However, it is imperative to understand the time in which he was writing, and some of the specific problems he was addressing. World War II was raging and the greatest ethical questions of the century were confronting the church. Good men, and even committed Christians, found themselves on opposing sides of the war. It would be ludicrous to suppose that right and wrong on individual or national levels was obvious, and that there was universal agreement among Christians. In the midst of all of this confusion a young pastor-theologian and member of the Resistance could only advise that believers turn to Christ with the expectation that true answers were obtainable. Such confidence is sorely needed among Christians who face a world devoid of answers.

The strength of Bonhoeffer’s *Ethics* lies not in its systematic resolution of problems facing the church, but rather the acknowledgment that life is complex and that all systems outside of humble submission to the Word of God are doomed to failure. As unsettling as Bonhoeffer’s *Ethics* may be, it is a refreshing call to the contemporary church to repent and return to a life characterized by prayer, the traditional mark of the early church.

Dietrich Bonhoeffer’s Prison Correspondence

Our final consideration of the work of Dietrich Bonhoeffer, who was hanged in 1945 for his part in an assassination attempt on Hitler, will center on his *Letters and Papers from Prison* begun in 1942. These letters represent some of

Bonhoeffer's most mature work, as well as troubling observations concerning the church in the turbulent middle years of the twentieth century.

The opening essay is titled *After Ten Years*. Here Bonhoeffer identifies with the evil of the times, and especially the war. He speaks of the unreasonable situations which reasonable people must face. He warns against those who are deceived by evil that is disguised as good, and he cries out against misguided moral fanatics and the slaves of tradition and rules.

In viewing the horrors of war, Bonhoeffer reminds us that what we despise in others is never entirely absent from ourselves.[{17}](#) This warning against contempt for humanity is very important in light of authors such as Ernest Hemingway, Jean Paul Sartre, and Albert Camus, whose contempt for the war turned into disillusion with humanity. This is a striking contrast between several witnesses to the war who came to very different conclusions. Bonhoeffer's conclusions were the direct result of a personal relationship with Christ. The conclusions of Hemingway, Sartre, and Camus were the pessimistic observations of those without a final hope.

Bonhoeffer faced death daily for many years and came to some bold conclusions concerning how believers might posture themselves toward this ultimate event. He argued that one could experience the miracle of life by facing death daily; life could actually be seen as the gift of God that it is. It is we ourselves, and not our outward circumstances, who make death potentially positive. Death can be something voluntarily accepted.[{18}](#)

The final question posed in this opening essay is whether it is possible for plain and simple men to prosper again after the war.[{19}](#) Bonhoeffer does not offer a clear solution, which may be seen as an insight into the true horrors of the war, as well as an open-ended question designed to illicit individual

involvement in the problem.

Long before movies like *Schindler's List*, *Saving Private Ryan*, or *The Thin Red Line*, Bonhoeffer reported on the atrocities of the war. Some of the letters discuss the brutality and horrors of life in the prison camps, and one can certainly ascertain the expectation of execution in many of his letters. The thing that makes these letters so much more important than the popular films is that the letters are undoubtedly the confessions of one who is looking at the war as a Christian. Bonhoeffer was able to empathize with the problems faced by Christians living in such turbulent times.

Bonhoeffer's significance is difficult to assess completely and accurately, but two observations may help as we come to an end of our examination of his work.^{20} We must always bear in mind the time of his writings. This explains much that we might at first not understand. Finally, any Christian would do well to read the works of one who gave his life in direct connection with his Christian convictions. There have been many martyrs in this century, but few who so vividly recorded the circumstances that lead to their martyrdom with both theological astuteness and a vision for future posterity.

Notes

1. Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. R.H. Fuller, rev. ed. (New York: Macmillan, 1960), 30.
2. Ibid., 53.
3. Ibid., 54.
4. Ibid., 59.
5. Ibid., 87.
6. Ibid., 87.
7. Ibid., 94.
8. Ibid., 98.
9. Ibid., 102.
10. Ibid., 102.
11. Ibid., 102.
12. William Kuhns, *In Pursuit of Dietrich Bonhoeffer*(Garden

City, N.J.: Doubleday, Image Books, 1969), 130.

13. Dietrich Bonhoeffer, *Ethics*, trans. Neville Horton Smith (New York: Macmillan, 1965), 19.

14. *Ibid.*, 20.

15. *Ibid.*, 38.

16. *Ibid.*, 40.

17. Dietrich Bonhoeffer, *Letters and Papers from Prison*, ed. Eberhard Bethage, trans. Reinhold Fuller and others, 2nd rev. ed. (New York: Macmillan, 1967).

18. *Ibid.*, 17.

19. *Ibid.*, 17.

20. An excellent and more thorough consideration of Bonhoeffer's importance can be found in Eberhard Bethage's *Dietrich Bonhoeffer*. Another excellent book for those interested in his life is the biography by Mary Bosanquet, *The Life and Death of Dietrich Bonhoeffer*. These books are full of details about the personal life of Bonhoeffer and offer great insights into his Christian life.

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Sexual Purity – A Biblical Worldview Perspective Remains Truth

Dr. Bohlin uses a passage from Proverbs to provide us insight into the importance of sexual purity for our age. This important biblical worldview concept is still valid today even in this age where sexual promiscuity is trumpeted from the media.

Medical Reasons for Sexual Purity

As our society prepares to enter the 21st century, one trend and long-time staple of our culture looms ever larger on the horizon. The places to which one can escape in order to avoid sexual temptation continue to shrink. Children cannot be allowed to roam unsupervised through the neighborhood video stores because of the racks of videos with alluring covers of scantily clad exercisers and playmates of the year. The aisles of popular new releases contain images from R-rated movies that were only found in skin magazines thirty years ago. A trip to the grocery store can take you past the book aisle with suggestive covers on romance novels which contain graphic descriptions of sexual encounters. Billboards for beer, cars, and movies all use sex to sell. Radio stations readily play songs today that were banned from the airwaves decades ago. A trip to the mall takes you past stores with only sex to sell. Your home is invaded with sexually explicit images over even the free non-cable channels and your home computer. Unwelcome mail enters your home selling well-known sex magazines that continue to earn millions of dollars every year.

From the moment Adam and Eve were ashamed of their nakedness, sexual temptation has been in our midst. But except for brief periods in declining cultures, the temptations had to be sought after. There were places where one could be relatively safe from the sights and sounds which inflame lust and desire. Those days are over. Oh, sure, you can have blocks installed on your computer or phone and the local video store will allow you to put a screen on your children's rentals. But the fact that such systems are necessary and only voluntary should be enough to tell us of the pervasiveness of sex in our society. Sexual purity is a rare and often scorned virtue today. When a Hollywood couple makes it known that they are saving sex for marriage, people ask, "Why would you do that?"

While sex is clearly pervasive in our society, you don't have

to look very far to find plenty of reasons to avoid sexual relations outside of marriage. The biblical words for *fornication* or *sexual immorality* refer to all sexual activity outside of marriage, and the Scriptures clearly state that all such activity is forbidden (Lev. 18 & 20; Matt. 15:19; 1 Cor. 6:9-10,18; 1 Thess. 4:3). But a person may rationalize that while sexual activity outside of marriage is sin, "I can always be forgiven for my sin, and as long as I am not found out, who gets hurt?" Paul answers this resoundingly in Romans 6. "May it never be!" cries the apostle. By allowing sin to reign in our hearts we effectively say that Christ's death and resurrection has no power in our life.

If this is not powerful enough, consider the physical consequences of sexual immorality that exist today. In the 1960s there were only two STDs: syphilis and gonorrhea. Today there are over 25, and 1 in 5 Americans between the ages of 15 and 55 has a viral STD. That number is 1 in 4 if bacterial infections are included. There are 12 million new infections every year with 60 percent of these among teenagers.

Chlamydia and gonorrhea can lead to pelvic inflammatory disease which often results in sterility. Human Papilloma Virus (HPV) frequently produces genital warts which can develop into cancer. Rampant HPV infection is the primary reason that women are urged to have Pap smears on a yearly basis. If you are sexually active outside of marriage and "lucky," you may only contract herpes, but even this is an embarrassing, bothersome, incurable infection. But you may get AIDS, which will kill you. Since the human immunodeficiency virus (HIV) can lie dormant for years before developing into deadly AIDS, your sex partner may not know that he or she is infected. The fact is, if you are sexually active outside of marriage, it is almost guaranteed that you will contract at least one STD.

But information is not enough. Why is sexual purity within marriage so important to God? And what do we do to avoid

falling into sexual sin with so much temptation swirling around our heads? We will now turn to explore some time tested advice from Scripture to see what we must do and why.

The Naturalistic Rejection of the Mystical Nature of Marriage

In his book *Reason in the Balance*, Phillip Johnson brilliantly documents the vise grip of philosophical naturalism in science, law, and education in the United States. Our populace has been taught for so long that matter, energy, space, and time are all that exists that it has infected every form of cultural discourse, including our sexual behavior. Freedom of choice and personal fulfillment are praised as the ultimate virtues because, for the naturalist, sex is just a physical act that fulfills a basic need and instinct of every person. People should be free to pursue whatever sexual expression they choose to meet that basic physiological need. And this need is only created by our fundamental drive to reproduce and spread our genes into the next generation. In the naturalistic worldview, sex becomes simply a basic need and marriage just a relative cultural expression to satisfy that need for some, but not all people.

That is why so many people, including Christians, look at Scripture's clear statements condemning sex outside of marriage as antiquated and old-fashioned. "Oh," they say, "they applied to the people of that time, but not now. Not as we prepare to enter the 21st century!" But this raises some important questions. First, do the Scriptural injunctions against any sex outside of marriage really apply today? The answer, of course, is, "Yes, they do." We recognize readily what the Bible has to say about sex, and we see all about us the physical, emotional, and relational consequences of sexual immorality. Since God is sovereign, He established these consequences as warning signs not to transgress His principles. But second, just why is sexual fidelity so

important to God?

The first reason is because God's intentions for marriage were clearly stated right from the beginning. Genesis 2:18-25 makes it plain that God's design was one man and one woman for life. Jesus used this passage as the basis for His teaching on divorce in Matthew 19: "What God has joined together, let no man break apart." As Creator, God has every right to tell us what He wants.

Second, the Father has used the marriage union as an analogy for His relationship with Israel in the Old Testament and the church's relationship with Jesus in the New Testament. Isaiah 1:21, Jeremiah 2:20, 3:1-10, and especially Ezekiel 16:15-34 accuse Israel of playing the harlot, chasing after other gods and ignoring her rightful "husband." God's union with Israel was to be forever. He was faithful, but Israel was not. The Lord rained down His judgment on the unfaithfulness of Israel and Judah. In Ephesians 5 Paul tells husbands that they are to love their wives as Christ loves the church. Elsewhere, Jesus is spoken of as the bridegroom and the church as His bride, another relationship that is to be forever. Jesus will be faithful. Will the church? Our marital and sexual relationships are to mirror the Lord's special relationships with Israel in the Old Testament and the church in the New. God hates divorce and any sexual relationships outside of marriage, because He hates it when His faithfulness to us is spurned by our turning to other gods. This is true whether they be the pagan gods of old, which are still around, or the modern gods of self, money, power, and sex.

Well, we may know what is right, but knowing what is right is often not the same as doing what is right. Now, I want to look at a passage in Proverbs that instructs its readers concerning dangers, both obvious and subtle, of sexual temptation.

A Young Man Lacking Sense Meets a Harlot

It is hard for some to imagine that the Bible contains explicit advice on how to avoid sexual temptation. But the entire chapter of Proverbs 7 is devoted to exactly that. In the first five verses, Solomon essentially pleads with his son to listen and guard his words carefully concerning the adulteress.

My son, keep my words,
And treasure my commandments within you.

Keep my commandments and live,
(sounds like serious stuff!)

And my teaching as the apple of your eye.
(actually the "pupil" or "little man of your eye." This was meant therefore to be a precious truth to be closely guarded and kept.)

Solomon goes on in verse 3:

Bind them on your fingers;
Write them on the tablet of your heart.

Say to wisdom, "You are my sister,"
And call understanding your intimate friend.

That they may keep you from an adulteress,
From the foreigner who flatters with her words.

In verses 6-9, King Solomon takes the role of an observer, telling his son what he sees unfolding before him.

For at the window of my house,
I looked out through my lattice,

And I saw among the naive,
I discerned among the youths,
A young man lacking sense.

Passing through the street near her corner;
And he takes the way to her house.

In the twilight, in the evening,
In the middle of the night and in the darkness.

Solomon speaks of one who is young, inexperienced, and lacking judgment. His first clue was that he purposefully walks down her street and actually heads straight to her house in the middle of the night. As Charlie Brown would say, "Good grief!" The young man's intent is probably harmless. He is curious, perhaps hoping for a glimpse of the adulteress plying her wares to someone else on the street. Sin is probably not on his mind. He just wants to see what the real world is like. That kind of thinking is still heard today. "I just need to know what is out there so I can warn my family and others around me." In reality, our young fool was looking for titillation and was confident that he could withstand the temptation.

This is precisely why Solomon says he is lacking sense. The apostle Paul warns in 1 Corinthians 10:12, "Therefore let him who thinks he stands take heed lest he fall." Overconfidence is our worst enemy in the face of temptation. I am reminded of two contrasting characters in J.R.R. Tolkien's *Lord of the Rings* trilogy, Boromir and Faramir. Boromir and Faramir were brothers. Boromir, the elder, was renowned for his exploits in war. He was his father's favorite and the principal heir. He was confident, however, that were he to wield the One Ring, the Ring of Power, he would not be corrupted by it and could use it to defeat the armies of the evil Sauron. However, his overconfidence and lust for power lead him to attempt to steal the ring from the designated Ring-bearer. His foolishness caused the Fellowship of the Ring to be split apart under attack and led eventually to his death. He thought he could stand, but he fell.

His brother Faramir, however, had a more realistic picture of

his sinful nature. When confronted later with the same opportunity to see and even hold the Ring, he refused. He knew the temptation would be strong and that the best way not to yield to the lust for power was to keep the temptation as far away as possible. Faramir, though perceived to be weaker than his brother, was, in a sense, actually the wiser and stronger of the two. He took heed and did not fall and later played a significant role in the final victory over the forces of evil.

What about you? Do you consider yourself strong enough to resist the temptations presented in movies, books, commercials, etc.? Do you walk into the movie theater blindly, lacking sense, uninformed as to why this movie is R-rated or even PG-13? Are you a headstrong Boromir, or a wise Faramir who knows his weakness in the face of temptation and avoids it whenever possible?

The Schemes of the Adulteress

As we continue in our walk through Proverbs 7, Solomon now focuses his attention on the schemes of the seductress. Our young man lacking sense is walking down her street, right past her house. Solomon continues in verse 10:

And behold, a woman comes to meet him,
Dressed as a harlot and cunning of heart.

She is boisterous and rebellious;
Her feet do not remain at home;

She is now in the streets, now in the squares,
And lurks by every corner.

Wow! What a surprise! A woman comes to meet him! Can't you just hear Gomer Pyle exclaiming at the top of his lungs, "Surprise! Surprise! Surprise!" Surprise, indeed! This is only what was expected. Her boisterousness lends an air of fun and frivolity. Let's face it, if sin weren't so enjoyable we wouldn't fall prey to it so easily. Solomon next gives the

impression that she is everywhere to be found. As I pointed out earlier, that is even more true today. Even a widely proclaimed family movie like *Forrest Gump* surprised many with scenes that were unnecessary and sexually explicit. If you were surprised, you shouldn't have been. Check these things out beforehand. Don't act like a young man lacking sense and wander down the street of temptation unaware. Remember that Jesus extended the moral law from our actions to our thought life. If we simply lust after a woman, we have already committed adultery in our hearts (Matt. 5:27 28).

Solomon next turns to the woman's tactics:

So she seizes him and kisses him,
(Suddenness can put you off your guard unless you have predecided what you would do, whether it is a real seduction, a scene in a movie, TV program, or book. Will you close your eyes, leave, change channels, skip a few pages? What? Know beforehand!)

And with a brazen face she says to him:

"I was due to offer peace offerings;

Today I have paid my vows.

(I'm not such a bad person. See, I do a lot of the same things you do. You're not going to reject and judge me, are you?)

Therefore I have come out to meet you,

To seek your presence earnestly, and I have found you."

Ah, the ultimate weapon with a man: female flattery. Men are suckers when they're told that they are needed. It was he, particularly, that she was waiting for. Not just anybody. If a man senses he is needed, he will be very reluctant to say no. Men usually hate to disappoint.

Solomon continues:

"I have spread my couch with coverings,
With colored linens of Egypt.

I have sprinkled my bed
With myrrh, aloes and cinnamon.

Come, let us drink our fill of love until morning;
Let us delight ourselves with caresses.”

As she continues her assault on the male ego by indicating all the trouble she has gone through just for him (“Don’t hurt my feelings now,” she says), she creates a sensual picture that is meant to arouse him and draw him in. Be realistic. This sounds inviting, even from the pages of Scripture. This should be a loud tornado siren in your ear to tell you: “There, but for the grace of God, go I!” The adulteress finishes her seduction with the assurance that no one need ever know, in verses 19 and 20. She says:

“For the man is not at home,
He has gone on a long journey;

He has taken a bag of money with him,
At the full moon he will come home.”

This rationalization of “no one will know” is true not only of an affair, but also of what we allow into our minds through the privacy of our computer, videos rented when no one else is home, magazines stashed away in a secret place, or visits to parts of town where we certainly don’t expect to find anyone we know. But it’s a lie. These things cannot be hidden for a lifetime. Either you will slip up sooner or later, or you will poison your mind to such an extent that the outward temptation can no longer be resisted. Moses speaks to Israel in Numbers 32:23 warning them that if they do not obey the Lord, “their sin will find them out.”

The Young Man Capitulates and Must Face the Consequences

As we have seen, the young man in Proverbs 7 has walked right

into temptation's snare and has been totally mesmerized by the pleas and schemes of the adulteress. I have made many parallels to today as to how prevalent sexual temptation is. Now we will see the young man's demise and the consequences of his actions. Beginning in verse 21:

With her many persuasions she entices him;
With her flattering lips she seduces him.

Suddenly he follows her,
(probably as if in a trance)
As an ox goes to the slaughter,
(silently and dumbly)
Or as a stag goes into a trap,

Until an arrow pierces through his liver,
As a bird hastens to the snare,
(again blindly and without knowledge)
So he does not know that it will cost him his life.

He capitulates without a word, mesmerized by her seduction. The analogy to the ox, the deer, and the bird point out that each of them walk blindly, silently, and unknowingly to their death. So it is with the young man lacking sense. While he will not die in a physical sense, though he may if he contracts AIDS, he will die in the sense that his life will never be the same. Not only will the shame and guilt be difficult to overcome, but there will be severed relationships that may never be repaired. There may also be consequences that can never be removed and scars that may never be healed, such as a child out of wedlock or a broken marriage in which children are the real victims. But even if the sin is with pornography, remember your sins will find you out. You may keep up appearances for awhile but your ministry, your family, and your relationship with God will slowly rot from the inside out. Solomon closes with some final warnings and observations:

Now therefore, my sons, listen to me,

And pay attention to the words of my mouth.

Do not let your heart turn aside to her ways,
(do not give your mind opportunity with impure material)
Do not stray into her paths.

For many are the victims she has cast down,
And numerous are all her slain.

Her house is the way to Sheol,
Descending to the chambers of death.

Your best defense is to first realize that none are immune. Remember Boromir and Faramir from Tolkien's *Lord of the Rings*. Boromir, the stronger, older brother, thought he could resist the power of the One Ring and use it to defeat the enemy. In the end, his lust for power drove him to irrationality and eventually to his death. Faramir, however, assessed his weakness correctly and refused to even look at the Ring when the opportunity arose, knowing its seductive power. He not only lived but was used mightily in the battles that followed. No one was capable of totally resisting the power of the Ring. Those who actually gazed upon the Ring, handled it and even used it, resisted only through an extreme exercise of will often aided by the intervention and counsel of others or circumstances (Frodo, Bilbo, and Samwise). Those who totally yielded to it were destroyed by it (Gollum).

Many have faltered before you and many will come after you. Your first mistake would be to think of yourself as above this kind of sin or immune to it. Don't kid yourself. It can ruin you physically! It can ruin you emotionally! It can ruin you spiritually!

Purity affirms who we are; we are made in the image of God. Purity affirms our relationship to Jesus Christ as His bride. Purity affirms women as a treasure God created for us as a companion and helpmate and not as an object for us to conquer.

Pray and ask forgiveness for any involvement in pornography, R- rated movies, and lustful thoughts. Commit to predecide what to do about those sudden temptations, commit to purity, commit to wives and husbands (or future wives and husbands) to be faithful in the power of the Holy Spirit. Martin Luther said that you cannot stop birds from flying over your head, but you can certainly stop them from making a nest in your hair. Some temptation is unavoidable, but as far as it depends on you, give it no opportunity to set up residence in your mind.

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Christian View of Government and Law

Kerby Anderson helps us develop a biblically based, Christian view of both government and the laws it enforces. Understanding that the New Testament does not direct a particular type of government, Kerby leads us to understand how the principles of the New Testament will help us select governmental models that are conducive to Christian life and witness.

Christian View of Government

Government affects our lives daily. It tells us how fast to drive. It regulates our commerce. It protects us from foreign and domestic strife. Yet we rarely take time to consider its basic function. What is a biblical view of government? Why do we have government? What kind of government does the Bible allow?

Developing a Christian view of government is difficult since the Bible does not provide an exhaustive treatment of government. This itself is perhaps instructive and provides some latitude for these institutions to reflect the needs and demands of particular cultural situations. Because the Bible does not speak directly to every area of political discussion, Christians often hold different views on particular political issues. However, Christians are not free to believe whatever they want. Christians should not abandon the Bible when they begin to think about these issues because there is a great deal of biblical material that can be used to judge particular political options.

The Old Testament teaches that God established government after the flood (Gen. 9:6). And the Old Testament provides clear guidelines for the development of a theocracy in which God was the head of government. These guidelines, however, were written for particular circumstances involving a covenant people chosen by God. These guidelines do not apply today because our modern governments are not the direct inheritors of the promises God made to the nation of Israel.

Apart from that unique situation, the Bible does not propose nor endorse any specific political system. The Bible, however, does provide a basis for evaluating various political philosophies because it clearly delineates a view of human nature. And every political theory rests on a particular view of human nature.

The Bible describes two elements of human nature. This viewpoint is helpful in judging government systems. Because humans are created in the image of God (Gen. 1:26–27), they are able to exercise judgment and rationality. However, humans are also fallen creatures (Gen. 3). This human sinfulness (Rom. 3:23) has therefore created a need to control evil and sinful human behavior through civil government.

Many theologians have suggested that the only reason we have

government today is to control sinful behavior because of the Fall. But there is every indication that government would have existed even if we lived in a sinless world. For example, there seems to be some structuring of authority in the Garden (Gen. 1–2). The Bible also speaks of the angelic host as being organized into levels of authority and function.

In the creation, God ordained government as the means by which human beings and angelic hosts are ruled. The rest of the created order is governed by instinct (Prov. 30:24–28) and God's providence. Insect colonies, for example, may show a level of order, but this is due merely to genetically controlled instinct.

Human beings, on the other hand, are created in the image of God and thus are responsible to the commands of God. We are created by a God of order (1 Cor. 14:33); therefore we also seek order through governmental structures.

A Christian view of government differs significantly from views proposed by many political theorists. The basis for civil government is rooted in our created nature. We are rational and volitional beings. We are not determined by fate, as the Greeks would have said, nor are we determined by our environment as modern behaviorists say. We have the power of choice. Therefore we can exercise delegated power over the created order. Thus a biblical view of human nature requires a governmental system that acknowledges human responsibility.

While the source of civil government is rooted in human responsibility, the need for government derives from the necessity of controlling human sinfulness. God ordained civil government to restrain evil (cf. Gen. 9). Anarchy, for example, is not a viable option because all have sinned (Rom. 3:23) and are in need of external control.

Notice how a Christian view of human nature provides a basis to judge various political philosophies. For example,

Christians must reject political philosophies which ignore human sinfulness. Many utopian political theories are based upon this flawed assumption. In *The Republic*, Plato proposed an ideal government where the enlightened philosopher-kings would lead the country. The Bible, however, teaches that all are sinful (Rom. 3:23). Plato's proposed leaders would also be affected by the sinful effects of the Fall (Gen. 3). They would not always have the benevolent and enlightened disposition necessary to lead the republic.

Christians should also reject a marxist view of government. Karl Marx believed that human nature was conditioned by society, and in particular, the capitalist economy. His solution was to change the economy so that you would change human nature. Why do we have greed? Because we live in a greedy capitalist society. Marx taught that if society changed the economy from capitalism to socialism and then communism, greed would cease.

Christians should reject the utopian vision of marxism because it is based upon an inaccurate view of human nature. The Bible teaches that believers can become new creatures (2 Cor. 5:17) through spiritual conversion, but that does not mean that the effects of sin are completely overcome in this life. The Bible also teaches that we will continue to live in a world tainted by sin. The view of Karl Marx contradicts biblical teaching by proposing a new man in a new society perfected by man's own efforts.

Since civil government is necessary and divinely ordained by God (Rom. 13:1-7), it is ultimately under God's control. It has been given three political responsibilities: the sword of justice (to punish criminals), the sword of order (to thwart rebellion), and the sword of war (to defend the state).

As citizens, Christians have been given a number of responsibilities. They are called to render service and obedience to the government (Matt. 22:21). Because it is a

God-ordained institution, they are to submit to civil authority (1 Pet. 2:13–17) as they would to other institutions of God. As will be discussed later, Christians are not to give total and final allegiance to the secular state. Other God-ordained institutions exist in society alongside the state. Christians' final allegiance must be to God. They are to obey civil authorities (Rom.13:5) in order to avoid anarchy and chaos, but there may be times when they may be forced to disobey (Acts 5:29).

Because government is a divinely ordained institution, Christians have a responsibility to work within governmental structures to bring about change. Government is part of the order of creation and a minister of God (Rom. 13:4). Christians are to obey governmental authorities (Rom. 13:1–4, 1 Peter 2:13-14). Christians are also to be the salt of the earth and the light of the world (Matt. 5:13–16) in the midst of the political context.

Although governments may be guilty of injustice, Christians should not stop working for justice or cease to be concerned about human rights. We do not give up on marriage as an institution simply because there are so many divorces, and we do not give up on the church because of many internal problems. Each God-ordained institution manifests human sinfulness and disobedience. Our responsibility as Christians is to call political leaders back to this God-ordained task. Government is a legitimate sphere of Christian service, and so we should not look to government only when our rights are being abused. We are to be concerned with social justice and should see governmental action as a legitimate instrument to achieve just ends.

A Christian view of government should also be concerned with human rights. Human rights in a Christian system are based on a biblical view of human dignity. A bill of rights, therefore, does not grant rights to individuals, but instead acknowledges these rights as already existing. The writings of John Locke

along with the Declaration of Independence capture this idea by stating that government is based on the inalienable rights of individuals. Government based on humanism, however, would not see rights as inalienable, and thus opens the possibility for the state to redefine what rights its citizens may enjoy. The rights of citizens in a republic, for example, are articulated in terms of what the government is forbidden to do. But in totalitarian governments, while the rights of citizens may also be spelled out, power ultimately resides in the government not the people.

A Christian view of government also recognizes the need to limit the influence of sin in society. This is best achieved by placing certain checks on governmental authority. This protects citizens from the abuse or misuse of governmental power which results when sinful individuals are given too much governmental control.

The greatest threat to liberty comes from the exercise of power. History has shown that power is a corrupting force when placed in human hands. In the Old Testament theocracy there was less danger of abuse because the head of state was God. The Bible amply documents the dangers that ensued when power was transferred to a single king. Even David, a man after God's own heart (1 Sam. 13:14; Acts 13:22), abused his power and Israel experienced great calamity (2 Sam. 11–21).

Governmental Authority

A key question in political theory is how to determine the limits of governmental authority. With the remarkable growth in the size and scope of government in the 20th century, it is necessary to define clearly the lines of governmental authority. The Bible provides some guidelines.

However, it is often difficult to set limits or draw lines on governmental authority. As already noted, the Old Testament theocracy differed from our modern democratic government.

Although human nature is the same, drawing biblical principles from an agrarian, monolithic culture and applying them to a technological, pluralistic culture requires discernment.

Part of this difficulty can be eased by separating two issues. First, should government legislate morality? We will discuss this in the section on social action. Second, what are the limits of governmental sovereignty? The following are a few general principles helpful in determining the limits of governmental authority.

As Christians, we recognize that God has ordained other institutions besides civil government which exercise authority in their particular sphere of influence. This is in contrast to other political systems that see the state as the sovereign agent over human affairs, exercising sovereignty over every other human institution. A Christian view is different.

The first institution is the church (Heb. 12:18–24; 1 Pet. 2:9–10). Jesus taught that the government should work in harmony with the church and should recognize its sovereignty in spiritual matters (Matt. 22:21).

The second institution is the family (Eph. 5:22–32, 1 Pet. 3:1–7). The family is an institution under God and His authority (Gen. 1:26–28, 2:20–25). When the family breaks down, the government often has to step in to protect the rights of the wife (in cases of wife abuse) or children (in cases of child abuse or adoption). The biblical emphasis, however, is not so much on rights as it is on responsibilities and mutual submission (Eph. 5:21).

A third institution is education. Children are not the wards of the state, but belong to God (Ps. 127:3) and are given to parents as a gift from God. Parents are to teach their children (Deut. 4:9) and may also entrust them to tutors (Gal. 4:2).

In a humanistic system of government, the institutions of

church and family are usually subordinated to the state. In an atheistic system, ultimately the state becomes a substitute god and is given additional power to adjudicate disputes and bring order to a society. Since institutions exist by permission of the state, there is always the possibility that a new social contract will allow government to intervene in the areas of church and family.

A Christian view of government recognizes the sovereignty of these spheres. Governmental intervention into the spheres of church and family is necessary in certain cases where there is threat to life, liberty, or property. Otherwise civil government should recognize the sovereignty of other God-ordained institutions.

Moral Basis of Law

Law should be the foundation of any government. Whether law is based upon moral absolutes, changing consensus, or totalitarian whim is of crucial importance. Until fairly recently, Western culture held to a notion that common law was founded upon God's revealed moral absolutes.

In a Christian view of government, law is based upon God's revealed commandments. Law is not based upon human opinion or sociological convention. Law is rooted in God's unchangeable character and derived from biblical principles of morality.

In humanism, humanity is the source of law. Law is merely the expression of human will or mind. Since ethics and morality are man-made, so also is law. Humanists' law is rooted in human opinion, and thus is relative and arbitrary.

Two important figures in the history of law are Samuel Rutherford (1600-1661) and William Blackstone (1723-1780). Rutherford's *Lex Rex* (written in 1644) had profound effect on British and American law. His treatise challenged the foundations of 17th century politics by proclaiming that law

must be based upon the Bible, rather than upon the word of any man.

Up until that time, the king had been the law. The book created a great controversy because it attacked the idea of the divine right of kings. This doctrine had held that the king or the state ruled as God's appointed regent. Thus, the king's word had been law. Rutherford properly argued from passages such as Romans 13 that the king, as well as anyone else, was under God's law and not above it.

Sir William Blackstone was an English jurist in the 18th century and is famous for his *Commentaries on the Law of England* which embodied the tenets of Judeo-Christian theism. Published in 1765, the *Commentaries* became the definitive treatise on the common law in England and in America. According to Blackstone, the two foundations for law are nature and revelation through the Scriptures. Blackstone believed that the fear of the Lord was the beginning of wisdom, and thus taught that God was the source of all laws. It is interesting that even the humanist Rousseau noted in his *Social Contract* that one needs someone outside the world system to provide a moral basis for law. He said, "It would take gods to give men laws."

Unfortunately, our modern legal structure has been influenced by relativism and utilitarianism, instead of moral absolutes revealed in Scripture. Relativism provides no secure basis for moral judgments. There are no firm moral absolutes upon which to build a secure legal foundation.

Utilitarianism looks merely at consequences and ignores moral principles. This legal foundation has been further eroded by the relatively recent phenomenon of sociological law. In this view, law should be based upon relative sociological standards. No discipline is more helpless without a moral foundation than law. Law is a tool, and it needs a jurisprudential foundation. Just as contractors and builders

need the architect's blueprint in order to build, so also lawyers need theologians and moral philosophers to make good laws. Yet, most lawyers today are extensively trained in technique, but little in moral and legal philosophy.

Legal justice in the Western world has been based upon a proper, biblical understanding of human nature and human choice. We hold criminals accountable for their crimes, rather than excuse their behavior as part of environmental conditioning. We also acknowledge differences between willful, premeditated acts (such as murder) and so-called crimes of passion (i.e., manslaughter) or accidents.

One of the problems in our society today is that we do not operate from assumptions of human choice. The influence of the behaviorist, the evolutionist, and the sociobiologist are quite profound. The evolutionist and sociobiologist say that human behavior is genetically determined. The behaviorist says that human behavior is environmentally determined. Where do we find free choice in a system that argues that actions are a result of heredity and environment? Free choice and personal responsibility have been diminished in the criminal justice system, due to the influence of these secular perspectives.

It is, therefore, not by accident that we have seen a dramatic change in our view of criminal justice. The emphasis has moved from a view of punishment and restitution to one of rehabilitation. If our actions are governed by something external, and human choice is denied, then we cannot punish someone for something they cannot control. However, we must rehabilitate them if the influences are merely heredity and environmental. But such a view of human actions diminishes human dignity. If a person cannot choose, then he is merely a victim of circumstances and must become a ward of the state.

As Christians, we must take the criminal act seriously and punish human choices. While we recognize the value of rehabilitation (especially through spiritual conversion, John

3:3), we also recognize the need for punishing wrong-doing. The Old Testament provisions for punishment and restitution make more sense in light of the biblical view of human nature. Yet today, we have a justice system which promotes no-fault divorce, no-fault insurance, and continues to erode away the notion of human responsibility.

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School-Based Health Clinics and Sex Education

Kerby provides an in-depth critique of how our public schools are addressing sex education and providing sex aids through health clinics. Speaking from a Christian worldview perspective, he looks at the data and concludes that public schools are doing more harm than good in the addressing dangerous sexual activity among teenagers.

School-based Health Clinics

As comprehensive sex education curricula have been promoted in the schools, clinics have been established to provide teens greater access to birth control information and devices. Proponents cite studies that supposedly demonstrate the effectiveness of these clinics on teen sexual behavior. Yet a more careful evaluation of the statistics involved suggests that school-based health clinics do not lower the teen pregnancy rate.

The first major study to receive nationwide attention was DuSable

High School. School administrators were rightly alarmed that before the establishment of a school-based health clinic, three hundred of their one thousand female students became pregnant. After the clinic was opened, the media widely reported that the number of pregnant students dropped to 35.

As more facts came to light, the claims seemed to be embellished. School officials admitted that they kept no records of the number of pregnancies before the operation of the clinic and that three hundred was merely an estimate. Moreover, school officials could not produce statistics for the number of abortions the girls received as a result of the clinic.

The most often-cited study involved the experience of the clinic at Mechanics Arts High School in St. Paul, Minnesota. Researchers found that a drop in the number of teen births during the late 1970s coincided with an increase in female participation at the school-based clinics. But at least three important issues undermine the validity of this study.

First, some of the statistics are anecdotal rather than statistical. School officials admitted that the schools could not document the decrease in pregnancies. The Support Center for School-Based Clinics acknowledged that "most of the evidence for the success of that program is based upon the clinic's own records and the staff's knowledge of births among students. Thus, the data undoubtedly do not include all births."

Second, an analysis of the data done by Michael Schwartz of the Free Congress Foundation found that the total female enrollment of the two schools included in the study dropped from 1268 in 1977 to 948 in 1979. Therefore the reduction in reported births could have been merely attributable to an overall decline in the female population at the school.

Finally, the study actually shows a drop in the teen birth

rate rather than the teen pregnancy rate. The reduction in the fertility rate listed in the study was likely due to more teenagers obtaining an abortion.

Today, more and more advocates of school-based health clinics are citing a three-year study headed by Laurie Zabin at Johns Hopkins University, which evaluated the effect of sex education on teenagers. The study of two school-based clinics in Baltimore, Maryland showed there was a 30 percent reduction in teen pregnancies.

But even this study leaves many unanswered questions. The size of the sample was small and over 30 percent of the female sample dropped out between the first and last measurement periods. Since the study did not control for student mobility, critics point out that some of girls who dropped out of the study may have dropped out of school because they were pregnant. And others were not accounted for with follow-up questionnaires. Other researchers point out that the word abortion is never mentioned in the brief report, leading them to conclude that only live births were counted.

The conclusion is simple. Even the best studies used to promote school-based health clinics prove they do not reduce the teen pregnancy rate. School-based clinics do not work.

Sex Education

For more than thirty years proponents of comprehensive sex education have argued that giving sexual information to young children and adolescents will reduce the number of unplanned pregnancies and sexually transmitted diseases. In that effort nearly \$3 billion have been spent on federal Title X family planning services; yet teenage pregnancies and abortions rise.

Perhaps one of the most devastating popular critiques of comprehensive sex education came from Barbara Dafoe Whitehead. The journalist who said that Dan Quayle was right also was

willing to say that sex education was wrong. Her article, "The Failure of Sex Education" in the October 1994 issue of *Atlantic Monthly*, demonstrated that sex education neither reduced pregnancy nor slowed the spread of STDs.

Comprehensive sex education is mandated in at least seventeen states, so Whitehead chose one of those states and focused her analysis on the sex education experiment in New Jersey. Like other curricula, the New Jersey sex education program rests on certain questionable assumptions.

The first tenet is that *children are sexual from birth*. Sex educators reject the classic notion of a latency period until approximately age twelve. They argue that you are "being sexual when you throw your arms around your grandpa and give him a hug."

Second, *children are sexually miseducated*. Parents, to put it simply, have not done their job, so we need "professionals" to do it right. Parents try to protect their children, fail to affirm their sexuality, and even discuss sexuality in a context of moralizing. The media, they say, is also guilty of providing sexual misinformation.

Third, *if mis-education is the problem, then sex education in the schools is the solution*. Parents are failing miserably at the task, so "it is time to turn the job over to the schools. Schools occupy a safe middle ground between Mom and MTV."

Learning about Family Life is the curriculum used in New Jersey. While it discusses such things as sexual desire, AIDS, divorce, condoms, and masturbation, it nearly ignores such issues as abstinence, marriage, self-control, and virginity. One technique promoted to prevent pregnancy and STDs is noncoital sex, or what some sex educators call "outercourse." Yet there is good evidence to suggest that teaching teenagers to explore their sexuality through noncoital techniques will lead to coitus. Ultimately, outercourse will lead to

intercourse.

Whitehead concludes that comprehensive sex education has been a failure. For example, the percent of teenage births to unwed mothers was 67 percent in 1980 and rose to 84 percent in 1991. In the place of this failed curriculum, Whitehead describes a better program. She found that "sex education works best when it combines clear messages about behavior with strong moral and logistical support for the behavior sought." One example she cites is the "Postponing Sexual Involvement" program at Grady Memorial Hospital in Atlanta, Georgia, which offers more than a "Just say no" message. It reinforces the message by having adolescents practice the desired behavior and enlists the aid of older teenagers to teach younger teenagers how to resist sexual advances. Whitehead also found that "religiously observant teens" are less likely to experiment sexually, thus providing an opportunity for church-related programs to help stem the tide of teenage pregnancy.

Contrast this, however, with what has been derisively called "the condom gospel." Sex educators today promote the dissemination of sex education information and the distribution of condoms to deal with the problems of teen pregnancy and STDs.

The Case Against Condoms

At the 1987 World Congress of Sexologists, Theresa Crenshaw asked the audience, "If you had the available partner of your dreams and knew that person carried HIV, how many of you would have sex, depending on a condom for your protection?" None of the 800 members of the audience raised their hand. If condoms do not eliminate the fear of HIV infection for sexologists and sex educators, why encourage the children of America to play STD Russian roulette?

Are condoms a safe and effective way to reduce pregnancy and STDs? Sex educators seem to think so. Every day sex education

classes throughout this country promote condoms as a means of safe sex or at least safer sex. But the research on condoms provides no such guarantee.

For example, Texas researcher Susan Weller, writing in the 1993 issue of *Social Science Medicine*, evaluated all research published prior to July 1990 on condom effectiveness. She reported that condoms are only 87 percent effective in preventing pregnancy and 69 percent effective in reducing the risk of HIV infection. This 69 percent effectiveness rate is also the same as a 31 percent failure rate in preventing AIDS transmission. And according to a study in the *1992 Family Planning Perspectives*, 15 percent of married couples who use condoms for birth control end up with an unplanned pregnancy within the first year.

So why has condom distribution become the centerpiece of the U.S. AIDS policy and the most frequently promoted aspect of comprehensive sex education? For many years the answer to that question was an a priori commitment to condoms and a safe sex message over an abstinence message. But in recent years, sex educators and public health officials have been pointing to one study that seemed to vindicate the condom policy.

The study was presented at the Ninth International Conference on AIDS held in Berlin on June 9, 1993. The study involved 304 couples with one partner who was HIV positive. Of the 123 couples who used condoms with each act of sexual intercourse, not a single negative HIV partner became positive. So proponents of condom distribution thought they had scientific vindication for their views.

Unfortunately, that is not the whole story. Condoms do appear to be effective in stopping the spread of AIDS when used "correctly and consistently." Most individuals, however, do not use them "correctly and consistently." What happens to them? Well, it turns out that part of the study received much less attention. Of 122 couples who could not be taught to use

condoms properly, 12 became HIV positive in both partners. Undoubtedly over time, even more partners would contract AIDS.

How well does this study apply to the general population? Not very well. This study group was quite dissimilar from the general population. For example, they knew the HIV status of their spouse and therefore had a vested interest in protecting themselves. They were responsible partners in a committed monogamous relationship. In essence, their actions and attitudes differed dramatically from teenagers and single adults who do not know the HIV status of their partners, are often reckless, and have multiple sexual partners.

And even if condoms are used correctly, do not break, and do not leak, they are still far from 100 percent effective. The Medical Institute for Sexual Health reported that "medical studies confirm that condoms do not offer much, if any, protection in the transmission of chlamydia and human papilloma virus, two serious STDs with prevalence as high as 40 percent among sexually active teenagers."

Abstinence Is the Answer

Less than a decade ago an abstinence-only program was rare in the public schools. Today, directive abstinence programs can be found in many school districts while battles are fought in other school districts for their inclusion or removal. While proponents of abstinence programs run for school board or influence existing school board members, groups like Planned Parenthood bring lawsuits against districts that use abstinence-based curricula, arguing that they are inaccurate or incomplete.

The emergence of abstinence-only programs as an alternative to comprehensive sex education programs was due to both popularity and politics. Parents concerned about the ineffectiveness of the safe-sex message eagerly embraced the message of abstinence. And political funding helped spread the

message and legitimize its educational value. The Adolescent Family Life Act, enacted in 1981 by the Reagan Administration, created Title XX and set aside \$2 million a year for the development and implementation of abstinence-based programs. Although the Clinton Administration later cut funding for abstinence programs, the earlier funding in the 1980s helped groups like Sex Respect and Teen-Aid launch abstinence programs in the schools.

Parents and children have embraced the abstinence message in significant numbers. One national poll by the University of Chicago found that 68 percent of adults surveyed said premarital sex among teenagers is "always wrong." A 1994 poll for USA Weekend asked more than 1200 teens and adults what they thought of "several high profile athletes [who] are saying in public that they have abstained from sex before marriage and are telling teens to do the same." Seventy-two percent of the teens and 78 percent of the adults said they agree with the pro-abstinence message.

Their enthusiasm for abstinence-only education is well founded. Even though the abstinence message has been criticized by some as naive or inadequate, there are good reasons to promote abstinence in schools and society.

First, teenagers want to learn about abstinence. Contrary to the often repeated teenage claim, not "everyone's doing it." A 1992 study by the Centers for Disease Control found that 43 percent of teenagers from ages fourteen to seventeen had engaged in sexual intercourse at least once. Put another way, the latest surveys suggest that a majority of teenagers are not doing it.

A majority of teenagers are abstaining from sex; also more want help in staying sexually pure in a sex-saturated society. Emory University surveyed one thousand sexually experienced teen girls by asking them what they would like to learn to reduce teen pregnancy. Nearly 85 percent said, "How to say no

without hurting the other person's feelings."

Second, abstinence prevents pregnancy. After the San Marcos (California) Junior High adopted the Teen-Aid abstinence-only program, the school's pregnancy rate dropped from 147 to 20 in a two-year period.

An abstinence-only program for girls in Washington, D.C. has seen only one of four hundred girls become pregnant. Elayne Bennett, director of "Best Friends," says that between twenty and seventy pregnancies are common for this age-group in the District of Columbia.

Nathan Hale Middle School near Chicago adopted the abstinence-only program "Project Taking Charge" to combat its pregnancy rate among eighth-graders. Although adults were skeptical, the school graduated three pregnancy-free classes in a row.

Abstinence works. That is the message that needs to be spread to parents, teachers, and school boards. Teenagers will respond to this message, and we need to teach this message in the classroom.

Third, abstinence prevents sexually transmitted diseases (STDs). After more than three decades, the sexual revolution has taken lots of prisoners. Before 1960, doctors were concerned about only two STDs: syphilis and gonorrhea. Today there are more than twenty significant STDs, ranging from the relatively harmless to the fatal. Twelve million Americans are newly infected each year, and 63 percent of these new infections are in people under twenty-five years of age. Eighty percent of those infected with an STD have absolutely no symptoms.

Doctors warn that if a person has sexual intercourse with another individual, he or she is not only having sexual intercourse with that individual but with every person with whom that individual might have had intercourse for the last ten years and all the people with whom they had intercourse.

If that is true, then consider the case of one sixteen-year-old girl who was responsible for 218 cases of gonorrhea and more than 300 cases of syphilis. According to the reporter, this illustrates the rampant transmission of STDs through multiple sex partners. "The girl has sex with sixteen men. Those men had sex with other people who had sex with other people. The number of contacts finally added up to 1,660." As one person interviewed in the story asked, "What if the girl had had AIDS instead of gonorrhea or syphilis? You probably would have had 1,000 dead people by now."

Abstinence prevents the spread of STDs while safe sex programs do not. Condoms are not always effective even when they are used correctly and consistently, and most sexually active people do not even use them correctly and consistently. Sex education programs have begun to promote "outercourse" instead of intercourse, but many STDs can be spread even through this method, and, as stated, outercourse almost always leads to intercourse. Abstinence is the only way to prevent the spread of a sexually transmitted disease.

Fourth, abstinence prevents emotional scars. Abstinence speakers relate dozens and dozens of stories of young people who wish they had postponed sex until marriage. Sex is the most intimate form of bonding known to the human race, and it is a special gift to be given to one's spouse. Unfortunately, too many throw it away and are later filled with feelings of regret.

Surveys of young adults show that those who engaged in sexual activity regret their earlier promiscuity and wish they had been virgins on their wedding night. Even secular agencies that promote a safe-sex approach acknowledge that sex brings regrets. A Roper poll conducted in association with SIECUS (Sexuality Information and Education Council of the United States) of high schoolers found that 62 percent of the sexually experienced girls said they "should have waited."

Society is ready for the abstinence message, and it needs to be promoted widely. Anyone walking on the Washington Mall in July 1993 could not miss the acres of "True Love Waits" pledge cards signed by over 200,000 teenagers. The campaign, begun by the Southern Baptist Convention, provided a brief but vivid display of the desire by teenagers to stand for purity and promote abstinence. For every teenager who signed a card pledging abstinence, there are no doubt dozens of others who plan to do the same.

Teenagers want and need to hear the message of abstinence. They want to promote the message of abstinence. Their health, and even their lives, are at stake.

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