Freemasonry and the Christian Church — Are Masons Christian?

Russ Wise intently examines the teaching and practices of freemasonry from a Christian, biblical worldview perspective. What he finds clearly shows distinct differences between Freemasonry and Christian doctrine and practice.

🇪🇸 *This article is also available in Spanish.*

Freemasonry : Its Background and History

There are probably few subjects as shrouded in mystery and misunderstanding as that of Freemasonry. Known under a variety of names (the Craft, the Brotherhood, the Order, the Fraternal Order, the Lodge, etc.), Masonry has been aligned with both the Christian church and the occult. A major problem for many whether within the Order or without is the question of the Mason's ultimate allegiance. If, in fact, there is no appreciable theological difference between the church and Freemasonry, their antagonists have no basis on which to denounce them. However, if there are beliefs and practices in Masonry that are incompatible with biblical Christianity, then it becomes imperative for the non-Mason and Mason alike to understand the true teachings of the Lodge.

The history of the Lodge is not easily discernible. Along with those who believe that Freemasonry had Christian beginnings are a growing number of Masonic authors who espouse an occultic origin for the Craft. There are those who indicate that the Craft was an outgrowth of the Ancient Mystery Schools or that it was first associated with the Druids or the Illuminati. In order for the individual to make a correct decision regarding Freemasonry, he must first understand the

motivation of the author.

Masonic authors Delmar Darrah, A. S. MacBride, and Melvin Johnson point out the unreliability of many of their fellow Masonic writers. Darrah, in his book titled *History And Evolution Of Freemasonry*, states that "Masons have believed the things concerning the origin of the institution that they wanted to believe and have gone forth and told them as facts. When links were missing, they have been supplied by drawing upon fertile imaginations."(1)

Christianity and the Craft

Leading Masonic authorities in the 18th and 19th centuries held a distinctively Christian interpretation of Freemasonry. Such leaders as Rev. James Anderson, William J. Hughan, William Hutchinson, Rev. George Oliver, and others had a Christian view of their Craft.(2) Hutchinson, in particular, noted that Jesus Christ was the example for the Master Mason. He stated, "The Master Mason represents a man under the Christian doctrine saved from the grave of iniquity and raised to the faith of salvation. As the great testimonial that we are risen from the state of corruption, we bear the emblem of the Holy Trinity as the insignia of our vows and of the origin of the Master's order."(3)

The Anti-Masonic Movement

The decade between 1826 and 1836 represented troublesome years for the Masonic Order. After several incidents that cast a negative light on Freemasonry,(4) a growing anti-Masonic sentiment began to emerge. As a result, there was a mass exodus of Christians from the Lodge, thereby creating a vacuum to be filled by those who held a non-Christian view of Masonry. During this time Albert Pike seized the opportunity to spread and entrench his pagan interpretation of the Craft. Pike and others began to reinterpret the symbols of the Craft.

The paganization of the Lodge took place over several decades, but it did not reach public awareness until the latter part of the 19th century. Even so, it was not until the 1920s, when a large number of books began appearing in print that claimed pagan origins for the Craft, that these efforts became widely known.

Masonic Universalism

The anti-Masonic movement dealt Freemasonry a severe blow. However, the exodus of large numbers of Christians proved to be a stabilizing factor(5) for the non-Christian forces of the Craft. Once the Christian majority had left the Craft, Pike was then able to redesign it in a way that would support his pagan views.

It is interesting to note that during the very time that Pike was heavily involved in his paganizing process, the Craft was experiencing a renewed growth in membership from Christians. The majority of these new Christian members represented church leadership and accepted the Christian interpretation of Hutchinson, Oliver, Hughan, and others. Their influence, however, wasn't enough to offset the growing paganization of the Lodge.

Manly P. Hall, a 33rd degree Mason, was one of the early authors who claimed a pagan origin for Freemasonry. In his book entitled *The Lost Keys of Freemasonry*, he says that Freemasonry is not a material thing: it is a universal expression of the Divine Wisdom. "The Masonic order is not a mere social organization, but is composed of all those who have banded themselves together to learn and apply the principles of mysticism and the occult rites."(6)

Hall (and a host of other writers including Pike) created a pagan history for Freemasonry that would later take root and grow to become the accepted understanding of Masonic origins. As this new interpretation took hold in the minds of the

membership, Christianity was being all but eradicated from the Craft. It became unthinkable to mention the name of Christ or to pray in the name of Jesus. The Craft was set firmly on the ground of "universalism."

The primary standard for membership was, and continues to be, that the candidate believe in "God." This god could be Krishna, Buddha, Allah, or any other god, but Jesus Christ is not to be considered anything more than their equal.

This universalist, or inclusive, idea about God has opened the door for every false deity to have a place within the Lodge. Hall makes his universalist orientation unmistakable by stating, "The true disciple of Masonry has given up forever the worship of personalities. With his greater insight, he realizes that all forms . . . are of no importance to him compared to the life which is evolving within."(7)

Hall adds to his belief in universalism by stating that "the true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha, or Mohammed, the name means little, for he recognizes only the light and not the bearer."(8) So, for the Mason, God is not a personal being, but an impersonal force, an energy that has no substance.

The Mason who is a Christian is put in a very difficult position. Although his Fraternal Order supported his Christianity in its early years, it now no longer allows for it as there is no question about the pagan orientation of Freemasonry in our day. Therefore, the Mason must ask himself whether he can, in good faith, remain a part of an organization that devalues the God of Christianity.

Freemasonry as a Religion

As the evolution of modern Freemasonry took place over a period of several hundred years, it continued to be influenced

by those who held an occultic worldview. For them, the Craft was a revival of the ancient mysteries.

Albert Pike, the noted Masonic scholar, said that "it is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity."(9) Pike's statement is a good example of Masonic double speak. The Christian can interpret what is said as being in reference to the personal God of Christianity who created the universe. However, when one takes Pike's statement together with the balance of his worldview it becomes apparent that he is referring to the impersonal god of Freemasonry as mentioned earlier.

Pike, in his book *Morals and Dogma*, says this about religion and Freemasonry: "Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion."(10) According to the modern day interpreters of Masonry, it has now taken its logical place as the unifier of all religions. One such interpreter, Foster Bailey, an occultist and a 32nd degree Mason, said that "Masonry is the descendant of a divinely imparted religion" that antedates the prime date of creation. Bailey goes on to say that "Masonry is all that remains to us of the first world religion" which flourished in ancient times. "It was the first unified world religion. Today we are working again towards a world universal religion."(11)

In other words, Freemasonry has its roots in the same sources as the mystery religions of the world that brought on the wrath of the Hebrew God of the Old Testament. And the Craft is now preparing the way for the revival of the same religion of the ancients.

The Mason, however, may be unaware of much of what is taught by the Lodge. The Mason who is uninitiated in the higher degrees is deliberately deceived by his brethren. Pike says that "truth is not for those who are unworthy." He goes on to say that "Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray."(12)

Hall put it this way: "Spiritual qualities are necessary before the real Masonic secrets can be understood by the brethren themselves."(13) What Hall seems to be saying is that one must reach a certain spiritual level before he can rightly understand the deep symbolic teachings of Freemasonry. As an example, one of the most known symbols for Masonry is the letter "G." Depending on whose interpretation one chooses, this symbol may represent geometry, God, or gnosis. A Christian would obviously interpret the symbol as God, whereas the pagan would see it as knowledge or gnosis.

Albert Pike was even more direct when he stated, "The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry."(14)

The Mason may unwittingly be a part of the Lodge thinking that it is an extension of his Christian faith, when in fact it may be a "Trojan horse," allowing another god into his soul.

The Masonic God

The god of Freemasonry and the God of the Bible are not one and the same. There is a great difference between the two concepts of God. The Masonic god, "The Great Architect of the Universe" (G.A.O.T.U), is believed to be above all other gods.

According to Albert Pike, all people, regardless of their spiritual orientation, can unite under the "Grand Artificer of the Universe." The Masonic god is all-inclusive and all-embracing. All potential Masons must acknowledge a "God" in order to gain membership in the Lodge, but there is no definite criteria regarding which "God" is implied or what "God" is acceptable.

Pike states that Masonry is the unifier of all religions and that "the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim."(15) In other words, the biblical God is reduced to the level of all the other gods and at the same time rendered as equal with the false gods of those religions. Therefore, Christianity is stripped of its uniqueness as the one true religion that offers humanity its only hope for salvation.

This universal god of Freemasonry is believed by many within the Lodge to be the God of the Bible, but this god is not the triune God of the Christian faith. Freemasonry purposefully diminishes the co-equal and co-eternal status of Jesus Christ and the Holy Spirit. That is, the second and third Persons of the Trinity are placed below God the Father, disallowing the triune nature of the biblical God.

The Masonic god is clearly given a greater position among all other "gods." Albert Pike spoke of "God as being One; Unapproachable, Single, Eternal and Unchanging. . . . There is but one God, infinite and incomprehensible, to whom no human attribute can be properly assigned, even when imagined to be infinite."(16) Therefore, according to Pike, the god of Freemasonry is "Single" in nature and not the triune God of the Bible. Likewise, the Masonic god is unapproachable. He is not a personality that cares for his creation, he is a force a principle.

Manly P. Hall, a 33rd degree Mason, refers to God as being the "Life Principle" that lies within all living things. In a passage quoted earlier, Hall stated, "The true disciple of ancient Masonry has given up forever the worship of personalities. With his greater insight, he realizes that all forms . . . are of no importance to him compared to the life which is evolving within."(17) Hall reveals in this passage that

- The god of Freemasonry is a force resident within all living things, and

- The religion of the Craft is pantheism.

On the other hand, the God of Christianity is transcendent and only becomes resident within the human family, and then only when He is invited to do so. In Masonry, Jesus Christ is not accepted as being "One" with the Father and is not looked to for salvation.

Jesus made his Father's requirements very clear: "It is written, You shall worship the Lord your God and serve Him only'" (Luke 4:8). The Father says that "you shall fear only the Lord your God; and you shall worship Him . . . you shall not follow other gods, any of the gods of the peoples who surround you, for the Lord your God in the midst of you is a jealous God; otherwise the anger of the Lord your God will be kindled against you, and He will wipe you off the face of the earth" (Deut. 6:13-15).

The Mason who professes to be a Christian must decide whom he will serve: the God of the Bible or the god of Freemasonry. He cannot serve them both.

The Masonic Jesus

The central question that every Christian Mason must ask himself is "Who is Jesus Christ according to the Lodge?" Earlier we saw that Albert Pike was greatly influenced by the occult and that he was responsible for the rewriting of the rituals for all the degree work beyond that of Master Mason.

Because of Pike's influence, Freemasonry has adopted a universalist approach toward divinity. According to Jim Shaw, a 33rd degree Mason who left the Lodge, Masonry teaches that "Jesus was just a man. He was one of the exemplars,' one of the great men of the past, but not divine and certainly not the only means of redemption of lost mankind. He was on a

level with other great men of the past like Aristotle, Plato, Pythagoras and Mohammed. His life and legend were no different from that of Krishna, the Hindu god. He is the son of Joseph,' not the Son of God."(18)

Jesus Christ is not to be looked upon as God incarnate, or as the Savior of humanity, but He is to be considered as no different than any other great spiritual leader or guru. To follow through with this conclusion, the Lodge does not permit the name of Jesus or Christ to be used in any of its prayers or rituals.

As an example, when Scripture is used in rituals the name of Jesus or Christ is omitted lest it offend someone. In essence, the Lodge has rewritten Scripture to suit its own end. The Bible is clear in its warning that God's Word is not to be changed or tampered with. Deuteronomy 4:2 says, "You shall not add to the word which I am commanding you, nor take away from it."

Masonic prayers are not to include the name of Jesus Christ, but they are to refer to the Great Architect of the Universe. The *Maryland Master Mason* magazine offered this statement concerning prayer in the Lodge: "All prayers in Mason lodges should be directed to the one deity to whom all Masons refer to as the Grand Architect of the Universe."(19)

For the Christian, this idea should cause some real concern. The Bible is clear regarding what Jesus says to those who are ashamed of the Son. "Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. But whoever shall deny Me before men, I will also deny him before My Father who is in heaven."(20)

The biblical Jesus does not allow for the bias of Freemasonry when it comes to receiving His proper place of reverence and worship. In short, Jesus does not seem to be as tolerant as the Mason when it comes to His divine authority.

The Bible gives us further instruction regarding our response to the Christian faith. "And Jesus came up to them, saying, All authority has been given me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you'" (Matt. 28: 18-20).

The Mason is thus faced with the choice of whom he will serve: Jesus, the Savior of his soul, or the tolerant god of Freemasonry who leads him to destruction.

Masonic Light and Darkness

"Freemasons are emphatically called the Sons of Light, because they are in possession of the true meaning of the symbol; while the profane or uninitiated who have not received this knowledge are said to be in darkness."(21) In other words, the Mason has been delivered from the darkness into the light and is elevated above those who have not received the initiation into the degrees and mysteries of Freemasonry.

The "profane" individual, or the non-Mason, remains in darkness and is in need of light. The Mason, after being enlightened, continues to be in need of more light. It seems that the Mason never comes to fully understand his Craft and all that it means. However, as the Mason gains more light and understanding of the various symbols representing each degree, he becomes more aware of its different meanings. Albert Pike, the Masonic scholar, speaks of this deception, "Masonry conceals its secrets from all except Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray."(22)

According to Pike, "Masonry is a search after light."(23) The question that one must ask oneself is, What is the source of this "Light" that contemporary Freemasonry is based on? Pike goes on to tell us that the light of Masonry is based on the Kabalah, or Jewish mysticism. For the Christian this is indeed a difficulty, because the Christian cannot accept the occult beliefs of the mystics. The Bible tells us that "truth" or "light" can only be found in God's Word.

The Mason is taught that as he receives more light he grows in perfection. As he grows in perfection, he believes that he actually increases his personal worthiness and, in the process, gains a deeper appreciation of Masonry. This in-depth understanding leads to a greater degree of enlightenment and enables the Mason to feel as if he has done all he must do for acceptance into the Grand Lodge above. This appeal to human pride is a deadly trap because we all have a sin nature and want to feel that we have "earned" salvation and "deserve" it.

However, the Mason who professes Jesus Christ as his Lord is left in a very difficult position by the Lodge. The Lodge considers the Christian as being profane or unworthy to receive the "Light" of the Craft. The Mason is faced with this dilemma: if the Lodge has the Light that mankind is looking for and if Jesus is that Light, how is it then that Jesus is not to be mentioned in the Lodge if He is indeed the Light of the world?(24) This idea becomes increasingly difficult when the Christian attempts to reconcile what the Bible says regarding Jesus and what the Craft says about the presence of Jesus in the Lodge.

Albert Pike speaks of Lucifer as the Light-bearer! "Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls?"(25) The Bible identifies Lucifer as being Satan and an angel of light. According to Paganism, Lucifer is the bearer of the light that enlightens man's understanding of his Higher Self or his "God Self." Masonic author Foster Bailey says it

this way, "Masonry therefore, is not only a system of morality, inculcating the highest ethics through which result, if followed, the conscious unfolding of divinity. . . . It portrays the recovery of man's hidden divinity and its bringing forth into the light . . . the power to achieve perfection latent in every man." Masonry purports to be the Light that awakens man's mind to his perfection and ultimate divinity.

The question that begs to be answered by each Mason is simply this: "Which Light' will he follow, the true Light of Christ or the dimly lit light of the Lodge?"

The Hidden Things of Freemasonry

There is a great deal of secrecy in Freemasonry. From the very beginning the Entered Apprentice is kept in the shadows regarding the full meaning of the symbols of the Craft. He is not offered any further understanding until he has proven himself worthy to receive deeper truths.

Not only is the Mason to keep the secrets of the Lodge, but he is to swear oaths accompanied by severe penalties if he ever chooses to reveal them. According to Carl H. Claudy, a former Grand Master of Masons, the Masonic penalties are intended to inspire terror in the candidate. Claudy says that if a candidate breaks his oath, he will experience the abasement that any man would feel when he had broken a solemn pledge. But even more so, he would experience "the wrath of God blasphemed. The horror of a sin of which there is none greater."(26)

The above statement is an example of the misinformation that the Mason often labors under. The idea that God recognizes and upholds the Mason's oath to a pagan god is simply not biblical. However, the biblical mandate for the believer is to "swear not at all . . . But let your Yes' be Yes,' and your No, 'No.' For whatever is more than these is from the evil

one."(27) In other words, the Lord makes it very clear that anything sworn other than yes' or no' is from the mouth of the Devil.

The Christian God is not a god of fear and misery, but He is a God of compassion and mercy. Masonic author and 33rd Degree Mason Manly P. Hall identifies the nature of the cosmic force to which the Mason owes his allegiance. He states that "the average Mason, as well as the modern student of Masonic ideals, little realizes the cosmic obligation he takes upon himself when he begins his search for the sacred truths of Nature. . . . Every Mason knows that a broken vow brings with it a terrible penalty. . . . When a Mason swears that he will devote his life to (Masonry) . . . and then defiles his living temple . . . he is breaking a vow which imposes not hours but ages of misery."(28) The Mason is not offering his loyalty to the God of Christianity, but to the pantheistic god of Nature.

Albert Mackey, author of the *Encyclopedia of Freemasonry*, offers several reasons why non-Masons object to Masonic secrecy. However, there are only four which he accepts as being true. First, it is an oath. Second, it is administered before the secrets are communicated. Third, it is accompanied by certain superstitious ceremonies. And fourth, it is attended by a penalty.(29)

The candidate is led to believe that the penalties accompanying the oaths that he swears to are indeed carried out. At no time is he told that these penalties are simply symbolic. Mackey states that the penalties are not to be inflicted by the Lodge but by God. He says that "the ritualistic penalties of Freemasonry . . . are in the hands not of man, but of God, and are to be inflicted by God, and not by man."(30) The Lodge is standing on thin ice when it presumes that God will safeguard its paganism by putting its detractors to death.

The greatest problem for the Christian Mason is that by taking

the oaths of the Craft, and living his life according to them, he has opened the door to Lucifer to steal his relationship with the living God.

Symbolism and Freemasonry

"In all time, truth has been hidden under symbols, and often under a succession of allegories: where veil after veil had to be penetrated before the true Light was reached, and the essential truth stood revealed."(31) These words of Albert Pike, the noted Masonic scholar, sound noble and true. However, the Christian must weigh Pike's lofty words with the Scripture.

Our Lord was, at all times, eager to help his disciples recognize the truth of His teachings. The only problem they had to overcome was their lack of spiritual understanding. The gospel writer of Matthew 7 tells us that all we must do, is simply ask. "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!"(32) The Lord desires to draw us near to Himself. We do not have to pass through veil after veil to reach divine understanding. He has readily given it to us in His Word. According to Dr. Robert A. Morey's research, "there were no degrees in Masonry two hundred years ago; and that the Master's degree is no more than 150 years of age." He goes on to say that "most Masonic historians now admit that it was the Frenchmen Desaguilliers or Dr. Anderson who invented the first three degrees. The few symbols introduced by these two Christian clergymen came from the Bible and were Christian' in every sense."(33) Here again we see that the origins of the

Craft were rooted in Christian belief.

However, as we have seen earlier, the Craft has undergone a paganization process by those who would subvert it to their own use. Whereas, in the early years of the Lodge, the symbols that were introduced revealed truth, in the present, those very same symbols and hundreds of others are used to mislead the candidate. Albert Pike made it clear when he stated, "part of the symbols are displayed . . . to the initiate, but he is intentionally misled by false interpretations."(34)

Jesus taught in parables and made use of symbols in His instruction. He freely offered understanding, and He was quick to help others recognize His Father. But when we look at Freemasonry we find secrecy and the "truth" concealed. A person must prove himself worthy in order for the "Light" to be shared with him. And when it is made known to the initiate, this "truth" is often hidden further in false interpretations.

Masonry has numerous symbols. For the Christian, Masonry utilizes the Bible as one of its symbols as it uses the Koran, the Vedas, the Gita, or any other "holy" book. When the Christian candidate sees the Bible on the Masonic altar and hears the Bible referenced to in the rituals, he assumes that Freemasonry is indeed Christian as he has, most likely, been told. However, the Bible is seen only as a symbol by the Lodge, as are all the other "holy" books of other religions.

This attitude toward the Bible makes it clear that, for Masonry, the Bible is not seen as being inspired by God, useable for reproof, correction, or training in righteousness. Rather, it "is only a symbol of Divine Will, Law, or Revelation."(35)

Salvation in the Lodge

"This is the stone which was rejected by you builders, which has become the chief cornerstone.' Nor is there salvation in

any other, for there is no other name under heaven given among men by which we must be saved."(36)

The early Masons followed a biblical understanding of salvation and what it meant to be a Christian. However, the pagan writers who rewrote the Masonic rituals omitted the references to biblical salvation and wrote them in a way that would not offend anyone of another religion.

The early rituals for the Master Mason Degree were Christian in their overall meaning. According to Dr. Morey, biblical phrases such as "regeneration," "redemption," and "heaven" were used without question.(37)

The greatest issue for the Mason, at present, is whether he will accept the life and work of Jesus Christ for his redemption or whether he will look to himself for personal salvation. Manly P. Hall says that "a Mason is evolved through ages of self- purification and spiritual transmutation."(38) So, the modern Mason, who follows the Fraternity's writings, looks to himself for purification and acceptance before a righteous God. Hall says elsewhere that the Master Mason's "spiritual light is greater because he has evolved a higher vehicle for its expression."(39)

Foster Bailey, the author of *The Spirit of Masonry,* says that "Masonry is one of many ways to God" and that Masonry "is not only a system of morality, inculcating the highest ethics through which result, if followed, the conscious unfolding of divinity, but it is also a dramatic presentation of regeneration."(40)

In other words, Bailey is saying that Masonry is a vehicle for mankind to discover his divinity and achieve personal regeneration. This idea is totally foreign to the Bible. The Christian cannot, in any way, get beyond the fact that Jesus Christ as the Light giver and redeemer of humanity is opposed to the teachings of the Lodge.

The Bible distinctly teaches that salvation only comes through the person of Jesus Christ. It cannot come by any other means. The Scripture is clear that if we confess with our mouth that Jesus is Lord and believe in our heart that God raised Him from the dead, we will receive salvation. It is not based upon our works or deeds; it is solely based upon what Jesus did on the cross.

Masonry does not accept the fact that man is born sinful and is in need of redemption. The Craft does not have a grasp of the depth of man's rebellion against his Creator. Masonic author H. L. Haywood in his book, *The Great Teachings of Masonry*, states that "many think that man was once a perfect being but that through some unimaginable moral catastrophe he became corrupt unto the last moral fiber of his being, so that, without some kind of supernatural or miraculous help from outside him, he can never be saved."(41)

Because Masonry does not have an understanding of the serious nature of man's separation from God, it cannot offer a suitable solution to his problem. The Bible tells us that man is in a state of separation from God and that he is in need of a savior. The Gospel writer of Mark speaks of the fallen nature of humanity. The Scripture says that it is what comes out of man that defiles him. "For from within, out of the heart of men, proceed the evil thoughts, adulteries, thefts, murders, covetousness, wickedness, deceit, sensuality, slander, pride, and foolishness. All these evil things come from within and defile a man."(42) Freemasonry cannot offer mankind an adequate solution to his problem of sin.

A Christian Response to Freemasonry

I recall the words of my father when I first spoke to him about his involvement in Freemasonry. He told me that the Lodge taught that "once a Mason, always a Mason." Even as a senior citizen, that idea continued to have a definite hold on his thinking. My father, as a Christian, had not been able to

see the vast difference between the teaching of the Church and that of the Lodge.

Once I was able to share the teaching of the Lodge with him, he was then able to make a clear decision regarding his future with the Fraternity. But, even after he had left the Lodge, he was unable to mentally sever the tie that bound him to the Lodge; he still felt the tug: "Once a Mason, always a Mason."

The Mason falls within one of four categories regarding his continued relationship with the Lodge.(43) First, there are some who do not have a clear knowledge of Christianity. They believe that religion and Christianity are the same and that if someone uses the Scriptures, that person must be a Christian. Such people are sincere but untaught. Because they do not know what Christianity teaches, they see nothing wrong with Freemasonry.

A second category would be those who do not know what Masonry is and what it teaches. They are not only uninformed about Christianity but are equally uninformed about the teachings of Freemasonry. These individuals are without any theological foundation on which to discern truth from error. Likewise, they are often ignorant of the occult direction the Lodge has taken over the past few decades.

A third group is made up of individuals who profess Christ, yet continue as Masons regardless of how much they know about Christianity and Freemasonry. They are indeed in a state of rebellion and have chosen not to follow the truth of Christ.

The final group are those who profess Christ and yet have abandoned the Christian faith. Those who have embraced this position are essentially Unitarian in their belief. They no longer hold to the absolute deity of Christ or His blood atonement.

For the most part, all Masons fall into one of these categories. In some cases, it may be that the blame is not to

be laid on the individual but on the Christian church for not adequately teaching its truths. The Mason has a choice to make, but the church has a responsibility to equip its people with the truths of the faith.

Jesus made it quite clear in the Scripture. He said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing."(44) It is difficult for the Mason to abide in Christ as long as he remains in the Lodge and follows its teachings. It is impossible to bear fruit apart from Jesus. He alone is the one who brings the fruit forth.

It is imperative for the Christian to deal with the question of obedience. It is impossible to serve two masters without loving one and despising the other. The root problem is often the fact that the individual has not been spiritually reborn. Once again Jesus says, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God . . . unless one is born of water and the Spirit, he cannot enter the kingdom of God . . . you must be born again."(45)

Notes

1. Delmar D. Darrah, *History and Evolution of Freemasonry* (Chicago: Charles T. Powner, 1979), 207.

2. Albert G. Mackey, *Encyclopedia of Freemasonry* (Chicago: The Masonic History Co., 1946), 734.

3. Albert A. Mackey, *History of Freemasonry*, vol. I (New York: The Masonic History Co. 1898): 136.

4. One such incident was the brutal murder of William Morgan in 1826. He had made it known that he intended to write a book exposing the secrets of the Lodge.

5. Albert Pike, *Morals And Dogma* (Charleston, S. C.: The Supreme Council of the 33rd Degree for the Southern Jurisdiction of the U.S.A., 1950), 814.

6. Manly P. Hall, *The Lost Keys of Freemasonry*, (Richmond, Va.: Macoy Publishing and Masonic Supply Co., 1976), 11-19.

7. Ibid., 64; Foster Bailey, *The Spirit of Masonry*, (New York: Lucis Publishing Co., 1979), 109.

8. Hall, *The Lost Keys of Freemasonry*, 65.

9. Pike, *Morals And Dogma*, 219.

10. Ibid., 213.

11. Bailey, *The Spirit of Masonry*, 29.

12. Pike, *Morals And Dogma*, 105.

13. Hall, *The Lost Keys of Freemasonry*, 69.

14. Pike, *Morals And Dogma*, 819.

15. Ibid., 226.

16. *Little Masonic Library*, vol. 5 (Richmond, Va.: Macoy Publishing and Masonic Supply Co., 1977): 51.

17. Hall, *The Lost Keys of Freemasonry*, 64.

18. Jim Shaw, *The Deadly Deception* (Lafayette, La.: Huntington House, Inc., 1988), 126-27.

19. *Maryland Master Mason* magazine (March 1973), vol. 2.

20. Matthew 10:32-33.

21. Mackey, *Encyclopedia of Freemasonry*, 594.

22. Pike, *Morals And Dogma*, 104-5.

23. Ibid., 741.

24. See John 8:12 and 1 John 1:5.

25. Pike, *Morals And Dogma*, 321; 2 Corinthians 11:14.

26. Carl H. Claudy, *Foreign Countries: A Gateway to the Interpretation and Development of Certain Symbols of Freemasonry* (Richmond, Va.: Macoy Publishing and Masonic Supply Co., 1971), 90.

27. See Matthew 5:34-37 and James 5:12.

28. Hall, *The Lost Keys of Freemasonry*, 11,68.

29. Mackey, *Encyclopedia of Freemasonry*, 760.

30. Ibid.

31. Pike, *Morals and Dogma*, 248.

32. Matthew 7:7-12.

33. Robert A. Morey, *The Origins and Teachings of Freemasonry* (Southbridge, Mass:, Crowne Publications, Inc., 1990), 76.

34. Pike, *Morals And Dogma*, 819.

35. Henry Wilson Coil, *Coil's Masonic Encyclopedia* (New York: Macoy, 1961), 520.

36. Acts 4:11-12.

37. Morey, *The Origins And Teachings of Freemasonry*, 113.

38. Hall, *The Lost Keys of Freemasonry*, 71-72.

39. Ibid., 54.

40. Bailey, *The Spirit of Masonry*, 105,140.

41. H. L. Haywood, *The Great Teachings of Masonry* (Richmond, Va.: Macoy, 1971), 138.

42. Mark 7:20-23.

43. Alva J. McClain, *Freemasonry and Christianity* (Winona Lake, Ind.: BMH Books, 1983), 32-35.

44. John 15:4-5.

45. John 3:5.

Intellectual Capital

The Learning Gap

A recurring truth of education in America is that children from high income homes who have highly educated parents tend to do well in school. Likewise, those from low income households who have relatively uneducated parents tend to do poorly. In this country, no other factor comes close to explaining the success of some students and the failure of others.(1) What is worse, recent studies are beginning to show that the gap between low socio- economic students and their fellow classmates is beginning to grow again after a period of narrowing.(2) Because of this, a major goal of education reform is the eradication of this learning gap which is arguably the primary cause of continued poverty, high crime rates, and general distrust between those who participate in the American dream and those on its margins. Unfortunately, there is considerable disagreement as to how American public education should be reformed.

Professional educators have tended to endorse a package of reforms that have been around since the 1920s and 30s. These reforms are associated with the Progressive Education Movement which emphasized "naturalistic," "project-oriented," "hands-

on," and "critical- thinking" curricula and "democratic" education policies.(3) Beginning in 1918 with the *Cardinal Principles of Secondary Education*, published by the Bureau of Education, educators have challenged the emphasis on subject matter and have attempted to replace it with what might be called the "tool" metaphor.

The "tool" metaphor maintains that students should not be filled with a lot of useless knowledge, but instead, should be taught how to learn. Although various arguments are used to promote this view, the one most often heard goes something like this: "Since knowledge is growing so quickly, in fact it is exploding, we need to teach kids how to learn, not a bunch of facts that will quickly become outdated." It has been shown by historian Lawrence Cremin that our elementary schools have been dominated by this metaphor since the 1960s, and that our secondary schools are not far behind.(4) The result of this monopoly has been a reduction of what might be called "Intellectual Capital." The loss of this "Capital" is the focus of an important book titled *The Schools We Need*, by E. D. Hirsch. Hirsch is an advocate for what has been called "cultural literacy," the notion that all children need to be taught the core knowledge of our society in order to function within it successfully. Implementing his arguments may provide our only chance for equal opportunity for all Americans, regardless of class, race, or ethnicity.

For Christians, this is an issue of justice and mercy. Unless we are comfortable with the growing number of people unable to clothe, house, and feed themselves and their families, we need to think seriously about why our educational system fails so many children. Teachers are more educated than ever before, class-sizes have continued to decline, and teachers have made great gains in personal income. But while America continues to spend much more to educate its children than do most countries of the world, it also continues to fall behind in student performance. Could it be that the problem lies in the

philosophy which drives what teachers teach and how they teach it? Our argument is exactly that—that educators, particularly at the elementary school level, have adopted a view of education that places an extra burden on those who can least afford it, our least affluent children.

Defining Intellectual Capital

Earlier we stated that poverty and suffering in America can be partially blamed on an education system that fails to prepare children from lower socio-economic backgrounds with a foundation that will allow them to compete with children from middle and upper-class homes. Central to this argument is a notion called intellectual capital. Let's begin this discussion by defining the term and explaining its importance. In his book, *The Schools We Need*, E. D. Hirsch, Jr., argues that "just as it takes money to make money, it takes knowledge to make knowledge."(5) He contends that those children who begin school with an adequate level of intellectual capital have a framework upon which further learning may be built. Those who lack the necessary educational experiences and sufficient vocabulary tend to fall further and further behind.

Not just any information serves as intellectual capital. According to Hirsch the knowledge taught and learned must be of a type that "constitutes the shared intellectual currency of the society," or put another way, "intellectual capital has to be the widely useful and negotiable coin of the realm."(6) Just as play money doesn't purchase much in the real world, neither does knowledge that falls outside of this "shared intellectual currency." The current controversy surrounding Ebonics is an example. I doubt that Hirsch would agree that time spent either teaching or affirming a supposedly African-based language system is helpful to young people who need to compete in the American economic system.

Understanding Hirsch's point about intellectual capital would interesting, but not very useful, if not for the fact that

research has shown that initial deficits in specific children can be overcome if done so at an early age. Other nations, with equally diverse populations, have shown that early disparities in learning can be remediated if this notion of a shared knowledge base is taken seriously. France is an example of such a nation. Its "knowledge intensive" early childhood education programs have performed an amazing feat. "Remarkably, in France, the initial gap between advantaged and disadvantaged students, instead of widening steadily as in the United States, decreases with each school grade. By the end of seventh grade, the child of a North African immigrant who has attended two years of French preschool will on average have narrowed the socially induced learning gap."(7)

One might ask what American schools are teaching if not a knowledge intensive "core curriculum" like the one found in the French model. This question is difficult to answer because there is no agreed- upon curriculum for elementary students in this country. Our desire to treat teachers as autonomous teaching professionals often means that little or no supervision of what is taught occurs. There are a number of good arguments for local control of our schools, but when it comes to the curriculum, it has resulted in little consistency from one school to another, and even from one classroom to another in the same building.

Can't we all agree that by the end of the first grade students ought to be able to do and know certain things? Unfortunately, it's not that simple. At this point, we will look at some of the philosophical reasons for the vast difference in teaching methods and goals that are being advocated by different education experts.

Romantics and Traditionalists

In his book *The Schools We Need*, E. D. Hirsch argues that there are two distinct camps of education reformers in our country today. One group, virtually in control of the

elementary and much of the secondary school curriculum, consists of what Hirsch calls the anti-knowledge progressives. This group emphasizes critical thinking skills over mere facts, the "unquestionable" value of self-esteem as a curricular end, and teaching "to the child" rather than from a curriculum focused on the content of the subject matter. They also argue against forcing a child to learn what they believe to be developmentally inappropriate schoolwork. This thinking reflects the eighteenth century Romantic era view that all children possess a spark of divinity, a notion that coincides with the pantheistic philosophies of eighteenth-century thinkers like Rousseau, Hegel, and Schelling. In 1775, Schelling wrote that "the God-infused natural world and human nature were both emanations of the same divine substance."(8) All things natural are good. Evil lies in separation from nature, such as seating children in rows and requiring intense study from books for several years.

Rather than allowing for a mystical view of child development, traditionalists support a "core curriculum." Hirsch points to four errors made by progressive reforms. He argues that: "(1) To stress critical thinking while de-emphasizing knowledge actually reduces a student's capacity to think critically.(2) Giving a child constant praise to bolster self-esteem regardless of academic achievement breeds complacency, or skepticism, or both, and ultimately, a decline in self-esteem.(3) For a teacher to pay significant attention to each individual child in a class of twenty to forty students means individual neglect for most children most of the time. (4) Schoolwork that has been called 'developmentally inappropriate' [by progressives] has proved to be highly appropriate to millions of students the world over, while the infantile pabulum now fed to American children is developmentally inappropriate (in a downward direction) and often bores them."(9)

As parents and taxpayers, the most vital question we want

answered is, "Who is right?" Is there research that supports one side of this debate over the other? Hirsch contends that there is much evidence, from various perspectives, that supports the traditional view. However, because of the current monopoly of the progressive mindset in public education today, the traditional view is rarely even considered. Hirsch goes as far as to say that for most public school officials there is no *thinkable* alternative to the progressive view. "No professor at an American education school is going to advocate *pro*-rote-learning, *pro*-fact, or *pro*-verbal pedagogy."(10) Education leaders usually respond in one of four ways to criticism: 1) They deny that our schools are ineffective. 2) They deny the dominance of progressivism itself. 3) They deny that where progressivism has been followed, that it has been authentically followed. 4) They blame insurmountable social problems on poor performance rather than the prevailing educational philosophy.

Remember, this discussion is about more than which group of experts wins and which loses! If Hirsch is right, our current form of schooling is inflicting a great injustice on all students, but even more so on those from our poorest homes and neighborhoods. Now, we will look at some of the evidence that argues against the progressive approach to education and for a more traditional curriculum.

Looking at the Research

Research has confirmed the superiority of the traditional, direct instruction method which focuses on the content to be learned rather than on the child. E. D. Hirsch, in his book *The Schools We Need*, has a chapter titled "Reality's Revenge" which lends considerable detail to his argument that progressive educational theory lacks a real world foundation.

Hirsch uses evidence from three different sources to support his rejection of the progressive model for instruction. Classroom studies, research in cognitive psychology, and

international comparisons all point to a common set of practices that promote the greatest amount of measurable learning by the largest number of students. This list of common practices are remarkable in that they are exactly what progressive educators in this country are arguing that we should do *less* of.

First, let's consider the finding of two examples of classroom studies. Jane Stallings studied 108 first grade and 58 third grade classes taught by different methods and found that a strong academic focus rather than the project-method approach produced the highest gains in math and reading. The Brophy-Evertson studies on elementary students in the 70s found that classroom teaching was most effective:

• When it focused on content
• When it involved all students
• When it maintained a brisk pace
• When it required students to read aloud often
• When decoding skills were mastered to the point of over-learning
• When each child was asked to perform tasks resulting in immediate nonjudgmental feedback.

Summarizing the results of numerous classroom studies, Hirsch states, "The only truly general principle that seems to emerge from process-outcome research on pedagogy is that focused and guided instruction is far more effective than naturalistic, discovery, learn-at-your-own-pace instruction."(11)

Cognitive psychology confirms, from another viewpoint, what classroom research has already told us. Research into short term memory has uncovered important reasons to have children in the early elementary years spend considerable effort memorizing language and mathematics basics. The argument goes something like this: Individuals have only so much room, or short-term memory, in which to juggle a number of ideas at once, and this memory space is particularly restricted for

young children. In reading, children end up having to focus on both the basics of decoding and word recognition as well as on high level comprehension strategies. This gives those who have memorized phonics and who have a larger vocabulary a significant advantage over those who don't. Children who over-learn decoding and word skills, have more time, memory- wise, to focus on higher-level kinds of thinking. In other words, rote memorization of the basics leads to higher order thinking, which is exactly the opposite of what is being stressed by progressives.

If Christians want to see our public schools become tools for social justice, to educate all children regardless of background, a content-oriented curriculum is essential. An early emphasis on higher-level thinking skills is not only a poor use of time in the classroom, but can actually slow down students from disadvantaged backgrounds. This is particularly true of early elementary years when decoding skills and a large vocabulary are being acquired.

Next, we will see how international studies add more evidence to this argument for a content-focused curriculum.

International and Domestic Examples

In the discussion thus far we have been trying to discern why much of what happens in many of our classrooms fails to provide the intellectual capital elementary school children need. At this point, it should be noted and emphasized that we are not questioning the desire of our classroom teachers, or those who write curricula for the classroom, to benefit our children. We do argue that the philosophical foundations for today's educational theories are often not supported by research, nor by a biblical view of human nature.

Earlier we noted classroom studies and findings from cognitive psychology that refute progressive educational practices. Now we will turn our attention to large-scale international

comparative studies. These examples can be found in E. D. Hirsch's book, *The Schools We Need.*

Just as it was found that the best American classrooms were businesslike and focused on the job at hand, international studies found that Chinese and Japanese teachers have a low tolerance for errors and rarely let self-esteem issues get in the way of correcting them. In fact, these errors are used by the teachers for assessing the strengths and weaknesses of various tactics for solving a problem. Asian classrooms begin a period with reciprocal bows and a description of what will be accomplished during the lesson. The period ends with a summary of the work. The pace tends to be slower than American classrooms, but skills are taught with greater thoroughness. Fewer problems are covered with the focus on mastering them rather than simply getting them done.

Asian teachers tend to use whole-class instruction, utilizing students' responses to generate dialogue that moves the class towards the desired knowledge or skill. Students know that they may be called upon at any moment to provide a solution to the problem at hand. They are engaged and focused on the material. During the period students might work together in groups on a problem, but only for a short time. Asian teachers assign less seatwork to their students and embed it throughout a lesson rather than at the end of class. The American practice of giving students a long block of time at the end of class to do homework usually causes students to lose focus and become bored with the repetitive tasks.

To achieve the greatest results, the classroom must be content oriented and the teacher must be working hard to keep all students engaged in the work. Too often, American classrooms lack one of these two essential ingredients.

Hirsch's proposals, although revolutionary to many of today's teachers, would seem obvious to most teachers of a generation ago. They are also obvious to many Christian educators. A good

example is the classical Christian education model advocated by Douglas Wilson and his Logos Schools organization.(12) Wilson endorses the Trivium curriculum model which focuses on grammar in the early grades, dialectic or logic in the middle school, and rhetoric in high school. Grammar is the memorization of the basic rules and facts of any subject matter, whether it be language or mathematics. The dialectic stage teaches students how the rules of logic apply to a subject area, and rhetoric teaches students how to communicate what they have learned. All of this can be done in a way to make it both challenging and meaningful to the vast majority of public and private school students. However, failing to accomplish this soon, we will continue to see a widening gap between those who have been vested with intellectual capital and those who have not.

Notes

1. "Quality Counts," A special supplement to *Education Week*, Vol. XVI (22 Jan. 1997), p. 19. The text notes that a major study concluded that 75% of students' achievement is the result of home and family.

2. "Achievement Gap Widening, Study Reports," *Education Week*, Vol. XVI, No. 14 (4 Dec. 1997), p. 1

3. Hirsch, E.D., Jr. *The Schools We Need: And Why We Don't Have Them* (New York: Doubleday, 1996), p. 7.

4. Ibid., p. 49.

5. Ibid., p. 20.

6. Ibid., p. 21.

7. Ibid., p. 42.

8. Ibid., p. 74.

9. Ibid., p. 66.

10. Ibid., p. 69.

11. Ibid., p. 184.

12. Wilson, Douglas. *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education* (Wheaton, Ill.: Crossway Books, 1991), p. 91.

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Generation X — How They Fit in the Christian Community

Generation X! Are you familiar with this phrase? It is highly probable that you have heard or read the phrase at least once. What does it bring to your mind? Does it provoke fear, confusion, despair, misunderstandings, or is it just another in a long line of such expressions used to label youth? Generation X has quickly entered our vocabulary as an easily recognizable moniker for the children of another definable generation: the "baby boomers." Thus this generation of teenagers also has come to be known as the "baby busters." "Xers" and "busters" normally don't elicit positive thoughts about our youth. Is this a legitimate response? Or are we maligning a significant portion of our population with such terms?

In 1991 a Canadian named Douglas Coupland published a novel entitled *Generation X: Tales for an Accelerated Culture*. Coupland's book "is the first major work to take twentysomethings seriously, even if the book is humorous and fictional."{1} Thus he is the originator of the phrase that presently describes a particular generation. But he is just

one of many who have given thought to youth culture, both
present and past.

A Brief History of American Youth

It seems that youth have always received the attention of
adults. Teenagers, as they have come to be called, have been
analyzed, diagnosed, and reprimanded because older generations
just don't know what to make of them. "Juvenile delinquents,"
"the beat generation," "hippies," "yuppies" and numerous other
titles have been used to describe certain generational
distinctives. "The contemporary youth crisis is only the
latest variation on centuries-old problems."{2} For example,
in the 1730s in New England youth activities such as "night
'walking' and 'company- keeping,' also known as 'revels,'
helped produce some of the highest premarital pregnancy rates
in American history."{3} And during the early nineteenth
century, student riots became a tradition on many campuses
such as Brown, North Carolina, Princeton, Harvard, Yale, and
Columbia. These riots included "boycotting classes,
barricading college buildings, breaking windows, trashing the
commons and/or chapel, setting fires around or to college
buildings, beating faculty members, and whipping the president
or trustees."{4} Such behavior—almost two hundred years
ago—probably reminds us of what took place on many campuses
during the Vietnam War years.

By the beginning of the twentieth century, youth became the
focus of the burgeoning social sciences. "An intellectual
enterprise struggled to redefine what 'youth' was or ought to
be. That concept was labeled 'adolescence' and has prevailed
ever since."{5} It is especially interesting to note that
these early social scientists didn't discover adolescence,
they invented it. "Adolescence was essentially a conception of
behavior imposed on youth, rather than an empirical assessment
of the way in which young people behaved."{6} This is
important when we understand that the world view premises of

the social scientists "came from Darwinian recapitulation theory: the individual life-course replicated the evolutionary progress of the entire race. Adolescence was a distinct 'stage' through which each person passed on the way from childhood (the 'primitive' stage) to adulthood (the 'civilized' stage). Adolescence therefore was transitional but essential, its traits dangerous but its labor vital for attaining maturity. Squelching it was just as bad as giving it free rein."{7} The fruit of such concepts can be seen in the "lifestyles" that are now so ingrained in our cultural fabric.

The Web of Adolescence

What do the "lifestyles" of adults have to do with adolescents? "Since 'lifestyle' has come to define not just doing but their very being, adults have now become dependent on the very psychological experts who wove the web of adolescence in the first place. The classic youth tasks of 'growth,' 'finding oneself,' and preparing for one's life-work have become the American life-work, even into the golden years' of retirement."{8} Thus the concerns we have for our youth are concerns we have for ourselves. The "web of adolescence" touches all of us. As George Barna has stated, "taking the time to have a positive impact [on our youth] is more than just 'worth the effort'; it is a vital responsibility of every adult and a contribution to the future of our own existence."{9} The importance of this cannot be overemphasized as we contemplate the sometimes-puzzling segment of our population called "Generation X."

Who Are These People?

What is a "Generation Xer" or a "baby buster"? What is the "doofus generation" or "the nowhere generation"? These phrases, and many others, may be used to characterize the present generation of youth. Not very encouraging phrases, are they? More frequently than not, adults always have evaluated

youth in pessimistic terms. Even the ancient Greeks were frustrated with their youth.

Today the descriptions are especially derogatory. "Words used to describe them have included: whiny, cynical, angry, perplexed, tuned out, timid, searching, vegged out—the latest lost generation."{10} Are these terms accurate, or do they reek of hyperbole? As is true with most generalizations of people, there is a measure of truth to them. But we make a grave mistake if we allow them to preclude us from a more complete consideration of this generation. As George Barna has written: "You cannot conduct serious research among teenagers these days without concluding that, contrary to popular assumptions, there is substance to these young people."{11} Having served among and with youth of this generation for many years, I emphatically concur with Mr. Barna. Generation Xers consist of "41 million Americans born between 1965 and 1976 plus the 3 million more in that age group who have immigrated here."{12} Most of them are children of the "baby boomers," who comprise over 77 million of the population. This dramatic decrease in the number of births has left them with the "baby buster" label. Their parents have left a legacy that has produced a "birth dearth" and its accompanying social consequences. There are at least six contributors to this population decline.

First, the U.S. became the site for the world's highest divorce rate. Second, birth control became increasingly prominent with the introduction of the pill. Women began to experience more freedom in planning their lives. Third, a college education was more accessible for more people, especially for women who began to take more influential positions in the work force. Fourth, social change, including women's liberation, encouraged more women to consider careers other than being homemakers. Fifth, abortion reached a rate of over 1.5 million per year. Sixth, the economy led many women to work because they had to, or because they were the sole

breadwinner.{13}

So we can see that this generation has entered a culture enmeshed in dramatic changes, especially regarding the family. These changes have produced certain characteristics, some positive, others negative, that are generally descriptive of contemporary youth.

How Do You Describe a "Buster"?

How do you describe someone who is labeled as a "baby buster"? We may be tempted to answer this question in a despairing tone, especially if we haven't taken time to see a clear picture of a "buster." Consider the following characteristics:

First, they are serious about life. For example, the quality of life issues they have inherited have challenged them to give consideration to critical decisions both for the present and future. Second, they are stressed out. School, family, peer pressure, sexuality, techno-stress, finances, crime, and even political correctness contribute to their stressful lives. Third, they are self-reliant. One indicator of this concerns religious faith; the baby buster believes he alone can make sense of it. Fourth, they are skeptical, which is often a defense against disappointment. Fifth, they are highly spiritual. This doesn't mean they are focusing on Christianity, but it does mean there is a realization that it is important to take spiritual understanding of some kind into daily life. Sixth, they are survivors. This is not apparent to adults who usually share a different worldview concerning progress and motivation. This generation is not "driven" as much as their predecessors. They are realistic, not idealistic.{14}

Do these characteristics match your perceptions? If not, it may be because this generation has received little public attention. And what attention it has received has leaned in a negative direction because of inaccurate observation. The baby

busters' parents, the baby boomers, have been the focus of businesses, education, churches, and other institutions simply because of their massive numbers and their market potential. It's time to rectify this if we have the wisdom to see the impact busters will have in the not-too-distant future.

What About the Church and Busters?

Let's survey a few other attributes of Generation X as we attempt to bring this group into sharper focus. These attributes should be especially important to those of us in the Christian community who desire to understand and relate to our youth.

Because of "the loneliness and alienation of splintered family attachments" this generation's strongest desires are acceptance and belonging.{15} Our churches need to become *accepting* places first and *expecting* places second. That is, our youth need to sense that they are not first *expected* to conform or perform. Rather, they are to sense that the church is a place where they can first find *acceptance*. My years of ministry among youth have led me to the conclusion that one of the consistent shortcomings of our churches is the proverbial "generation gap" that stubbornly *expects* youth to dress a certain way, talk a certain way, socialize in a certain way, etc., without *accepting* them in Christ's way.

Another important attribute of this generation is how they learn. "They determine truth in a different way: not rationally, but relationally."{16} Closely aligned with this is the observation that "interaction is their primary way of learning."{17} In order for the church to respond, it may be necessary to do a great deal of "retooling" on the way we teach.

Lastly, busters are seeking purpose and meaning in life. Of course this search culminates in a relationship with the risen Jesus. It should be obvious that ultimately this is the most

important contribution the church can offer. If we fail to respond to this, the greatest need of this generation or any other, surely we should repent and seek the Lord's guidance.

Listening to Busters

Let's eavesdrop on a conversation taking place on a college campus between a Generation X student and a pastor:

Pastor: We have a special gathering of college students at our church each Sunday. It would be great to see you there.

Student: No, thanks. I've been to things like that before. What's offered is too superficial. Besides, I don't trust institutions like churches.

Pastor: Well, I think you'll find this to be different.

Student: Who's in charge?

Pastor: Usually it's me and a group of others from the church.

Student: No students?

Pastor: Well, uh, no, not at the moment.

Student: How can you have a gathering for students and yet the students have nothing to do with what happens?

Pastor: That's a good question. I haven't really thought much about it.

Student: By the way, is there a good ethnic and cultural mix in the group?

Pastor: It's not as good as it could be.

Student: Why is that?

Pastor: I haven't really thought about that, either.

Student: Cliques. I've noticed that a lot of groups like yours

are very "cliquish." Is that true at your church?

Pastor: We're trying to rid ourselves of that. But do you spend time with friends?

Student: Of course! But I don't put on a "show of acceptance."

Pastor: I appreciate that! We certainly don't want to do that! We sincerely want to share the truth with anyone.

Student: Truth? I don't think you can be so bold as to say there is any such thing.

Pastor: That's a good point. I can't claim truth, but Jesus can.

Student: I'm sure that's comforting for you, but it's too narrow for anyone to claim such a thing. We all choose our own paths.

Pastor: Jesus didn't have such a broad perspective.

Student: That may be, but he could have been wrong, you know. Look, I'm late for class. Maybe we can talk another time, as long as you'll listen and not preach to me.

Pastor: That sounds good. I'm here often. I'll look for you. Have a great day!

This fictitious encounter serves to illustrate how baby busters challenge us to find ways of communicating that transcend what may have been the norm just a few years ago.

New Rules

George Barna has gleaned a set of "rules" that define and direct youth of the mid- and late-90s:

Rule #1: Personal relationships count. Institutions don't.

Rule #2: The process is more important than the product.

Rule #3: Aggressively pursue diversity among people.

Rule #4: Enjoying people and life opportunities is more important than productivity, profitability, or achievement.

Rule #5: Change is good.

Rule #6: The development of character is more crucial than achievement.

Rule #7: You can't always count on your family to be there for you, but it is your best hope for emotional support.

Rule #8: Each individual must assume responsibility for his or her own world.

Rule #9: Whenever necessary, gain control and use it wisely.

Rule #10: Don't waste time searching for absolutes. There are none.

Rule #11: One person can make a difference in the world but not much.

Rule #12: Life is hard and then we die; but because it's the only life we've got, we may as well endure it, enhance it, and enjoy it as best we can.

Rule #13: Spiritual truth may take many forms.

Rule #14: Express your rage.

Rule #15: Technology is our natural ally.[{18}](#)

Now let's consider how parents and other adults might best respond to these rules.

What Do They Hear From Us?

Try to put yourself into the mind and body of a contemporary teenager for a moment. Imagine that you've been asked to share

the kinds of things you hear most often from your parents or adult leaders. Your list may sound something like this:

- "Do as I say, not as I do."
- "I'm the adult. I'm right."
- "Because I said so, that's why."
- "You want to be *what*?"
- "This room's a pig sty."
- "Can't you do anything right?"
- "Where did you find him?"
- "You did *what*?"
- "Do you mind if we talk about something else?"
- "I'm kind of busy right now. Could you come back later?"

These statements sound rather overwhelming when taken together, don't they? And yet too many of our youth hear similar phrases too frequently. As we conclude our series pertaining to the youth of Generation X, let's focus on how we might better communicate and minister to them. In his book *Ten Mistakes Parents Make With Teenagers*, Jay Kesler has shared wise advice we should take to heart and consistently apply to our lives among youth.[{19}](#)

Advice to Parents and Other Adults

• Be a consistent model. We can't just preach to them and expect them to follow our advice if we don't live what we say. Consistency is crucial in the eyes of a buster.
• Admit when you are wrong. Just because you are the adult and the one with authority doesn't mean you can use your position as a "cop out" for mistakes. Youth will understand sincere repentance and will be encouraged to respond in kind.
• Give honest answers to honest questions. Youth like to ask questions. We need to see this as a positive sign and respond honestly.
• Let teenagers develop a personal identity. Too often youth bare the brunt of their parents' expectations. In particular, parents will sometimes make the mistake of living through

their children. Encourage them in their own legitimate endeavors.

• Major on the majors and minor on the minors. In my experience, adults will concentrate on things like appearance to the detriment of character. Our youth need to know that we know what is truly important.

• Communicate approval and acceptance. As we stated earlier in this essay, this generation is under too much stress. Let's make encouragement our goal, not discouragement.

• When possible, approve their friends. This one can be especially difficult for many of us. Be sure to take time to go beyond the surface and really know their friends.

• Give teens the right to fail. We can't protect them all their lives. Remind them that they can learn from mistakes.

• Discuss the uncomfortable. If they don't sense they can talk with you, they will seek someone else who may not share your convictions.

• Spend time with your teens. Do the kinds of things they like to do. Give them your concentration. They'll never forget it.

This generation of youth, and all those to come, need parents and adults who demonstrate these qualities. When youth receive this kind of attention, our churches will benefit, our schools will benefit, our families will benefit, and our country will benefit. And, most importantly, I believe the Lord will be pleased.

Notes

1. William Dunn, *The Baby Bust: A Generation Comes of Age* (Ithaca, N.Y.: American Demographics Books, 1993), 112.
2. Quentin J. Schultze, ed., *Dancing in the Dark: Youth, Popular Culture, and the Electronic Media* (Grand Rapids, Mich.: Eerdmans, 1991), 14.
3. Ibid., 19.
4. Steven J. Novak, *The Rights of Youth: American Colleges and Student Revolt, 1798-1815*(Cambridge, Mass.: Harvard, 1977), 17-25. Quoted in Schultze, *Dancing in the Dark*, 23.

5. Schultze, 33.

6. Joseph F. Kett, *Rites of Passage: Adolescence in America, 1790 to the Present* (New York:Basic Books, 1977), 243. Quoted in Schultze, *Dancing in the Dark*, 35.

7. Schultze, 35.

8. Ibid., 45.

9. George Barna, *Generation Next: What You Need to Know About Today's Youth* (Ventura,Calif.: Regal, 1995), 11.

10. Dunn, x.

11. Barna, 18.

12. Dunn, x.

13. Ibid., 16.

14. Barna, 18-21.

15. Jan Johnson, "Getting the Gospel to the Baby Busters," *Moody Monthly* (May 1995): 50.

16. Ibid.

17. Ibid., 51.

18. Barna, 108-15.

19. Jay Kesler, *Ten Mistakes Parents Make With Teenagers (And How to Avoid Them)* (Brentwood, Tenn.: Wolgemuth & Hyatt, 1988).

A Darwinian View of Life

Probe's Dr. Ray Bohlin reviews Richard Dawkins' anti-theistic book, A River Out of Eden: A Darwinian View of Life*, showing the holes in Dawkins' arguments.*

A River of DNA

A River Out of Eden: A Darwinian View of Life by Richard Dawkins is the fourth in a series being published by Basic

Books entitled "The Science Masters Series." This series is said to be "a global publishing venture consisting of original science books written by leading scientists. "Purposing to "present cutting-edge ideas in a format that will enable a broad audience to attain scientific literacy," this series is aimed at the non-specialist.

The first three releases were *The Last Three Minutes: Conjectures about the Ultimate End of the Universe* by Paul Davies, *The Origin of Humankind* by Richard Leakey, and *The Origin of the Universe* by John D. Barrow. These were followed by the contribution from Dawkins. A look at these books, and at future contributors like Daniel Dennett, Jared Diamond, Stephen Jay Gould, Murray Gell-Mann, Lynn Margulis, and George C. Williams, makes the endeavor look less like a scientific literacy series and more like an indoctrination in philosophical naturalism.

The exposition of a Darwinian view of life by Dawkins in *River Out of Eden* certainly fits into the overt anti-theism category. His "River Out of Eden" is a river of DNA that is the true source of life and the one molecule that must be understood if life is to be understood.

This river of DNA originally flowed as one river (one species) which eventually branched into two, three, four, and eventually millions of rivers. Each river is distinct from the others and no longer exchanges water with the others, just as species are isolated reproductively from other species. This metaphor allows Dawkins to explain both the common ancestry of all life along with the necessity of gradualism in the evolutionary process.

Dawkins refers to this river of DNA as a digital river. That is, the information contained in the DNA river is completely analogous to the digital information of languages and computers.

Surprisingly, Dawkins gives away the store in this first chapter. In pressing home the digital analogy, Dawkins first uses probability to indicate that the code arose only once and that we are all, therefore, descended from a common ancestor:

> *The odds of arriving at the same 64:21 (64 codons: 21 amino acids) mapping twice by chance are less than one in a million million million million million. Yet the genetic code is in fact identical in all animals, plants and bacteria that have ever been looked at. All earthly living things are certainly descended from a single ancestor.(p. 12)*

So it is reasonable to use probability to indicate that the code could not have arisen twice, but there is no discussion of the probability of the code arising by chance even once. A curious omission! If one tried to counter with such a question, Dawkins would predictably fall back on the assumption of naturalism that since we know only natural processes are available for the origin of anything, the genetic code must have somehow beaten the odds.

African Eve

Chapter 2 attempts to tell the story of the now famous "African Eve." African Eve embodies the idea that we are all descended from a single female, probably from Africa, about 200,000 to 100,000 years ago. This conclusion originates from sequence data of the DNA contained in mitochondria.

Mitochondria are tiny little powerhouses that produce energy in each and every cell of your body. Just as your body contains many organs that perform different functions, the cell contains many organelles that also perform specific functions. The mitochondrion is an organelle whose task is to produce energy molecules the cell can use to accomplish its tasks.

However, mitochondria are also the only organelle to contain

their own DNA. Certain proteins necessary to the function of mitochondria are coded for by the mitochondrial DNA and not by the nuclear DNA like every other protein in the cell. One other unique aspect of mitochondria is their maternal inheritance. That is, all the mitochondria in your body are descended from the ones you initially inherited from your mother. The sperm injects only its DNA into the egg cell, not its mitochondria. Therefore, an analysis of mitochondrial DNA reveals maternal history only, uncluttered by the mixture of paternal DNA like nuclear DNA. That's why these studies only revealed an African Eve, though other recent studies claim to have followed DNA from the Y chromosome to indicate an ancient "Adam."

Now these scientists don't actually think they have uncovered proof of a real Adam and Eve. They only use the names as metaphors. But this action does reveal a shift in some evolutionists minds that there is a single universal ancestor rather than a population of ancestors. This at least is closer to a biblical view rather than farther away.

Finally, Dawkins makes his case for the reliability of these molecular phylogenies in general. Here he glosses over weaknesses in the theory and actually misrepresents the data. On page 43 he says, "On the whole, the number of cytochrome c letter changes separating pairs of creatures is pretty much what we'd expect from previous ideas of the branching pattern of the evolutionary tree." In other words, Dawkins thinks that the trees obtained from molecular sequences nearly matches the evolutionary trees we already had. Later on page 44, when speaking of all molecular phylogenies performed on various sequences, he says, "They all yield pretty much the same family tree which by the way, is rather good evidence, if evidence were needed, that the theory of evolution is true."

Well, besides implying that evidence is not really needed to prove evolution, Dawkins stumbles in trying to display confidence in the molecular data. What exactly does "pretty

much" mean anyway? Inherent in that statement are the numerous contradictions that don't fit the predictions or the ambiguous holes in the general theory. But then, evidence isn't really needed anyway is it?

While this chapter contained the usual degree of arrogance from Dawkins, particularly in his disdain for the original account of Adam and Eve, it was somewhat less compelling or persuasive than is his usual style. He hedged his bet frequently and simply waived his hand at controversy. Unfortunately, this may not be picked up by the unwary reader.

Scoffing at Design

In Chapter 3 Dawkins launches a full-scale assault on the argument from design. After presumably debunking arguments from the apparent design of mimicry (not perfect design, you know, just good enough), Dawkins states, "Never say, and never take seriously anybody who says, 'I cannot believe so-and-so could have evolved by gradual selection.' I have dubbed this fallacy 'the Argument from Personal Incredulity.'"

To some degree I'm afraid that many creationists have given Dawkins and others an easy target. Such a statement, "I cannot believe…," has been used many times by well-meaning creationists but is really not very defensible. It is not helpful to simply state that you can't believe something; we must elaborate the reasons why. First, Dawkins levels the charge that much of what exists in nature is far from perfectly designed and is only good enough. This he claims is to be expected of natural selection rather than a designer. This is because a designer would design it right while natural selection has to bumble and fumble its way to a solution. To begin with, the lack of perfection in no way argues for or against a designer.

I have always marveled at some evolutionists who imply that if it isn't perfect, then Nature did it. Just what is perfection?

And how are we to be sure that our idea of a perfect design wasn't rejected by the Creator because of some flaw we cannot perceive? It is a classic case of creating God in our own image.

The evolutionists are the ones guilty of erecting the straw man argument in this instance. In addition, Dawkins fully admits that these features work perfectly well for the task at hand. The Creator only commanded His creatures to be fruitful and multiply, not necessarily to be perfectly designed (humanly speaking) wonders. Romans 1:18-20 indicates that the evidence is sufficient if you investigate thoroughly.

Dawkins further closes off criticism by declaring that "there will be times when it is hard to think of what the gradual intermediates may have been. These will be challenges to our ingenuity, but if our ingenuity fails, so much the worse for our ingenuity." So if explanations fail us, the fault is not with the evolutionary process, just our limited thinking. How convenient that the evolutionary process is so unfalsifiable in this crucial area. But after all, he implies, this is science and intelligent design is not!

Dawkins concludes the chapter with a discussion on the evolution of the honeybee waggle dance. It is filled with probabilistic statements like "The suggestion is that…. Perhaps the dance is a kind of…. It is not difficult to imagine…. Nobody knows why this happens, but it does…. It probably provided the necessary…." Yet at the end, Dawkins proclaims,

We have found a plausible series of graded intermediates by which the modern bee dance could have been evolved from simpler beginnings. The story as I have told it…may not be the right one. But something a bit like it surely did happen.

Again, "it happened" only because any other explanation has been disallowed by definition and not by the evidence.

God's Utility Function

Dawkins concludes his attack on design in his book *River Out of Eden,* with a more philosophical discussion in Chapter 4, God's Utility Function. He begins with a discussion of the ubiquitous presence of "cruelty" in nature, even mentioning Darwin's loss of faith in the face of this reality. Of course, his answer is that nature is neither cruel nor kind, but indifferent. That's just the way nature is.

But a curious admission ensues from his discussion. And that is, "We humans have purpose on the brain." Dawkins just drops that in to help him put down his fellow man in his usual arrogant style. But I immediately asked myself, "Where does this 'purpose on the brain' stuff come from?"

The rest of nature certainly seems indifferent. Why is it that man, within an evolutionary worldview, has "purpose on the brain"? In his attempt to be cute, Dawkins has asked an important question: Why is man unique in this respect?

As Christians, we recognize God as a purposeful being; therefore if we are made in His image, we will also be purposeful beings. It is natural for us to ask "Why?" questions. No doubt if pressed, someone will dream up some selective or adaptive advantage for this trait. But this, as usual, would only be hindsight, based on the assumption of an evolutionary worldview. There would be no data to back it up.

At the chapter's end Dawkins returns to his initial topic. "So long as DNA is passed on, it does not matter who or what gets hurt in the process…. But Nature is neither kind nor unkind…. Nature is not interested one way or another in suffering, unless it affects the survival of DNA." Even Dawkins admits that this is not a recipe for happiness. The problem of evil returns. Dawkins's simple answer is that there is no problem of evil. Nature just is.

He recounts a story from the British papers of a school bus crash with numerous fatalities and reports a Catholic priest's inadequate response to the inevitable "Why" question. The priest indicates that we really don't know why God would allow such things but that these events at least confirm that we live in a world of real values: real positive and negative. "If the universe were just electrons, there would be no problem of evil or suffering." Dawkins retorts that meaningless tragedies like this are just what we expect from a universe of just electrons and selfish genes.

However, it is also what we expect in a fallen world. Evolutionary writers never recognize this clear biblical theme. This is not the way God intended His world to be. What is unexpected in an evolutionary world are people shaped by uncaring natural selection who care about evil and suffering at all. Why are we not as indifferent as natural selection?

In making his point, Dawkins says that the amount of suffering in the natural world is beyond all "decent" contemplation. Where does decency come from? He calls the bus crash a "terrible" story. Why is this so terrible if it is truly meaningless? Clearly, Dawkins cannot live within the boundaries of his own worldview. We see purpose and we fret over suffering and evil because we are created in the image of a God who has the same characteristics. There are aspects of our humanity that are not explainable by mutation and natural selection. Dawkins must try to explain it, however, because his naturalistic worldview leaves him no choice.

Are We Alone?

Dawkins closes his book with a final chapter on the origin of life and a discussion on the possibilities of life elsewhere in the universe. This chapter is a bit of a disappointment because there is really very little to say. To be sure, it is filled with the usual Dawkins arrogance and leaps of naturalistic logic, but there is no real conclusion just the

possibility of contacting whatever other life may be out there.

Dawkins begins with a definition of life as a replication bomb. Just as some stars eventually explode in supernovas, so some stars explode with information in the form of life that may eventually send radio messages or actual life forms out into space. Dawkins admits that ours is the only example of a replication bomb we know, so it is difficult to generalize as to the overall sequence of events that must follow from when life first appears to the sending of information out into space, but he does it anyway.

While we can clearly distinguish between random and intelligent radio messages, Dawkins is unable to even ask the question about the origin of the information-rich DNA code. I suppose his answer is contained on page 138 when he says, "We do not know exactly what the original critical event, the initiation of self-replication, looked like, but we can infer what kind of an event it must have been. It began as a chemical event."

This inference is drawn not from chemical, geological, or biological data, because the real data contradicts such a notion. Dawkins takes a few pages to evoke wonder from the reader by documenting the difficult barriers that had to be crossed. His conclusion that it was a chemical event is rather an implication that is derived from his naturalistic worldview. It is a chemical event because that is all that is allowed. Creation is excluded by definition, not by evidence. While chemical evolution may be difficult, we are assured that it happened!

The book closes with a discussion of the Ten Thresholds that must be crossed for a civilization of our type to exist. Along the way, Dawkins continues to overreach the evidence and make assumptions based on naturalism without the slightest thought that his scenario may be false or at least very wide of the

mark.

All along the way Dawkins tries to amaze us with both the necessity and complexity of each threshold but fails miserably to explain how each jump is to be accomplished. He depends totally on the explanatory power of natural selection to accomplish whatever transition is needed. It is just a matter of time.

But, of course, this begs the question. Dawkins perfects this art for 161 pages. Despite the smoke and mirrors, Richard Dawkins is still trying to sail upstream without a paddle. It just won't work. While many of his explanations and ruminations should make careful reading for creationists (he is not stupid and writes well), I have tried to point out a few of his inconsistencies, assumptions, and poor logic.

What bothers me most is that this is meant to be a popular book. His wit and dogmatism will convince and influence many. For these reasons I found it a frustrating and sometimes maddening book to read. Unfortunately, few will think their way through these pages and ask tough questions of the author along the way. This is where the real danger lies. We must not only show others where he is wrong but help them how to discover these errors on their own. We must help people to think, not just react.

Homosexual Myths — Exposed

from a Biblical Perspective

Sue Bohlin looks a common myths concerning homosexual behavior that are prevalent in our society. These myths prevent us from looking at homosexuality with a biblical worldview and from dealing with this sin in a loving and consistent manner.

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

In this essay we'll be looking at some of the homosexual myths that have pervaded our culture, and hopefully answering their arguments. Much of this material is taken from Joe Dallas' excellent book, *A Strong Delusion: Confronting the "Gay Christian" Movement*.[{1}](#) While the information in this essay may prove helpful, it is our prayer that you will be able to share it calmly and compassionately, remembering that homosexuality isn't just a political and moral issue; it is also about people who are badly hurting.

10% of the Population Is Homosexual.

In 1948, Dr. Alfred Kinsey released a study called *Sexual Behavior in the Human Male,* claiming that between 10 and 47% of the male population was homosexual.[{2}](#) He got his figures from a pool of 5,300 male subject that he represented as your average "Joe College" student. Many of the men who gave him the data, though, actually consisted of sex offenders, prisoners, pimps, hold-up men, thieves, male prostitutes and other criminals, and hundreds of gay activists.[{3}](#) The 10% figure was widely circulated by Harry Hay, the father of the homosexual "civil rights" movement, urging that homosexuality be seen no longer as an act of sodomy but as a 10% minority class.[{4}](#)

Kinsey's figures were exposed as completely false immediately afterwards, and by many other scientists since. The actual figure is closer to 2-3%.[{5}](#) But the 10% number has been so

often reported in the press that most people think it's valid. It's not.

People Are Born Gay.

Ann Landers said it, and millions of people believe it. The problem is, the data's not there to support it. There are three ways to test for inborn traits: twin studies, brain dissections, and gene "linkage" studies.{6} Twin studies show that something other than genetics must account for homosexuality, because nearly half of the identical twin studied didn't have the same sexual preference. If homosexuality were inherited, identical twins should either be both straight or both gay. Besides, none of the twin studies have been replicated, and other twin studies have produced completely different results.{7} Dr. Simon LeVay's famous study on the brains of dead subjects yielded questionable results regarding its accuracy. He wasn't sure of the sexual orientation of the people in the study, and Dr. LeVay even admits he doesn't know if the changes in the brain structures were the cause *of* homosexuality, or caused *by* homosexuality.{8} Finally, an early study attempting to show a link between homosexuality and the X-chromosome has yet to be replicated, and a second study actually contradicted the findings of the first.{9} Even if homosexuality were someday proven to be genetically related, *inborn* does not necessarily mean *normal*. Some children are born with cystic fibrosis, but that doesn't make it a normal condition.

Inborn tendencies toward certain behaviors (such as homosexuality) do not make those behaviors moral. Tendencies toward alcoholism, obesity, and violence are now thought to be genetically influenced, but they are not good behaviors. People born with tendencies toward these behaviors have to fight hard against their natural temptations to drunkenness, gluttony, and physical rage.

And since we are born as sinners into a fallen world, we have

to deal with the consequences of the Fall. Just because we're born with something doesn't mean it's normal. It's not true that "God makes some people gay." All of us have effects of the Fall we need to deal with.

What's Wrong with Two Loving, Committed Men or Women Being Legally Married?

There are two aspects to marriage: the legal and the spiritual. Marriage is more than a social convention, like being "best friends" with somebody, because heterosexual marriage usually results in the production of children. Marriage is a legal institution in order to offer protection for women and children. Women need to have the freedom to devote their time and energies to be the primary nurturers and caretakers of children without being forced to be breadwinners as well. God's plan is that children grow up in families who provide for them, protect them, and wrap them in security.

Because gay or lesbian couples are by nature unable to reproduce, they do not need the legal protection of marriage to provide a safe place for the production and raising of children. Apart from the sexual aspect of a gay relationship, what they have is really "best friend" status, and that does not require legal protection.

Of course, a growing number of gay couples are seeking to have a child together, either by adoption, artificial insemination, or surrogate mothering. Despite the fact that they have to resort to an outside procedure in order to become parents, the presence of adults plus children in an ad hoc household should not automatically secure official recognition of their relationship as a family. There is a movement in our culture which seeks to redefine "family" any way we want, but with a profound lack of discernment about the long-term effects on the people involved. Gay parents are making a dangerous statement to their children: lesbian mothers are saying that

fathers are not important, and homosexual fathers are saying that mothers are not important. More and more social observers see the importance of both fathers and mothers in children's lives; one of their roles is to teach boys what it means to be a boy and teach girls what it means to be a girl.

The other aspect of marriage is of a spiritual nature. Granted, this response to the gay marriage argument won't make any difference to people who are unconcerned about spiritual things, but there are a lot of gays who care very deeply about God and long for a relationship with Him. The marriage relationship, both its emotional and especially its sexual components, is designed to serve as an earthbound illustration of the relationship between Christ and His bride, the church.{10} Just as there is a mystical oneness between a man and a woman, who are very different from each other, so there is a mystical unity between two very different, very "other" beings—the eternal Son of God and us mortal, creaturely humans. Marriage as God designed it is like the almost improbable union of butterfly and buffalo, or fire and water. But homosexual relationships are the coming together of two like individuals; the dynamic of unity and diversity in heterosexual marriage is completely missing, and therefore so is the spiritual dimension that is so intrinsic to the purpose of marriage. Both on an emotional and a physical level, the sameness of male and male, or female and female, demonstrates that homosexual relationships do not reflect the spiritual parable that marriage is meant to be. God wants marriage partners to complement, not to mirror, each other. The concept of gay marriage doesn't work, whether we look at it on a social level or a spiritual one.

Jesus Said Nothing about Homosexuality.

Whether from a pulpit or at a gay rights event, gay activists like to point out that Jesus never addressed the issue of homosexuality; instead, He was more interested in love. Their

point is that if Jesus didn't specifically forbid a behavior, then who are we to judge those who engage in it?

This argument assumes that the Gospels are more important than the rest of the books in the New Testament, that only the recorded sayings of Jesus matter. But John's gospel itself assures us that it is not an exhaustive record of all that Jesus said and did, which means there was a lot left out!{11} The gospels don't record that Jesus condemned wife-beating or incest; does that make them OK? Furthermore, the remaining books of the New Testament are no less authoritative than the gospels. All scripture is inspired by God, not just the books with red letters in the text. Specific prohibitions against homosexual behavior in Romans 1:26-27 and 1 Corinthians 6:9,10 are every bit as God-ordained as what is recorded in the gospels.

We do know, however, that Jesus spoke in specific terms about God's created intent for human sexuality: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and the two shall be one flesh. . . What therefore God has joined together, let not man put asunder" (Matt. 19:4-6). God's plan is holy heterosexuality, and Jesus spelled it out.

The Levitical laws against homosexual behavior are not valid today.

Leviticus 18:22 says, "Thou shalt not lie with a man as one lies with a woman; it is an abomination." Gay theologians argue that the term "abomination" is generally associated with idolatry and the Canaanite religious practice of cult prostitution, and thus God did not prohibit the kind of homosexuality we see today.

Other sexual sins such as adultery and incest are also prohibited in the same chapters where the prohibitions against homosexuality are found. All sexual sin is forbidden by both

Old and New Testament, completely apart from the Levitical codes, because it is a moral issue. It is true that we are not bound by the rules and rituals in Leviticus that marked Yahweh's people by their separation from the world; however, the nature of sexual sin has not changed because immorality is an affront to the holiness and purity of God Himself. Just because most of Leviticus doesn't apply to Christians today doesn't mean none of it does.

The argument that the word "abomination" is connected with idolatry is well answered by examining Proverbs 6:16-19, which describes what else the Lord considers abominations: a proud look, a lying tongue, hands that shed innocent blood, a heart that devises evil imaginations, feet that are swift in running to mischief, a false witness that speaks lies, and a man who sows discord among brothers. Idolatry plays no part in these abominations. The argument doesn't hold water.

If the practices in Leviticus 18 and 20 are condemned because of their association with idolatry, then it logically follows that they would be permissible if they were committed apart from idolatry. That would mean incest, adultery, bestiality, and child sacrifice (all of which are listed in these chapters) are only condemned when associated with idolatry; otherwise, they are allowable. No responsible reader of these passages would agree with such a premise.{12}

Calling Homosexuality a Sin Is Judging, and Judging Is a Sin.

Josh McDowell says that the most often-quoted Bible verse used to be John 3:16, but now that tolerance has become the ultimate virtue, the verse we hear quoted the most is "Judge not, lest ye be judged" (Matt. 7:1). The person who calls homosexual activity wrong is called a bigot and a homophobe, and even those who don't believe in the Bible can be heard to quote the "Judge not" verse.

When Jesus said "Do not judge, or you too will be judged," the context makes it plain that He was talking about setting ourselves up as judge of another person, while blind to our own sinfulness as we point out another's sin. There's no doubt about it, there is a grievous amount of self-righteousness in the way the church treats those struggling with the temptations of homosexual longings. But there is a difference between agreeing with the standard of Scripture when it declares homosexuality wrong, and personally condemning an individual because of his sin. Agreeing with God about something isn't necessarily judging.

Imagine I'm speeding down the highway, and I get pulled over by a police officer. He approaches my car and, after checking my license and registration, he says, "You broke the speed limit back there, ma'am." Can you imagine a citizen indignantly leveling a politically correct charge at the officer: "Hey, you're judging me! Judge not, lest ye be judged!'" The policeman is simply pointing out that I broke the law. He's not judging my character, he's comparing my behavior to the standard of the law. It's not judging when we restate what God has said about His moral law, either. What is sin is to look down our noses at someone who falls into a different sin than we do. That's judging.

The Romans 1 Passage on Homosexuality Does Not Describe True Homosexuals, but Heterosexuals Who Indulge in Homosexual Behavior That Is Not Natural to *Them*.

Romans 1:26-27 says, "God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion." Some gay

theologians try to get around the clear prohibition against both gay and lesbian homosexuality by explaining that the real sin Paul is talking about here is straight people who indulge in homosexual acts, because it's not natural to them. Homosexuality, they maintain, is not a sin for *true* homosexuals.

But there is nothing in this passage that suggests a distinction between "true" homosexuals and "false" ones. Paul describes the homosexual behavior itself as unnatural, regardless of who commits it. In fact, he chooses unusual words for men and women, Greek words that most emphasize the biology of being a male and a female. The behavior described in this passage is unnatural for males and females; sexual orientation isn't the issue at all. He is saying that homosexuality is biologically unnatural; not just unnatural to heterosexuals, but unnatural to anyone.

Furthermore, Romans 1 describes men "inflamed with lust" for one another. This would hardly seem to indicate men who were straight by nature but experimenting with gay sex.[{13}](#) You really have to do some mental gymnastics to make Romans 1 anything other than what a plain reading leads us to understand all homosexual activity is sin.

Preaching Against Homosexuality Causes Gay Teenagers to Commit Suicide.

I received an e-mail from someone who assured me that the blood of gay teenagers was on my hands because saying that homosexuality is wrong makes people kill themselves. The belief that gay teenagers are at high risk for suicide is largely inspired by a 1989 report by a special federal task force on youth and suicide. This report stated three things; first, that gay and lesbian youths account for one third of all teenage suicides; second, that suicide is the leading cause of death among gay teenagers, and third, gay teens who

commit suicide do so because of "internalized homophobia" and violence directed at them.{14} This report has been cited over and over in both gay and mainstream publications.

San Francisco gay activist Paul Gibson wrote this report based on research so shoddy that when it was submitted to Dr. Louis Sullivan, the former Secretary of Health and Human Services, Dr. Sullivan officially distanced himself and his department from it.{15} The report's numbers, both its data and its conclusions, are extremely questionable. Part of the report cites an author claiming that as many as 3,000 gay youths kill themselves each year. But that's over a thousand more than the total number of teen suicides in the first place! Gibson exaggerated his numbers when he said that one third of all teen suicides are committed by gay youth. He got this figure by looking at gay surveys taken at drop-in centers for troubled teens, many of which were gay-oriented, which revealed that gay teens had two to four times the suicidal tendencies of straight kids. Gibson multiplied this higher figure by the disputed Kinsey figure of a 10% homosexual population to produce his figure that 30% of all youth suicides are gay. David Shaffer, a Columbia University psychiatrist who specializes in teen suicides, pored over this study and said, "I struggled for a long time over Gibson's mathematics, but in the end, it seemed more hocus-pocus than math."{16}

The report's conclusions are contradicted by other, more credible reports. Researchers at the University of California-San Diego interviewed the survivors of 283 suicides for a 1986 study. 133 of those who died were under 30, and only 7 percent were gay and they were all over 21. In another study at Columbia University of 107 teenage boy suicides, only three were known to be gay, and two of those died in a suicide pact. When the Gallup organization interviewed almost 700 teenagers who knew a teen who had committed suicide, not one mentioned sexuality as part of the problem. Those who had come close to

killing themselves mainly cited boy-girl problems or low self-esteem.{17}

Gibson didn't use a heterosexual control group in his study. Conclusions and statistics are bound to be skewed without a control group. When psychiatrist David Shaffer examined the case histories of the gay teens who committed suicides in Gibson's report, he found the same issues that straight kids wrestle with before suicide: "The stories were the same: a court appearance scheduled for the day of the death; prolonged depression; drug and alcohol problems; etc."{18}

That any teenager experiences so much pain that he takes his life is a tragedy, regardless of the reason. But it's not fair to lay the responsibility for gay suicides, the few that there are, on those who agree with God that it's wrong and harmful behavior.

Notes

1. Dallas, Joe. *A Strong Delusion: Confronting the "Gay Christian" Movement*. Eugene, Ore.: Harvest House, 1996.
2. Dr. Judith Reisman, "Kinsey and the Homosexual Revolution," *The Journal of Human Sexuality* (Carrollton, Tex.: Lewis and Stanley, 1996), 21.
3. Ibid., 26.
4. Ibid., 21.
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7. Dallas, 114.
8. Ibid., 112-114.
9. Ibid., 116.
10. Ephesians 5:25-32
11. John 20:30
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Truth or Tolerance?

There are terrible implications if truth is relative instead of absolute. Tolerance has become the ultimate virtue, especially on university campuses. Scott Scruggs provides a Christian response to this alarming trend.

If I were to ask you what our culture deemed more valuable, truth or tolerance, what would you say? To emphasize the purpose for the question, consider the following three illustrations.

Case 1. Recently, I had a conversation with a young man about Christianity. He listened closely to what I had to say about how Jesus Christ had saved me from my sin, but immediately became very defensive when I tried to suggest that he too had that same need for Christ as his Savior. He explained to me

that because we live in a pluralistic society, all religions are equally valid roads to God. "You're just being too closed-minded," he said. "Jesus works for you, just like Buddha works for someone else. So if you want people to respect what you have to say, you need to be more tolerant of beliefs unlike your own."

Case 2. Last year, a dean at Stanford University began to pressure evangelical Christian groups on campus to stop the practice of "proselytizing other students." Ironically, what angered the dean was not the content of the message that was being shared, but the practice of sharing itself. He believes that in approaching someone with the Gospel, you are implying that the person's beliefs are inferior to your own. Such an implication is unacceptable because it is self-righteous, biased, and intolerant.

Case 3. Graduate student Jerome Pinn checked into his dormitory at the University of Michigan to discover that the walls of his new room were covered with posters of nude men and that his new roommate was an active homosexual who expected to have partners in the room. Pinn approached the Michigan housing office requesting that he be transferred to another room. Listen to Pinn's own description of what followed: "They were outraged by this [request]. They asked me what was wrong with me—what *my* problem was. I said that I had a religious and moral objection to homosexual conduct. They were surprised; they couldn't believe it. Finally, they assigned me to another room, but they warned me that if I told anyone of the reason, I would face university charges of discrimination on the basis of sexual orientation."{1} In their mind, Jerome had no right to a new room because he was being intolerant.

Notice that in each of these scenarios, Christians are not accused of "false teaching," but of "false practice." The young man, the dean, and the housing officials never challenged the *truth* of these moral claims, but the *legitimacy*

of making such claims in the first place.{2} Similar situations occur every day in schools, universities, the media, the marketplace, and the halls of government. Consequently, Christians are being silenced, not by superior ideas, but by our culture's impeachment of moral absolutes and inauguration of moral openness.

So what are Christians to do? Are we not called to be confident carriers of the truth of the Gospel? Then how do we voice our belief that Jesus is the *only way* without being intolerant of someone who thinks differently? This is one of the most difficult dilemmas facing Christians today. In this essay we will examine the nature of the tolerance revolution in our culture, expose its strengths and weaknesses, and most importantly, establish a Christian response to the question of truth or tolerance.

Tolerance Under a Microscope

On two different occasions, Fellowship Bible Church in Little Rock, Arkansas, sponsored a campaign to encourage its community to speak out against the excessive amount of violence and sexual promiscuity on television, in the movies, etc. To bolster this drive, they distributed bumper stickers that read, "Speak Up For Decency." Within days of the arrival of these stickers, another bumper sticker appeared that looked practically identical to the first one, except it read, "Speak Up For Liberty." The seriousness of this reaction was nailed home when I came to a stop light and counted over ten "Speak Up For Liberty" stickers on the back of the van in front of me; it was as if the driver was protecting freedom from fascism.

After considering the message on each sticker, I found myself at an impasse. On one hand, I agree that there is too much indecency on television, yet on the other hand, I believe that liberty is our nation's most prized resource. Yet after more consideration, I came to the conclusion that this was not a

debate over freedom, but a discrepancy over the interpretation of tolerance.

The American Heritage Dictionary defines *tolerance* as "the capacity for or practice of recognizing and respecting the options, practices, or behavior of others." First, tolerance demands recognition, which is a legal imperative. Naturally, the Constitution recognizes and protects the diversity of religious beliefs and practices. Second, it calls for respect, which is a social imperative. The Declaration of Independence declares that we are all created equal, indicating that we need to respect all men, even when there are differences of opinion.

However, in our culture, tolerance is not being discussed as a legal or social imperative, but a moral one. In response to a survey concerning beliefs about God, a sixteen-year-old girl replied, "In my mind, the only people who are wrong are the people who will not accept different beliefs as being, well, acceptable."{3} This girl believed that the only real sin is to not accept or *tolerate* other people's beliefs. Likewise, openness or "uncritical tolerance" has become our society's moral standard. Consequently, people who seem intolerant are wrong.

But is tolerance a moral virtue? By definition, the function of tolerance is relegated to the legal and social arena in order to *protect* moral issues, not *enforce* them. As a result, talking about tolerance as a moral virtue is a circular argument. Listen to the following statement: "It is morally wrong to say that something is morally wrong." Is that statement not self-defeating?

In addition, any moral standard necessitates intolerance of anything which violates that standard. Merely using the phrase "a moral standard of tolerance" is a contradiction in terms. In S. D. Gaede's words, "If you are intolerant of someone who is intolerant, then you have necessarily violated your own

principle. But if you tolerate those who are intolerant, you keep your principle, but sacrifice your responsibility to the principle."{4} Consequently, a person who is wholly committed to tolerance, must resort to total apathy. Yet putting over ten bumper stickers on a car is hardly apathetic and thus anything but tolerant.

The notion that tolerance is a virtue is a paradox. Nevertheless, it has become the dominant moral guideline for our culture.

What If Truth Is Relative?

Believe it or not, our world is waging a war against truth. Allen Bloom writes, "Openness—and the relativism that makes it the only plausible stance in the face of various claims to truth . . . is the greatest insight of our time."{5} The philosophical basis for the uncritical tolerance that is so prevalent in our society is the replacement of truth with relativism.

According to the *Barna Report*, 66% of the entire population believe "there is no such thing as absolute truth." Another poll estimated that 72% of Americans between the ages of eighteen and twenty-five also reject the notion of absolutes.{6} So what do the majority of Americans believe? Well, without absolutes, they are left with moral relativism: the notion that all values are legitimate, and that it is impossible to judge between them. Truth is reduced to personal preference; what's true is what works for you.

The assumption that truth is relative has infiltrated almost every facet of our society: the marketplace, the arts, government, education, family, and even religion. According to a poll, 88% of evangelical Christians claim that the "Bible is the written word of God and is totally accurate in all it teaches," and yet 53% also believe there are no absolutes.{7} Ironic? Not when one considers how powerful and pervasive this

philosophical trend really is. Allen Bloom summarizes the logic behind the assumption that truth is relative:

> The study of history and of culture teaches that all the world was mad in the past; men always thought they were right, and that led to wars, persecutions, slavery, xenophobia, racism, and chauvinism. The point is not to correct the mistakes and really be right; rather it is not to think you are right at all.{8}

Bloom is saying that instead of searching for mankind's past faults, the world has condemned our ability to claim to be right at all.

But is the viewpoint that truth is undefinable a plausible philosophical position? Is not the claim, "there are no absolute truths" intrinsically self-contradictory? Gene Edward Veith notices that "[t]hose who argue that 'there is no truth' are putting forth that statement as true."{9}

So to make this claim, there must be at least one truth that is universal. And if there is one universal truth, then the premise that there are no absolutes is false.

Another problem was illustrated by R. C. Sproul. He recalled the Senate hearings over Clarence Thomas's Supreme Court nomination and the opposing testimonies of Anita Hill and Clarence Thomas. Sproul admitted that he didn't know who was telling the truth. However, what he knew with absolute certainty was that "they both couldn't be telling the truth." In the same way, Christianity claims exclusively that salvation is an unearnable gift from God, whereas Islam claims exclusively that a man must earn his salvation. It is possible that both are not true, but it is impossible for *both* to be true.

Moral relativism is hard-wired into our culture. But let's reclaim the superiority of truth—God's truth—as the solution for the sickness of our culture, a sickness that tolerance and

moral relativism cannot cure.

Tolerance and Chapped Lips

I would bet that you are familiar with the dry, burning sensation of chapped lips. With this in mind, what is the almost instinctual reaction when you feel your lips drying out? You lick them, right? For a moment they feel better, but then what happens? They get even drier, don't they? In fact, the more you lick, the worse they get. This is an example of mistaking the immediate solution for the correct solution. If moist lips are the desirable end, shouldn't we lick them to make them well again? Of course not, even if it feels right at first. As most people know, the appropriate cure for chapped lips is not licking, it's lip balm.

Well, the same is true in life. We live in a world burdened by injustice, discrimination, and inequality; they are the "chapped lips" of our culture. Many people insist that the best solution is a greater degree of tolerance. In some ways this answer sounds right. But is tolerance the lip balm for our culture or are we just licking our lips? Are we just mistaking the immediate solution for the correct solution?

To answer this question, I want to glance at a couple of what I call "tolerance trends." The first is political correctness. S. D. Gaede notes that the goal of political correctness "is to enforce a universal standard of tolerance, regardless of race, gender, cultural background, or sexual orientation."{10} Thus, the Golden Rule for a politically correct person is to not do, say, or even imply anything that any other individual or group might find offensive.

A second tolerance trend is multiculturalism. Whereas political correctness is more legalistic, the goal of multiculturalism is greater inclusiveness. Schools and universities are not just teaching history from the traditional "dead white male" perspective, but including the

experiences of African-Americans, Native Americans, women, and other groups who have been marginalized. Businesses are supporting this movement as well. "Multicultural workshops" are being created to help workers get along in a more culturally diverse business environment.[11]

On one hand, there is much to be praised about these movements. Christians have more reason than anyone to abhor discrimination and prejudice. God hates injustice and loves to liberate the oppressed, and so should we. Therefore, a Christian perspective should transcend cultural, racial, or class distinctions.

At the same time, these tolerance trends are merely impulsive reactions to the problem and not well-thought-out solutions. The reason is simple. If our goal is just more tolerance, then discrimination isn't wrong in a moral sense, it's only offensive. Yet what constitutes "being offensive"changes according to the whims of the ethnic and social group involved. Consequently, a standard of tolerance becomes arbitrary and variable because it is subject to interpretation based on an underlying bias. Ultimately, no matter how legitimate it sounds, how right it feels, or how rigorously it is enforced, tolerance alone can never eliminate prejudice any more than licking can cure chapped lips.

Justice and equality will become realities not by superficially incorporating tolerance, but by embracing absolute truth—a transcendental truth that includes the foundation for both moral law and human value—an unwavering truth which at times may even demand intolerance. It is a truth that only a God who is a righteous Judge and a loving Creator can establish.

Restoring Credibility and Confidence in

the Christian Solution

To this point we have examined the short-comings of tolerance and the superiority of truth. But understanding the situation is only half the battle. As Christians, we are called to action. So how do we reach a world that is choking on its own tolerance?

First, we must remind ourselves of the authority and power of God's truth. In Ephesians 6, Paul tells us to "put on the full armor of God" as our defense against the enemy. In verse 14, Paul reminds Christians that first and foremost we are to "stand firm . . . having girded your [our] loins with truth." In a culture that is bearing down on Christians, we must remain steadfast and resist evil. We do so by preparing ourselves for the fight, by girding ourselves with the truth. It is the foundation for everything else. In the words of the late Ray Stedman,

> Truth is reality, the way things really are. Therefore it is the explanation of all things. You know you have found the truth when you find something which is wide enough and deep enough and high enough to encompass all things. That is what Jesus Christ does.

The writer of Hebrews wrote that "Jesus Christ is the same yesterday and today, and yes, forever." The truth of Christ is much more encompassing than anything this world has to offer.

Second, if you are walking in truth, you will discover that there is a time for both tolerance and intolerance. For example, Jesus associated with the sick, the poor, and the dejected. He shared meals with prostitutes, tax collectors, and criminals. Christ doesn't judge us by our skin color or social status, but by the condition of our hearts.

Unfortunately, Christians have a long way to go in matching His standard. All too often, we are hampered by racial

differences and social barriers. Perhaps it's time that we began to raise our voice against injustice and not leave it up to the ebbing multiculturalist movement.

Yet as accepting as Jesus was, He was extremely rigid about the exclusiveness of His claims. Of all the choices in life, He tells us there is only one way, one truth, and one life—His. How much more exclusive, even intolerant, can you get? Christians need to remember that loving another person may sometimes mean being respectfully but firmly intolerant of what is not true.

Earlier I told of a conversation I had with a peer about Christianity. After I realized we had actually been disagreeing regarding our assumptions about truth, I started over. I asked him why tolerance was an issue of morality. He thought for a moment. Then I asked him how truth could possibly be relative, and we began questioning his own assumptions about morality. Finally, I shared C. S. Lewis's notion that any moral law, including his claims regarding tolerance, implies the existence of a Moral Law Giver. And by the end of the conversation, he was beginning to consider the possibility of God and his own accountability to Him.

This young man was not ready for a spiritual tract about the Gospel, but he was eager to hear about truth. And there are people everywhere—people you know—who are just like him. Without hearing a verse from Scripture, this man moved one step closer to his Creator. Why? Because, as Paul writes, "truth is in Jesus." That means that sharing truth is sharing Christ, no matter what form or fashion it takes.

Notes

1. Dinesh D'Souza, *Illiberal Education*(New York: The Free Press, 1991}, 8-9.

2. S. D. Gaede, *When Tolerance is No Virtue* (Downers Grove,

Illinois: Intervarsity Press, 1993}, 12.

3. Lynn Minton, "Fresh Voices," *Parade Magazine*, 11 June 1995, 10.

4. Gaede, 23.

5. Allen Bloom, *The Closing of the American Mind* (New York: Simon and Schuster, 1987}, 26.

6. Gene Edward Veith, Jr., *Postmodern Times* (Wheaton, Ill.:Crossway Books, 1994}, 16.

7. Ibid., 16.

8. Bloom, 26.

9. Veith, 59.

10. Gaede, 21.

11. Ibid., 36.

Politically Correct Ethics

Liberal Idealism's Approach to Ethics

Ben and Jerry's ice cream is renown for being the ice cream for those who want to be friendly to the environment. Ben and Jerry's Homemade Inc. built a national reputation by (1) claiming to use only all natural ingredients and (2) sending a percentage of the profits to charities. The company's Rainforest Crunch ice cream supposedly uses only nuts and berries from the rain forests.

But there is a lot more to ethical behavior than a laid-back, socially correct agenda. An audit of Ben & Jerry's Homemade Inc. revealed the use of sulfur dioxide preservatives and use of margarine instead of butter in some of the flavors. Ben Cohen of Ben & Jerry's Homemade Inc. also served on the editorial board of Anita Roddick's Body Shop, another company expounding the use of natural products. It took an article in *Business Ethics* to expose Body Shop's false advertising claims and other ethical failures. Synthetic colorings, fragrances, and preservatives were being used in Body Shop products.{1}

Today we live in a world engrossed in the ideas flowing from a socially correct agenda, and it is overshadowing the time proven priority of basic business ethics. It is an agenda centered in tolerance and environmentalism. (Interestingly, those on the environmental side are not very tolerant of those who do not hold to their rigid perspective, such as their stand on not using animals in product testing.)

Levi Strauss is another interesting case in point. The company has a strong politically correct mindset, and diversity and empowerment are central for their organizational ethics. They have demonstrated a strong concern for human rights, yet they are clearly on the liberal side of family values. They have been boycotted by the American Family Association for their support of homosexuality providing benefits for the "domestic partners" of their employees.

Although this socially correct movement expounds the idea of tolerance for all, proponents tend to be very intolerant of anyone who may support a position they do not agree with. Kinko's Copies found this out the hard way when they advertised on the Rush Limbaugh show. A boycott was quickly threatened until Kinko's promised not to advertise on Rush's show again.

There is great danger in using political views to measure business ethics because social goals can become equated with

business ethics. This is not right. Business ethics is concerned with the fair treatment of others such as customers, employees, suppliers, stockholders, and franchisees. Truth in labeling and advertising is paramount in establishing a business enterprise and is even more important than the issues of animal testing and commitment to the rain forest, as important as they may be.[2]

This approach to ethics comes from liberal idealism. We see this perspective in Robert Bellah's book, *The Good Society.* Liberal idealism seeks to transform society by social engineering. The liberal idealist looks for ways of managing a modern economy or developing broad social policiesthat will meet the needs of society as a whole. This system believes in the innate goodness of mankind, the worldview of enlightenment thinking, that men and women are fully capable of reasoning what is good and right, i.e., the autonomy of human reason. There is no felt need for revelation or any authority beyond themselves. Liberal idealism is marked by a lot of faith in government and the ability of organizational programs to orchestrate a healthy society.

We will be contrasting this line of thought with a more bottom up view that emphasizes personal integrity and greater concern for individual moral convictions.

Bottom up Ethics

But there is another more traditional way of looking at ethics. It is an individual model, rather than an organizational one. It demonstrates a greater concern for the moral conviction of individuals. This view emphasizes that institutions don't make ethical decisions, people do. It stresses that virtue comes from the individuals who make up the many small groups and larger institutions, from families to voluntary associations to multinational corporations. The goal is to convert the individual in order to change the institution. Answers are sought more through education and/or

religion to reach the individual in the belief that transformed individuals will transform their institutions.

A corporation that has established an ethics department with an approach more along the lines of the individual model is Texas Instruments. Their theme is "Know What's RightDo What's Right." Their emphasis is on training individuals within the corporation to know the principles involved in each unique ethical dilemma that may present itself and motivating the individuals involved to make good ethical decisions. The company maintains various avenues of support to assist individuals within the corporation in making difficult decisions. Carl Skoogland, vice president of the Ethics Department at Texas Instruments, has said, "In any relationship an unquestionable commitment to ethics is a silent partner in all our dealings." Their seven-point ethics test is oriented toward individual initiative:

1. Is the action legal?
2. Does it comply with our values?
3. If you do it, will you feel bad?
4. How will it look in the newspapers?
5. If you know it is wrong, don't do it!
6. If you're not sure, ask.
7. Keep asking until you get an answer.{3}

Although critics might say these types of simple maxims lack in specific guidance, when combined with an overall educational program they help individuals think through issues and make the right decisions themselves, multiplying the base of ethical agents within the corporation.

Traditional Western culture, which has given us the most advanced and free lifestyle of any culture, has been based on both a Greek model of transcendent forms and a Judeo-Christian

model of God- given objective standards. This tradition has taught us that we are all flawed and need a personal transformation before we can be of any true value in transforming society.

Religion and Education in Ethical Development

Earlier we mentioned Robert Bellah's book, *The Good Society,* and its support of liberal idealism, or the ability of government and organizational programs to orchestrate a healthy society through broad social agendas.

William Sims Brainbridge, in writing a review of Bellah's book, makes a statement that could well apply to so many of the modernist writings: "The book's prescription sounds like a highly diluted dose of religion, when what the patient needs might be a full dose."

This "organizational model" fails to fully appreciate the need for integration of religion and education in order to provide a united front against the materialism and self-centeredness of our present culture. As long as we allow our educational system to teach that we are evolved animals, here by chance and of no eternal significance, we can only expect short-sighted self-interest. If fundamentally all there is is matter, energy, time, and chance, why can't one believe in anything such as apartheid, or ethnic cleansing, or euthanasia, or genocide? Where is liberal idealism's source for personal integrity and convictions other than in cultural relativism? Under a theory of cultural relativism all intercultural comparisons of values are meaningless.

The need, of course, is for transcendent truths. By transcendent, we mean an ethical ideal independent of any given political system or order. This ethical ideal can then serve as an external critique of corporate or political aspirations or activities. Is this not what Plato was

referring to when he discussed his theory of universal forms, that there are ideals beyond the reality of this physical world? In this postmodern world we are now experiencing a complete rejection by many of any objective truth. In fact, anyone who still believes in the search for truth is often labeled as ethnocentric, i.e., the liberal idealism of our present age refuses to accept that someone might find a truth that has universal application.

The ethics of enlightenment thinking do not appear to be the answer. Crane Brinton, in his book, *A History of Western Morals* says, "the religion of the Enlightenment has a long and unpredictable way to go before it can face the facts of life as effectively as does Christianity."[{4}](#) We appear to have an implosion of values in a society that is seeking to teach that there is no God and no afterlife, but if you live an ethical earthly life somehow it will pay off.

British historian, Lord Acton, is best remembered for his warning that power tends to corrupt and absolute power corrupts absolutely. He believed that liberty was the highest political end. But, he also recognized that liberty can't be the sole end of mankind. There must also be some kind of virtue, and virtue has its roots in religion. Lord Acton's work showed that no society was truly free without religion.[{5}](#) Professionals must be educated to understand the moral worth of their actions and the roles religion and education play in promoting self-control.

Religion and Education at Odds

We have been discussing the need for both religion and education in establishing an ethical base for all our actions. But the question arises, how will we find the needed balance in an American society in which public education and traditional religions are at odds with one another over very basic presuppositions such as the nature of the universe, humanity, ethics, culture, evil, truth, and destiny?

The liberal solution has been to remove the traditional truths and make our institutions humanistic. The conservative response has been to establish an independent educational system in which those who hold to more traditional values can integrate religious truth with educational aims. We now have two major educational tracks, the public track based on the religion of secular humanism and the private track based on the religion of biblical Christianity. The professionals involved in the educational institutions must decide how to deal with the tension between the two tracks. The need is to resolve tension and build bridges of understanding, rather than intensify the cultural war. But, as Christians, we must not compromise truth. There must be cooperation without compromise.

John Adams, our first vice-president, said, "Our constitution was made only for a moral and a religious people. It is wholly inadequate to the government of any other."{6} Meaning is the living fabric that holds us together with all things and meaning for life will only be found through the transcendent values of religion. In his article, "The Globalization of Business Ethics: Why America Remains Distinctive," David Vogel writes, "Thanks in part to the role played by Reformed Protestantism in defining American values, America remains a highly moralistic society."{7}

At this point, in realizing the need to be fair, we must be willing to give a critical assessment of the gross behavioral failures that have occurred in the realm of the religious. The most blatant examples are probably the numerous TV evangelists who have fallen prey to greed and other temptations that have destroyed their lives and ministries. Another example is the many ministers and priests who have practiced sexually deviant behavior with children in their care. Many of these religious leaders are now or have been serving time in prison for their personal moral failures.

These examples highlight the moral depravity of mankind. But

this does not mean that we need to adopt the sixteenth century views of Thomas Hobbes (1588-1679) who had a very low view of human nature. Unfortunately, much of the world has been heavily influenced by the amoral perspective of a Hobbesian foundation of ethical behavior. Hobbes decided that what is good or bad is based on what society likes or dislikes. This is cultural relativism, the rejection of any standard beyond that established by the present culture. Hobbes, like so many others, seems to have had an innate fear of the possibility that there might be a transcendent truth out there worth pursuing. Because of our personal inner moral failure, we must look outside ourselves to find the standards by which we are to live and establish those standards in our laws and in our educational systems.

Does a Rising Tide Lift all Boats?

President Kennedy said, "A rising tide lifts all boats." But think about it! Does a rising tide lift all boats? Not if some of the boats have holes in them.

In this essay we have been discussing the contrast between a politically correct ethical approach to dealing with our ethical concerns against a more bottom up individual responsibility approach.

The historic roots of the American experience are bound up in the idea of individualism, a political tradition that enshrines individual liberty as its highest ideal. But democracy requires a degree of trust, and unfortunately, our heritage of trust is eroding. American businesses have been transformed from comfortable and stable rivals into bloodletting gladiators.{8} There is a problem in emphasizing individual freedom and the pursuit of individual affluence (the American dream) in a society with an economy and government that has rejected the principles of natural law. Too many of our boats have holes in themi.e., little or no personal integrity. We must work at restoring the principles

of individual integrity and personal responsibility before we try to establish an ethical agenda for our organizations. Unless we realize our own morally flawed state, we will seek to repair the institutions without the humility and personal transformation necessary to afford any hope of ultimate success. Organizational ethical behavior is very important, but it must be elevated through an upsurge of individual ethical behavior.

Those coming from a liberal idealism approach to ethics hold noble ideas of common good based on a belief in the inherent goodness of men and women. They believe that if we just change the structures of society, the problems will be solved. Their perspective is that greater citizen participation in the organizational structures of our government and economy will result in a lessening of the problems of contemporary social life. What they neglect to consider is that government attempts to make people good are inherently coercive. Our constitution rests on the premise that virtue comes from citizens themselves, acting through smaller groups, such as the family, church, community, and voluntary associations. The stronger these small, people-centered groups are, the less intrusive the government and other large organizations need to be.

But how do you deal with the need for individual transformation? A common phrase we often hear is "You can't legislate morality." In reality all laws are a legislation of morality. All we are doing is changing an "ought to do/ought not to do" into a "must do/must not do" by making it a law. A solid base of moral law helps to establish the standard for individual behavior, but as the New Testament so clearly tells us, the law is inadequate to the task at hand. It is the power of the gospel of Jesus Christ that enables us to overcome the forces within and without that seek to destroy our God-given abundant life. Only by placing our trust in Christ can we begin to repair the holes in our life. When the internal

integrity of our life is as it should be, we are then ready for the tides of life to come. A rising tide does lift all boats that have internal integrity.

Notes

1. Marianne M. Jennings, "Manager's Journal," *Wall Street Journal*, 25 September 1995.
2. Ibid.
3. Texas Instruments, publication TI-28172.
4. Crane Brinton, *A History of Western Morals* (New York: Paragon House, 1990), 462.
5. Charles Oliver, "Leaders & Success," *Investor's Business Daily*, 14 December 1993.
6. Quoted in John R. Howe, Jr., *The Changing Political Thought of John Adams* (Princeton: Princeton University Press, 1966), 185.
7. David Vogel, "The Globalization of Business Ethics: Why America Remains Distinctive," *California Management Review* (Fall 1992), 44.
8. Robert Reich, "Corporate Ethic: We can change behavior by altering mix of incentives," *The Dallas Morning News*, 14 January 1996, 5J.

A Course In Miracles — A Christian Worldview Evaluation

Former Probe staffer Russ Wise looks at the religious movement started by A Course in Miracles *from a Christian, biblical*

worldview perspective. As he examines its origins and its tenets, he finds that it departs from true Christianity in multiple areas and is clearly a false teaching.

Historical Background

In 1965 a Jewish atheistic psychologist from Columbia University began to channel messages from a spirit she believed to be Jesus. She ultimately produced, or she says Jesus revealed to her, well over a thousand pages of revelation during the next seven years.

According to her testimony, Helen Schucman had a difficult relationship with her department head at the university. In an attempt to move beyond their differences, they set out on a journey to find a base of common agreement. Schucman began having "highly symbolic dreams" and experiencing "strange images." Her colleague encouraged her to transcribe the content of these phenomena so they might understand them better.

As she began to write, she was surprised to see "This is a course in miracles" appear on the paper. She went on to say that this was her introduction to the "Voice." This voice began to give her rapid inner dictation that she took down in shorthand.

According to the dictated material, the voice of *The Course* was Jesus. As a result of the influence Christianity has had on humanity, *The Course* chose Christian terminology to convey its message. A 1977 pamphlet published by the *Foundation For Inner Peace* states, "its only purpose is to provide a way in which some people will be able to find their own Internal Teacher"—in other words, their personal "Spirit Guide."

Key Players

There are several individuals who play key roles in spreading the message of *The Course.* Perhaps the most prominent is

Marianne Williamson. A former lounge singer and now its most celebrated guru, she has become *The Course's* media star, appearing on numerous television programs. Her most-watched and persuasive appearance was on *Oprah.* She has been Oprah's guest on several occasions. Because of her personal interest in New Age philosophy, Oprah Winfrey purchased a thousand copies of *A Return To Love,* Williamson's book, to give to her television audiences.

Another high profile individual, well-known in New Age circles, is Gerald Jampolsky, M.D. He is a psychiatrist, formerly on the faculty of the University of California Medical Center in San Francisco and founder of the Center for Attitudinal Healing in 1975. He has written several books based on what he has gleaned from *The Course.*

In his influential book, *Good-Bye to Guilt,* Jampolsky describes his conversion to *The Course*.

> I began to change my way of looking at the world in 1975. Until then I had considered myself a militant atheist, and the last thing I was consciously interested in was being on a spiritual pathway that would lead to God. In that year I was introduced to . . . *A Course in Miracles. . . .* My resistance was immediate. . . . Nevertheless, after reading just one page, I had a sudden and dramatic experience. There was an instantaneous memory of God, a feeling of oneness with everyone in the world, and the belief that my only function on earth was to serve God.

As a result of the moral and spiritual bankruptcy of our society, namely the baby boomer generation, there is a ready-made market for the "feel good" spirituality of *The Course.* Through the influence of Williamson, Jampolsky, and others, a growing number of Christians are being sucked into this whirlpool of spiritual confusion in which they exchange the truth for a lie.

The Course and the Mainline Church

We have already established that *The Course* uses Christian terminology and its followers believe it to be the revelation of Jesus. As a result, a number of denominations within Christendom have embraced *The Course* as being legitimate and introduced it into their churches.

Baptists, Methodists, and Presbyterians have used *The Course* in Sunday schools and special study groups within the church. Presently there are over 1,500 official study groups that have utilized *The Course* both inside and outside traditional Christian churches.

If It's Not Love—It Must Be Illusion

Marianne Williamson, author of the best-selling book *A Return To Love,* says that we have "a natural tendency to focus on love."

Only love is real. All that is negative is illusion. It simply does not exist. If anything negative is in your consciousness, it is real only because you give it reality by holding it in your mind. According to *The Course,* sickness, hate, pain, fear, guilt, and sin are all illusions. The *Cyclopedia In A Course In Miracles* states that "illusions are investments. They will last as long as you value them." The Cyclopedia continues, "The only way to dispel illusions is to withdraw all investment from them, and they will have no life for you because you will have put them out of your mind."

The Course sums it up this way, "There is no life outside of Heaven. Where God created life, there life must be. In any state apart from Heaven life is illusion." There you have it! It is perfectly clear—murder, rape, and other forms of evil do not exist because they do not come from "love." Try explaining to a mother who has lost a son or daughter that their loss is the result of an illusion.

The Problem of Evil

You guessed it, *The Course* also teaches that evil does not exist. It is an illusion that must be overcome by right thinking. *The Text* (i.e., volume one of *The Course*) reads, "Innocence is wisdom because it is unaware of evil, and evil does not exist." In essence what is meant is that evil does not stand on its own, that it only has reality as the individual believes its existence. So, you might say that the rape victim created her own evil situation and thereby caused her own suffering. The victim is guilty; the perpetrator had no choice.

The Problem of Guilt and Sin

A pamphlet published by the *Foundation For Inner Peace* states, "Sin is defined as a 'lack of love.' Since love is all there is, sin in the sight of the Holy Spirit is a mistake to be corrected, rather than an evil to be punished."

The Course further teaches that there is no need to feel guilt because there is no sin. Sin does not exist. The problems that man faces are a result of separation from God. This separation is only illusion because it likewise does not exist. It is only a reality for those who believe they are not part of the divine.

The Text makes this point clear where it declares that "no one is punished for sins, and the Sons of God are not sinners." As you might anticipate, there is likewise no need for the cross because there was never a transgression that needed to be dealt with by God, only a mistake. If we are a part of God, how then can we become fragmented by sin since separation (i.e., sin) does not exist?

Thought-Reversal

The stated goal of *The Course* is to change how one thinks, to change one's belief system by subtle deception. The individual

is for the most part unaware of the transformation he or she is undergoing because *The Course* utilizes Christian terminology. *The Manual for Teachers* (i.e., volume three of *The Course*) boldly says, "It cannot be too strongly emphasized that this course aims at a complete reversal of thought."

Religious Recovery—The Thirteenth Step

Many who become involved in studying *The Course* are active in self-help groups such as Twelve Step programs. They are seeking to make connections in their lives and discover who they truly are. They are willing participants in this transformation.

Many are desiring some form of "spirituality" and for those who see the Bible as being too harsh, *The Course* offers what they believe to be God's correction of our misinterpretation of the original message of Jesus.

The Course becomes the "thirteenth step" in recovery for those who are attempting to escape the rigid fundamentalism that has smothered them in the past. For them, the recovery process becomes a spiritual transformation.

The integration of psychology and spirituality becomes a lure that pulls them deeper into the web of deception and ultimately suffocates them. The biblical teaching of original sin is dismissed for the more palatable "original goodness."

This "thirteenth step" regards all faiths as a part of the whole; they are one, and a psychological unity of sorts is achieved. *The Course* becomes whatever the individual desires it to be, it is "Christian," but not if you don't want it to be. It's psychology, but more than psychology. It's not New Age, but then again it is.

The Course claims to have all of life's answers. It has become the "spiritually correct" solution to bring about peace and unity. However, in the end, this transformation brings

spiritual death.

Helen Schucman's new do-it-yourself psycho-spirituality is not new. The Hindus have been taught for centuries that the world and all that is in it is *Maya,* or illusion.

Sense and Sensibilities

We must be clear that the message of *The Course in Miracles* is *not* the message of Jesus Christ. Schucman and her Course do not teach that Jesus is God incarnate yet fully human, but that He is an highly evolved being who became divine. The Bible does not allow for such an idea.

The Bible also leaves no room for the idea that evil does not exist, but instead that evil entered the world through disobedience. Likewise, the Bible does not allow for the idea that God is a universal oneness rather than a personal Being.

Kenneth Wapnick, a Jewish agnostic who later became a Catholic monk, founded the *Foundation for A Course in Miracles.* Wapnick states that *The Course* and biblical Christianity are not compatible. He gives three reasons why he holds such a view. First, *The Course* teaches that God did not create the world. Second, *The Course* teaches that we are all equally Christ. Jesus is not the *only* Son of God. And third, *The Course* is clear in its teaching that Jesus did not suffer and die for man's sin.

The above differences clearly show why a Christian cannot in good faith consider *The Course* as a source for his or her spiritual understanding. It is unequivocally anti-biblical and is without doubt promoted by Satanic deception (2 Corinthians 11:14: 1 Timothy 4:1).

A Short Course in Doctrine

The Course teaches that there are no absolutes; truth is relative and is determined by one's experience. According to

the *Cyclopedia In A Course In Miracles,* "only what is loving is true." So truth is subjective.

Marianne Williamson, the author of *A Return To Love,* made this observation about truth in her book: "There's only one truth, spoken different ways, and the Course is just one path to it out of many." In other words, no one religious tradition has all the truth, but there are many avenues to the truth and the individual has the freedom to choose the path most suitable to him or her.

Who Is Jesus?

According to Williamson, Jesus is one of many enlightened beings. In her text she makes this statement, "Jesus and other enlightened masters are our evolutionary elder brothers." She continues by saying that "the mutation, the enlightened ones, (including Jesus) show the rest of us our evolutionary potential. They point the way." So in reality Jesus is a way-shower.

Williamson makes a telling observation on page 41 of her book by saying that *"A Course In Miracles* does not push Jesus. Although the books come from him, it is made very clear that you can be an advanced student of the Course and not relate personally to him at all." This is an interesting comment regarding the lack of relationship one is to have with their God. For Christians, faith is built on a personal relationship with Jesus. Without it, their salvation would be in question.

Williamson continues by saying, "Jesus reached total actualization of the Christ mind, and was then given by God the power to help the rest of us reach that place within ourselves." Such a statement brings to mind Matthew 7:23 where Jesus says, "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"

The Christ and Salvation

The Manual For Teachers states that "Jesus became what all of you must be." It continues by declaring, "Is he the Christ? O yes, along with you."

The Course identifies with much of New Age thought in that it teaches false Christology. New Age proponents teach that *The Christ* is the one who is the most highly evolved being during a given age. This Christ, whether it be Buddha, Krishna, or Jesus, is the messiah for a given age. They believe, for example, that Jesus was *The Christ* for the Church or Piscean Age. According to their philosophy, Jesus achieved Christhood and by right-thinking we too can achieve Christhood.

The Text says that, "Christ waits for your acceptance of Him as yourself, and of His wholeness as yours." Keep in mind that these words you have just read are, according to *The Course,* the "spirit-dictated" words of Jesus. Now hear the true Word of God from the Bible where we read, "Take heed that no one deceives you. For many will come in My name saying, 'I am the Christ,' and will deceive many" (Matthew 24:4-5). The Scripture is crystal clear about the deception of multitudes by signs and wonders based in experience rather than His Word.

The Scripture teaches that Jesus alone is the Christ, the Son of the living God. John 1:20 and 20:31 indicate that we are not His equals.

Abandoning Your Miracle

There are a growing number of people waking up to the fact that *The Course* cannot adequately meet their growing need to worship a being beyond themselves, much less defend them in spiritual warfare.

Warren and Joy Smith are examples of how *The Course* is totally inadequate when it comes to defending one's spirit from the evil one and his dominion. The Smiths were deeply involved in the study of *The Course*. Warren relates Joy's story in his book, *The Light That Was Dark.*

Joy was being spiritually harassed by a man who was highly proficient in astral projection (projecting his spirit for great distances). Warren relates how they faced the attacks. "We tried every metaphysical and spiritual technique we had ever learned—we repeated our *Course in Miracles* lessons, did visualizations, prayed as best we knew how, sent the spiritual intruder blessings, and kept the whole situation surrounded in white light—but none of it had any effect. We had to wait it out. The spiritual presence was calling the shots."

After an intense time of frustration, they went to their course study leaders for help. Joy explained that they "had repeatedly applied their *Course in Miracles* lessons, such as: 'There is nothing to fear,' 'In my defenselessness my safety lies,' and, 'I could see peace instead of this.'" After explaining that nothing had worked, Frank, their study leader, "made it clear that he agreed with the Course's metaphysical teaching that evil was only an illusion and that the experience was probably something that Joy was working out within herself."

Frank's wife, Trudy, was dazed when she heard herself say, "Put on the whole armor of God and stand fast against the wiles of the devil!" In amazement at herself she added, "Ephesians 6:10. It's in your Bible."

Trudy went on and said, "I'm sorry, Frank. There is a devil . . . read Ephesians!" In the days ahead Joy continued to undergo the harassing attacks. During this time of uncertainty Warren visited a bookstore and discovered a book entitled *The Beautiful Side of Evil* by Johanna Michaelsen. He read it through and decided its message of deliverance was worth a try.

It wasn't long before he had an opportunity to test his newly found discovery—biblical exorcism. Joy fell into a depression as she had on so many occasions, and Warren seized the opportunity to act.

He relates the incident in his book this way, "Reading from my notes the exact words that I had taken from Johanna's book, I firmly addressed the presence. 'Satan, in the name of Jesus Christ of Nazareth, I command you to be gone! I forbid your presence here. I claim the protection of the blood of Jesus upon us. Go where Jesus sends you!" Immediately Joy's face cleared and the oppression was gone.

Warren later remarked, "We were amazed that the presence left every time we called on his [Jesus Christ's] name. Nothing in *A Course in Miracles* or any other metaphysical teachings had ever talked about this aspect of Jesus."

Warren and Joy's encounter with personal evil ultimately convinced them that the Bible was the spiritual teaching that they could rely on. Warren said it best, "So far it hasn't let us down."

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UN Conferences

Habitat II and Sustainable Development

Although United Nations conferences have been taking place frequently over the last two decades, most Americans have ignored the proceedings and their ominous implications. Recent conferences in Cairo, Beijing, and Istanbul have been a vivid reminder of the radical ideology of the UN and the threat it poses to our faith, family, and freedom.

The direction of the last few conferences illustrates this point. The 1992 Earth Summit in Rio de Janeiro established an environmental foundation for all the UN's radical social and

economic agendas. The 1994 Cairo Conference focused on population control and attempted to push abortion and contraception as solutions to the perceived "problem" of overpopulation. The 1995 Women's Conference in Beijing, China, proved to be the most radical of all. It continued to push abortion as a human right and attempted to make sexual orientation a human right by promoting the idea that genders are not clearly defined but are socially constructed. The White House has already created an Inter-Agency Council to implement the Beijing platform in the private sector and every executive agency.

The recently completed conference in Istanbul, Turkey, built upon the foundation of the other conferences and was the culmination of the conferences. Wally N'Dow, Secretary General of Habitat II, predicted that the conference would be a "new beginning that will reflect and implement the actions called for at the unprecedented continuum of global conferences that have marked this closing decade of the century." He said that "a new global social contract for building sustainable human settlements must be forged" for the "new global urban world order." Mindful of the controversy surrounding the other conferences, he declared, "There will be no roll-back of any of the conferences, including Beijing."

Habitat II focused on the problems of urban centers. Its goal was to create "economically, socially and environmentally thriving urban communities" in order to better the lives of people living in third-world countries. Although the goals were commendable, the agenda of the conference participants went far beyond urban blight.

A key concept in the Habitat II agenda was sustainable development. In the school curriculum developed by the UN, sustainable development was defined as "meeting the needs of the present generation without damaging the Earth's resources in such a way that would prevent future generations from meeting [their needs]." It includes "changing wasteful

consumption patterns" and "emphasizing equitable development" in order to "bridge the gap between rich and poor countries." In practice, sustainable development is a radical concept that will limit the amount of food, energy, or general resources that citizens of a nation can consume. Rather than consuming what they can afford, "rich" nations (like the U.S.) might only be allowed to consume what they need to stay alive.

One UN publication declares that we "must learn to live differently" and calls for this international agency to "ensure that the benefits of development are distributed equally." To achieve this so-called "equal distribution," there must be a redistribution of wealth throughout the planet. The UN has already drafted specific plans for implementing sustainable development in the U.S. In spite of the frightening implications of these conferences, U.S. taxpayers have been footing the bill for them and their radical agendas.

Habitat II: Global Taxes and National Sovereignty

The most recent conference in Istanbul, Turkey, known as Habitat II is illustrative of another major concern: namely, the threat these conferences pose to our national sovereignty.

Habitat II called for national governments to manage economic systems. These include public and private investment practices, consumption patterns, and public policy. UN Secretary Boutros Boutros Ghali told the first plenary session that he wanted the conference to be a "Conference of Partners."

Another section was devoted to the international community and its involvement with national governments. The Global Plan of Action calls for the international community to force changes in the world's economic structures.

The UN also intends to reach sustainable development by changing the structure of national governments. In fact, the Habitat agenda depends upon UN oversight of national, regional, state, and local governments. The document asks city administrators to re-design their regulations, political systems, and judicial and legislative procedures. It was no accident that the conference was filled with mayors from many U.S. cities as well as from cities around the world.

The Habitat document proposed that "government at all levels should encourage . . . walking, cycling, and public transport . . . through appropriate pricing . . . and regulatory measures." Governments are charged with the responsibility of encouraging citizens to walk, ride bicycles, or take public transportation. This would be accomplished by the heavy taxation and burdensome regulations often found in socialist economies.

UN Secretary General Boutros Boutros Ghali has also called for global taxes on international currency transactions, energy, and travel to fund the United Nations. During the conference, the U.S. was harshly criticized for being delinquent in its payment to the UN. It currently owes $1.5 billion. Currently the U.S. pays about 25 percent of the UN budget and nearly 40 percent of the "peacekeeping" costs. The UN hopes that in the next few years they are able to implement this global tax so they can be free of U.S. influence and enact their radical global agenda.

This global tax proposed by Boutros Boutros Ghali would be received from international currency transactions, energy shipments, and international travel. If implemented, it would remove the UN's dependence on sovereign nations. No longer would the United States or other countries have a check and balance against an international organization. The UN could pay for its activities, fund UN peacekeeping forces, and conduct many of its affairs independently of the United States.

Canadian developer Maurice Strong is often considered a likely candidate to become the future Secretary General of the United Nations. He has called for a shift in our current thinking. He has stated that this change in thinking "will require a vast strengthening of the multilateral system, including the United Nations. . . . We must now forge a new Earth Ethic' which will inspire all people and nations to join in a new global partnership of North, South, East and West."

This global vision should especially concern Christians mindful of end-times prophecy. At the time when the world seems to be moving swiftly towards global government, the prospects of a stronger United Nations autonomous of sovereign nations is a scary scenario. This bolder and stronger United Nations would further erode U.S. sovereignty and strengthen the hand of world leaders who are promoting globalist visions of a one-world government.

UN Conferences: Four Areas of Concern

Now I want to discuss the possible effects of the UN conferences on our families and communities. I see several issues on great concern to Christians.

The first issue is education. Many of the concepts from Habitat II, like "sustainable development," have already infiltrated America's schools. Textbooks promote global citizenship and minimize national sovereignty. Other textbooks blame rich northern countries (like the U.S.) for retarding the growth and development in lesser developed countries. "Tolerance" and "global peace" are emphasized as the ultimate aims of society. The Goals 2000 federal program for education in this country provides the perfect mechanism to transmit these global UN philosophies into school curricula. A second issue is the impact on families. The Habitat II conference continued the UN attempt to redefine the family. Many UN leaders see the traditional family as an obstacle to UN dominance.

The Habitat II platform stated that "in different cultural, political and social systems, various forms of the family exist." Many participants asked that "sexual orientation" be included as a civil rights category. In many ways, this merely extended the concept promoted during the Beijing Women's Conference that gender be defined not as male and female, but as one of five genders that are socially constructed. Habitat II also promoted "gendered cities" which are to be organized in terms of "gender roles." The third issue has to do with population. The UN Population Fund says that population growth is a key inhibitor of sustainable growth. UN recommendations of population control are based upon the faulty premise that the world is in the midst of a population explosion that cannot be controlled. Participants raised the fear of losing resources even though there is empirical evidence to the contrary.

Because of the UN's anti-population bias, the Habitat II document emphasizes "sustainable development" as the mechanism for population control. Thus, "family planning" is a key concept, and the document therefore emphasizes surgical abortions and chemical abortions (RU-486). The Habitat platform specifically mentions "reproductive health services" for women in human settlements and calls for government management of economic and population growth.

A final issue concerns the area of ecology and pollution. At the 1992 UN Earth Summit, Canadian developer Maurice Strong stated, "It is clear that current lifestyles and consumption of large amounts of frozen convenience foods, use of fossil fuels, appliances, home and workplace air conditioners and suburban housing are not sustainable." Many believe Maurice Strong will probably succeed Boutros Boutros Ghali as UN Secretary General and are rightly concerned about his New Age views on ecology. The Habitat II document encourages nations to use heavy taxation and various regulations to ensure that citizens walk, ride bicycles, and take public transportation.

The threats posed by these UN Conferences (including the recent conference in Istanbul) are real. American citizens must fight these radical ideas and ensure that our politicians do not give away our sovereignty on the pretext of easing ecological problems. We should be good stewards of the environment, but we should not place that responsibility in the hands of those in the United Nations who want to use it as a tool for global dominance.

Globalism and the Traditional Family

Now I would like to turn our attention to the goals of the globalists. Though they are a diverse and eclectic group of international bankers, politicians, futurists, religious leaders, and economic planners, they are unified in their desire to unite the planet under a one-world government, a single economic system, and a one-world religion. Through various governmental programs, international conferences, and religious meetings, they desire to unite the various governments of this globe into one single network.

Although this can be achieved in a variety of ways, the primary focus of globalists is on the next generation of young people. By pushing global education in the schools, they believe they can indoctrinate them to accept the basic foundations of globalism. According to one globalist, global education seeks to "prepare students for citizenship in the global age." Globalists believe that this new form of education will enable future generations to deal effectively with population growth, environmental problems, international tensions, and terrorism.

But several obstacles stand in the way of the globalists' goals. Consequently, they have targeted three major institutions for elimination because their continued existence impedes their designs to unite the world under a single economic, political, and social global network.

The three institutions under attack by globalists today are: the traditional family, the Christian church, and the national government. Each institution espouses doctrines antithetical to the globalist vision. Therefore, globalists argue, these institutions must be substantially modified or replaced.

The traditional family poses a threat to globalism for two reasons. First, it is still the primary socializing unit in our society. Parents pass on social, cultural, and spiritual values to their children. Many of these values such as faith, hard work, and independence collide with the designs of globalists who envision a world in which tolerance for religion, dependence on a one-world global community, and international cooperation are the norm. These values are not taught in traditional American families, therefore globalists seek to change the family.

Second, parental authority in a traditional family clearly supersedes international authority. Children are taught to obey their parents in such families. Parents have authority over their children, not a national or international governmental entity. Globalists, therefore, see the traditional, American family as an enemy, not as a friend.

Well-known humanist and globalist Ashley Montagu speaking to a group of educators declared that, "The American family structure produces mentally ill children." From his perspective, the traditional family which teaches such things as loyalty to God and loyalty to country is not producing children mentally fit for the global world of the twenty-first century.

One of the reasons globalist educators advocate childhood education begin at earlier and earlier ages is so that young children can be indoctrinated into globalism. The earlier they can communicate their themes to children, the more likely will be the globalists' success in breaking the influence of the family.

But the traditional family is just one of the institutions globalists seek to change. We must now turn our attention to globalistic attacks on these other institutions.

Globalism Opposes Christianity and Nationalism

We have seen that globalists oppose the traditional family, but we must also be aware that they believe that the Christian church and a sense of national identity are contrary to their vision.

Globalists feel that the Christian church threatens their global program because of its belief in the authority of the Bible. Most other religious systems (as well as liberal Christianity) pose little threat. But Christians who believe in God, in sin, in salvation through faith in Jesus Christ alone, stand in the way of the globalist vision for a one-world government and a one-world religion.

The coming world religion will merge all religions and faiths into one big spiritual amalgam. Hinduism and Buddhism are syncretistic religions and can easily be merged into this one-world religion. But orthodox Christianity cannot.

Jesus taught that "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6). Globalists, therefore, see Christianity as narrow, exclusive, and intolerant. Paul Brandwein even went so far as to say that, "Any child who believes in God is mentally ill." Belief in a personal God to which we owe allegiance and obedience cannot remain if globalists are to achieve their ultimate vision.

National governments also threaten globalism. If the goal is to unite all peoples under one international banner, any nationalism or patriotism blocks the progress of that vision.

Globalist and architect Buckminster Fuller once said that, "Nationalism is the blood clot in the world's circulatory system."

Among nations, the United States stands as one of the greatest obstacles to globalism. The European community has already acquiesced to regional and international plans, and other emerging nations are willingly joining the international community. By contrast, the United States remains independent in its national fervor and general unwillingness to cooperate with international standards. Until recently, Americans rejected nearly everything international, be it an international system of measurements (metric system) or an international agency (such as the United Nations or the World Court).

The globalist solution is to promote global ideas in the schools. Dr. Pierce of Harvard University speaking to educators in Denver, Colorado, said, "Every child in America who enters schools at the age of five is mentally ill, because he comes to school with allegiance toward our elected officials, toward our founding fathers, toward our institutions, toward the preservation of this form of government." Their solution, therefore, is to purge these nationalistic beliefs from school children so they will come to embrace the goals of globalism.

All over the country programs on Global Education, Global History, and Global Citizenship are springing up. Children are being indoctrinated into a global way of thinking. Frequently these programs masquerade as drug awareness programs, civics programs, or environmental programs. But their goal is just the same to break down a child's allegiance to family, church, and country, and to replace this allegiance with the globalists' vision for a one-world government, a one-world economic system, and a one-world religion. These then are three institutions the globalists believe must be modified or destroyed if they are to achieve their globalist vision.

Christians must, therefore, be diligent to defend their family, their church, and their country.

National Child Care

National Child Care Debate

Imagine a country in which nearly all children between the ages of three and five attend preschool in sparkling classrooms, with teachers recruited and trained as child care professionals. Imagine a country that conceives of child care as a program to welcome children into the larger community and awaken their potential for learning and growing.

So begins one of the chapters by Hillary Rodham Clinton in her book *It Takes a Village*. The discussion represents yet another attempt to erect a national system of child care. In the early 1970s, Senator Walter Mondale pushed the Child Advocacy Bill through Congress only to have it vetoed by President Nixon. Again in the late 1980s, Congress flirted with socialized day care when Senator Christopher Dodd proposed The Act for Better Child Care.

Fortunately, the bill went nowhere.

But has the time come again for a national discussion of day care? Hillary Clinton proposes that the United States adopt the French model of institutionalized day care: "More than 90 percent of French children between ages three and five attend free or inexpensive preschools called *écoles maternelles*. Even before they reach the age of three, many of them are in full-day programs." The First Lady then goes on to present the

French experience in glowing terms and provides additional examples to bolster her push for a national day care system.

Many social commentators believe our contemporary day care debate has dramatically shifted from whether the federal government should be involved to how the federal government should be involved. What was once in the domain of the family has shifted to the government due in large part to the increasing number of women in the work force. During the Carter Administration, a federal child care tax credit was enacted and the budget for this tax credit has mushroomed to billions of dollars annually.

The debate is changing as well because the child-rearing patterns in America are changing. Through most of our history, women traditionally assumed primary responsibility for rearing children. Now as more and more mothers head off to work, nearly half of the nation's children under six years old are in day care facilities.

This dramatic shift from child-rearing within the family to social parenting in day care facilities is beginning to have frightening consequences. Stories of neglect, abuse, and abandonment are merely the tip of the iceberg of a multi-billion-dollar-a-year industry that is largely unregulated.

Sadly, this change in the way we raise children has been motivated more by convenience and selfishness than by thoughtful analysis of the implications. Psychologist Burton White, author of *The First Three Years of Life*, laments that "We haven't moved to day care because we were seeking a better way of raising children, but to meet the needs of the parent, mostly the mother. My concern is that this trend constitutes a disastrous effect on the child."

This essay looks at the important issues concerning the subject of day care. What are the implications of a nationally-subsidized day care system? How does day care

affect early childhood development? What are the psychological costs? What are the social costs? What are the medical costs? These are just a few of the questions we will try to answer in these pages. Psalm 127 reminds us the children are "a gift of God." Before we develop national programs that may harm our children, we need to count the costs and make an informed decision.

Use and Misuse of Statistics

Hillary Rodham Clinton isn't the only national figure proposing a nationally-subsidized day care system for the United States. In his 1996 State of the Union address, President Bill Clinton also proposed a national day care system.

Before we discuss the potential impact of a national day care system, we must deal with the use and misuse of statistics. Proponents of national day care frequently say that the traditional family is dead and that two-thirds of mothers with preschool children are in the work force.

Let's set the record straight. Reporters and social commentators have frequently said that less than 10 percent of U.S. families are "traditional families" with a breadwinner husband and homemaker wife. The 10 percent figure actually comes from the U.S. Labor Department and only counts families with an employed father, a stay-at-home mother, and two children still at home. Using that criteria, my own family would not be a traditional family because we have three children, not two children, still at home. Dr. Jim Dobson's family would not be a traditional family because his two children no longer live at home. In fact, a mother who works out of her home would not qualify as a member of a traditional family. I think you can see the problem. The 10 percent figure is artificially restrictive.

What about the number of women in the work force? Again, we

need to check the definition used to define working women. The Department of Labor figure counts mothers who work part time (as little as one hour per week) as well as women who have flexible hours. The figure also counts mothers who work seasonally. Furthermore, it counts mothers who work from their homes. Again, you can see that this number is artificially inflated.

According to the recent Census Bureau data, 54 percent of the 17 million children under the age of five are primarily cared for by a mother who stays at home. An additional seven percent represents "tag-team parents" who work different shifts and share child- rearing responsibilities. And another four percent have "doubletime mothers" who care for their child while they babysit other children or earn income in some other way. Thus, the primary child care arrangement for 65 percent of all preschool children is care by one or both parents.

This isn't exactly the figure you will hear during a national debate on day care. Instead of hearing that two-thirds of mothers with preschool children are in the work force, we should be hearing that two-thirds of all preschool children are cared for by one or both parents.

Actually the percentage should be even higher. Another 11 percent of preschool children are cared for by grandmothers or other relatives. This would mean that a full 76 percent of all preschool children are cared for by a parent or close relative. But don't expect the mainstream media to use this figure when debating the so-called "crisis of child care."

Perhaps that is the most important lesson of this debate. President Clinton and the First Lady, along with countless child care advocates, want to talk about the crisis of child care. Statistics that do not justify federal intrusion into the family are ignored. Before we start down the road to socialized day care, we need to consider whether the problem is as acute as portrayed.

Psychological Costs

At this point I would like to discuss the psychological costs of day care. Now that we have been effectively conducting an unofficial experiment with day care over the last few decades, the evidence is coming in disconcerting evidence of the psychological harm done by institutionalized care. Jay Belsky, a child care expert at Penn State's College of Health and Human Development, says "It looked like kids who were exposed to 20 or more hours a week of nonparental care in their first year of life what I call early and extensive nonparental care, and here comes the critical phrase, of the kind that was routinely available to families in the United States today seemed to be at elevated risk. They were more likely to look insecure in their relationships to their mothers, in particular at the end of their first year of life."

Unfortunately most parents are unaware of this growing research. So is the average citizen who will no doubt be convinced by "experts" that we need a nationally-subsidized system of institutional care. Marjorie Boyd, writing in *The Washington Monthly*, found that "Practically everyone is for day care, but practically all the evidence says it's bad for preschoolers in all but its most costly forms. Most people do not know that psychologists and psychiatrists have grave misgivings about the concept because of its potential effect on personality; nor do they know that the officials of countries that have had considerable experience with day care are now warning of its harmful effects on children."

The concerns can be categorized under three areas: bonding, personality development, and substitute care. Bonding takes place in the hours and days following birth, usually between the mother and the child. Bonding demands consistency, and day care interrupts that consistency especially when there is not one person providing the primary care for the child. Children placed in a day care center too early are deprived of a

primary care giver and will manifest psychological problems.

Personality development is another concern. Most children will get off to a better start in life if they spend the majority of their waking hours during the first three years being cared for by their parents and other family members rather than in any form of substitute care.

A final concern is the negative effect of substitute care on a child. Jean Piaget has shown that children are not capable of reflective thinking at young ages. For example, they do not have a concept of object permanence. If you hide a ball, the infant will stop searching for it because it has ceased to exist in the child's mind. In the same way, when mom leaves the day care center, she has ceased to exist in the mind of the child. The mother may reflect on her child all day while at work, but the child has erased her from his or her mind.

These then are just a few of the psychological concerns knowlegeable people have about institutionalized day care. Before we begin to fund national day care, we should stop long enough to discuss the impact such institutionalized care would have on our children and the nation.

Additional Psychological Costs

Another concern is what Dettrick Bonfenbrunner calls "social contagion." Poorly supervised day care creates an atmosphere that socializes the children in a negative manner. For example, Bryna Siegel (psychologist at Stanford University) reported in her nine- year study that day care children were "15 times more aggressive… a tendency toward more physical and verbal attacks on other children." By that she did not merely mean that the children were more assertive, but that they were more aggressive.

J. C. Schwartz and his colleagues have shown that children who entered day care before they were twelve months old are more

physically and verbally abusive when they are older. They found this abuse was aimed at adults, and also found these children were less cooperative with grownups and less tolerant of frustration than children cared for by their mothers.

Christians should not be surprised by these findings given our biblical understanding of human sinfulness. Each child is born a sinner. When day care workers put a bunch of "little sinners" together in a room without adequate supervision, sin nature will most likely manifest itself in the environment.

Proponents of socialized day care begin with a flawed premise. They assume that human beings are basically good. These liberal, social experiments with day care begin with the tacit assumption that a child is a "noble savage" that needs to be nurtured and encouraged. Social thinkers ranging from Jean Jacques Rousseau to Abraham Maslow begin with the assumption about human goodness and thus have little concern with the idea of children being reared in an institutional environment.

Christians on the other hand believe that the family is God's primary instrument for social instruction. Children must not only be nurtured but they must also be disciplined. Children are to be reared by parents in the context of the family, not in institutionalized day care.

Over the last three decades, America has been engaged in a social experiment with day care. As more and more children are put into institutionalized care, we are reaping the consequences.

Emotionally scarred children who have been "warehoused" in sub- standard facilities are more likely to drop out of school, be arrested, and end up on welfare rolls. The cost to society in terms of truancy, delinquency, and crime will be significant.

E. F. Ziglar (Yale University) has said that "When parents pick a day care center, they are essentially picking what

their child will become." This is not only true for the individual child; it is true for society. As a nation we have been choosing the children we will have in the future by promoting day care, and the future does not look good.

Financial and Medical Costs

Finally, I would like to look at the financial and medical costs of day care. The financial costs can be significant. Many women who place their children into institutional care fail to estimate the additional (often hidden) costs of their choice. Quality day care is not cheap nor are many of the other costs associated with going to work.

Sara Levitan and Karen Cleary Alderman state in their book, *Child Care and the ABCs Too* that "The cost of preschooler's day care services added to work expenses can easily absorb the total earnings of some women working part time." They continue,

> *Disregarding the cost of transportation and other work-connected expenses or the imputed cost of performing household tasks in addition to work (overtime duty), it is apparent that the daily salary of at least half of working women did not provide the cost of a single child's day care meeting federal standards.*

By contrast, the value of a mother is vastly underestimated. Financial analyst Sylvia Porter states that the twenty-five million full-time homemakers contribute billions to the economy each year, even though their labor is not counted in the gross national product. She calculates that the average mother contributes nearly $30,000 a year in labor and services. She arrived at this figure by calculating an hourly fee for such functions as: nurse-maid, housekeeper, cook, dishwasher, laundress, food buyer, chauffeur, gardener, maintenance person, seamstress, dietician, and practical

nurse.

Health costs are also considerable. Young children are still in the process of developing their immunity to certain diseases, and are more likely to get sick when exposed to other children on a daily basis. While some ailments are slight, others can be very serious. For example, infectious diseases (especially those involving the middle ear and hearing ability) are three to four times as prevalent in group care as compared to home care.

Dr. Ron Haskins and Dr. Jonathan Kotch have identified day care attendance as the most significant factor associated with the increased incidence of bacterial meningitis. Likewise, cytomegalovirus (the leading cause of congenital infections in newborns) has also been linked to day care centers. These and other correlations should not be surprising given the intimate contact with so many unrelated children in an environment of playing, sleeping, eating, and using toilet facilities.

As we have seen in this discussion, the costs of day care are high. As Christians we must begin with the biblical foundation found in Psalm 127 that children are "a gift of God." God has entrusted us with our children for a period of time. We cannot and should not shirk our responsibility or pass that responsibility on to others.

At the moment, this nation seems poised to implement a comprehensive, national program of day care. Before we develop national programs that may harm our children, we need to count the costs and make an informed decision.