# Sticks and Stones . . .

I’m not sure when it began, but the last several years we have seen an explosion of name-calling. Social media is probably the main culprit in giving people freedom to chunk labels and names like snowballs at people they don’t even know, with no concern of consequences.

It’s no longer a matter of normal human interactions to disagree with someone; now it’s about demonizing them. And dragging them through the mud. And judging their character and reputation.

- Refuse to subscribe to progressive ideologies? You are hateful.
- Dare to criticize someone’s position? You’re a bigot.
- Talk about God’s plan for marriage as only between one man and one woman? You’re homophobic.
- Stand up for common sense in insisting that boys can’t become girls and girls can’t become boys? You’re transphobic.

This kind of name-calling has become personal. The Southern Poverty Law Center, having discovered a cash cow in declaring organizations hate groups, declared Probe Ministries a hate group because we (mainly me) agree with God’s design for sexuality and gender. In agreeing with scripture that homosexual behavior violates God’s command and is thus sin, we are called hateful. For years, I have vetted my articles on LGBT by sharing them with friends who no longer identify as gay or lesbian, to make sure they are not only accurate but also kind and compassionate.

But when our neighbor learned that Probe was on the SPLC’s hate group list, he told my husband that I was hateful.

“Sue? Hateful? C’mon, you’ve known her for years. Do you honestly think she’s hateful?”

I’m grateful that he gave it some thought, and the next week he retracted his assessment. That was nice; his name-calling wasn’t hurtful to me. Kinda crazy, but not hurtful-because I knew it wasn’t true. He was just being consistent to his leftist beliefs.

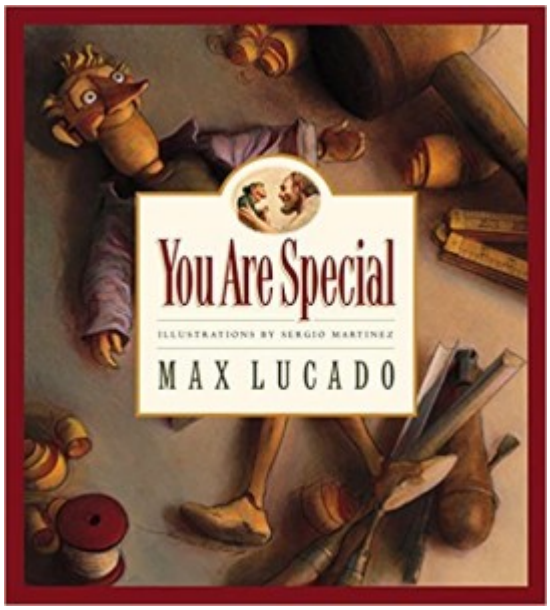
In addition to being called hateful, I’ve received a number of ugly emails declaring me ignorant, foolish, biased, an idiot, and some disgusting sexual slurs as well. In each case, the writers felt free to unleash their hostility and judgmentalism on me, a total stranger.

We’ve all heard the old rhyme, “Sticks and stones may break my bones, but names will never hurt me,” right? Of course, it’s a lie. Name-calling DOES hurt, especially from people close to us, who should be protecting our hearts rather than trying to inflict pain.

But it doesn’t necessarily have to.

I was thinking about why these names slide off me the way hair slides off a plastic cape during a haircut.

The best explanation, I think, is found in my favorite children’s book, Max Lucado’s *You Are Special*.




It’s about a group of wooden people called the Wemmicks who all day, every day, go around giving each other gold star stickers or gray dot stickers. Punchinello, who can’t seem to

get anything right, only gets gray dot stickers.

But one day he meets a girl who doesn't have any gold star OR gray dots. It's not that people don't try to give her stickers-they just don't stick.

Punchinello asks her why, and she says, "It's easy. Every day I go to see Eli the woodcarver. I go and sit in the workshop with him."

Punchinello goes to see Eli.

> *"Hmm," the maker spoke thoughtfully as he inspected the gray circles. "Looks like you've been given some bad marks."*
>
> *"I didn't mean to, Eli. I really tried hard."*
> *"Oh, you don't have to defend yourself to me, child. I don't care what the other Wemmicks think."*
>
> *"You don't?"*
>
> *"No, and you shouldn't either. Who are they to give stars or dots? They're Wemmicks just like you. What they think doesn't matter, Punchinello. All that matters is what I think. And I think you are pretty special."*
>
> *Punchinello laughed. "Me, special? Why? I can't walk fast. I can't jump. My paint is peeling. Why do I matter to you?"*
>
> *Eli looked at Punchinello, put his hands on those small wooden shoulders, and spoke very slowly. "Because you're mine. That's why you matter to me."*

Eli explains to Punchinello why the stickers don't stick on his friend:

> *"Because she has decided that what I think is more important than what they think. The stickers only stick if you let*

> *them. . . The stickers only stick if they matter to you. The more you trust my love, the less you care about the stickers."*

As Punchinello walks out the door, Eli reminds him, "You're special because I made you. And I don't make mistakes."

Punchinello thinks, "I think he really means it."

And then a dot fell to the ground.

For 50 years I have been spending daily time with my Maker, listening to what He says is true about me: I am His beloved child in whom He is well pleased. I am His redeemed daughter, a princess warrior, His workmanship, gifted with supernatural enablings to fulfill the works He gave me to do. My heavenly Father loves me the same way He loves His Son; His Son loves me so much He died for me and rose from the dead to make me His bride.

Being loved and cherished like that, no wonder the stickers of labels and names slide right off me.

If you struggle with what other people think of you, immerse yourself in what your Maker says is true about you. My favorite list, "I Am a Child of the King" by Dr. Ed Laymance, can be found here.

This blog post originally appeared at blogs.bible.org/sticks-and-stones/ on July 23, 2023.

# Did the Hurricanes Wash Away the Hate?

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

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

Alas, no.

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

What in the world is going on?

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

Paul writes this to Timothy about the end times:

You should know this, Timothy, that in the last days there will be very difficult times. For people will love only

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

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

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

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

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

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

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

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

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# Why Radical Muslims Hate You – Responding to Islamic Attitudes

*Rusty Wright looks at the historical roots of Muslim hatred of American and the West. He points out that there are cultural, political, religious and psychological factors combining to*

*create the current attitudes among Muslim people. Understanding the roots behind the feelings of some Muslims toward the West may help us in reaching out to our Muslim co-workers and neighbors.*

## Historical Roots of Hatred

Do you remember how you felt on September 11, 2001? You likely saw images of jets crashing into buildings, people jumping from skyscrapers, the towers collapsing. What feelings did you experience? Confusion? Anger? Depression? TV showed some Palestinians celebrating. One Hamas publication wrote, "Allah has answered our prayers."{1} In London, one Muslim group circulated stickers praising the "magnificent 19," the hijackers.{2}

Chances are, you are a target of this hatred. If you are a Westerner, an American, a non-Muslim, or a Muslim of a different stripe than they, then some radical Muslims hate you. Why? The answer is complex and involves history, culture, politics, religion, and psychology.

Of course, many – some would say most – Muslims are peace loving and deplore terrorism. Islam is quite diverse.{3} Extremist Muslims do not represent all Muslims any more than white supremacists represent all Christians. Not all "radical" Muslims are violent or hateful. But understanding extremist Muslim hatred is essential to interpreting our post-9/11 world. This article examines that hatred and offers a biblical response.

In his October 2001 video, Osama bin Ladin mentioned the "humiliation and disgrace" tormenting Islam for "more than eighty years." Princeton Near Eastern scholar Bernard Lewis notes that the reference likely puzzled many Westerners. Many Muslims – for whom Islamic history carries divine significance – understood. Bin Ladin referred to the 1918 defeat of the once- mighty Ottoman Empire and to British and French

partitioning of Ottoman territory. Secular Turks soon also abolished the caliphate, or succession of rulers of all Sunni Islam. Desecration of this symbol of Muslim unity has pained many Muslims ever since.{4}

For centuries, the Islamic world had displayed military, economic and scientific superiority. But European development eventually overtook Islam.{5} Today, United States ties with Israel and involvement in Saudi Arabia have kindled ire.

Bin Ladin calls on Muslims to "obey God's command to kill the Americans and plunder their possessions . . . to kill Americans and their allies, both civil and military . . . ."{6} He and his sympathizers want to eliminate Western influence and restore their version of Islam to the world.{7}

## Socio-cultural Roots of Hatred

History is behind some of the radical Muslim hatred of the West. But so are cultural differences. Would you believe that dancing in an American church helped fuel Muslim anger today?

In 1948, Sayyid Qutb visited the United States for Egypt's Ministry of Education. His stay left him shocked with what he perceived as moral degeneracy and sexual promiscuity.

He wrote that even American religion was tainted by materialism and consumerism. Churches marketed their services to the public like merchants and entertainers. Success, big numbers, "fun," and having "a good time" seemed crucial to American churches.{8}

He especially deplored clergy-sanctioned dances at church recreation halls. When the ministers lowered the lights, the dances became hot. Here is Qutb's "PG" description: "The dance is inflamed by the notes of the gramophone . . . the dance-hall becomes a whirl of heels and thighs, arms enfold hips, lips and breasts meet, and the air is full of lust." He cited the famous Kinsey Reports as evidence of American sexual

debauchery.{9} Qutb, who was dark skinned, also experienced racism in America.{10}

Back in Egypt, Qutb joined the Muslim Brothers organization.{11} Imprisonment and torture made his writings more militant. Qutb became what Georgetown University religion and international affairs professor John Esposito calls "the architect of radical Islam."{12}

Some Muslim Brotherhood groups, offshoots, and alumni are mainstream and nonviolent. Others have a violent legacy. A militant offshoot,{13} Islamic Jihad, assassinated Egyptian president Anwar Sadat. Esposito notes that a radicalized former Muslim Brother, Abdullah Azzam, significantly influenced Usama bin Ladin.{14} Former CIA Middle East case officer Robert Baer observes that a Kuwaiti Muslim Brother, Khalid Sheikh Muhammad, became a bin Ladin terror chief.{15}

Secularization, consumerism, materialism, the status of women, sexual mores … all concern radical Muslims.{16} Bernard Lewis notes that Sayyid Qutb's denunciation of American moral flaws became incorporated into radical Islamic ideology. For instance, he says Iran's Ayatollah Khomeini, in calling the U.S. the "Great Satan," was being consistent with the Koranic depiction of Satan not as an "imperialist" or "exploiter" but as a seducer, "the insidious tempter who whispers in the hearts of men."{17}

Historical, social and cultural factors have influenced radical Muslim hatred of the West. Consider now how global politics stirs the mix.

## Political Roots of Hatred

Bernard Lewis – who is not without his critics{18} – notes an essential difference between Christianity and Islam regarding government and religion. Jesus of Nazareth, the founder of the Christian faith, said, "Give to Caesar what belongs to him.

But everything that belongs to God must be given to God."{19} For much of history, this has been understood as recognizing the existence of two distinct authorities, one spiritual and the other political.{20}

But much of Islam has known no such distinction. Muhammad was both a religious and political leader, the Prophet and the head of state. Under his successors, the caliphs, Islam grew into a huge empire and world religion. Islamic shari'a, or Holy Law, deals with power, authority and political philosophy. Specific applications differ among Islamic nations. In an extreme example of this spiritual/political blend, Iran's Ayatollah Khomeini once said, "Islam is politics or it is nothing."{21}

With this mindset, the Western world and the United States as superpower become to many Muslims the infidel invaders, imperialist bullies who desecrate Islamic states by force. European colonialism, Western imperialism and U. S. policies are frequent Muslim complaints.{22} Many Muslims deplore the U. S. invasion of Iraq. Of course, U. S. concessions to Israel often are seen as collaboration with an enemy of Islam.

One perceived offense to radical Islam that is sometimes overlooked by Westerners is Western complicity with corrupt rulers of Islamic states. These situations are complex. Oft-mentioned offenses include the 1982 government massacre at the Syrian city of Hama to put down a Muslim Brothers uprising. An estimated ten to twenty-five thousand died, attracting little Western attention. In 1992, with Western approval, the Algerian military cancelled democratic elections to prevent the Islamic Salvation Front from winning them and established a brutal regime.{23}

Especially galling to radicals is Western complicity with rulers of Saudi Arabia – Islam's Holy Land – whom they see as warped by greed, graft and moral corruption. One Saudi diplomat noted after 9/11, "What shocks me most is why they

hit America and not us."{24}

But they did hit America, and radical views of politics played an important role.

## Religious Roots of Hatred

Still other reasons some radical Muslims hate you involve religion.

Wahhabism, a movement much in the news, was founded by an eighteenth century theologian, Muhammad ibn 'Abd al- Wahhab. Wahhab wanted to purify Islam and return it to its authentic ways. He condemned and burned books contradicting his views. Wahhab's followers became fiercely exclusive. Their principal focus was not outsiders but insiders, Muslims whom they felt had practiced a "less-pure" form of Islam. They could be vicious, desecrating holy places and slaughtering Muslims who differed.{25}

Wahhabism's ongoing Saudi links would propel it into international influence. When Saudi forces conquered Arabia in 1925, they controlled Islam's two most holy cities, Mecca and Medina. When Saudi Arabia became oil-rich, the stage was set. Wahhabism became the "official, state-enforced doctrine of one of the most influential governments in all Islam,"{26} which hosts annual pilgrimages to Mecca involving millions of Muslims from around the world. Saudi oil wealth funded Wahhabi propagation of their views at home and abroad.{27} Wahhabism affected both Usama bin Ladin and the Taliban.{28}

Wahhabism's pervasive influence troubles Princeton's Lewis. Imagine, he says, that the Ku Klux Klan or a similar group took control of Texas and its oil and could widely propagate its version of "Christianity" through heavily endowed schools and colleges.{29} Georgetown's Esposito distinguishes puritanical, politically conservative Wahhabism from radical, militant Wahhabism.{30}

Former CIA agent Robert Baer notes that Wahhabi soldiers fought the Soviets in Afghanistan in the 1980s, with U.S. support. There, Wahhabis linked with radical followers of Sayyid Qutb, an alliance Baer likens to "mixing nitroglycerin in a blender."{31} A new, more militant strain of Wahhabism developed in addition to mainstream Wahabbism, with a new emphasis on taking the fight to outsiders: the infidels and the West.{32}

After al-Qaeda attacked three housing complexes in Riyadh, Saudi Arabia, in May 2003, the Saudi government began to crack down on terrorists and violent rhetoric in the mosques. Initial results were mixed. U. S. Ambassador Robert Jordan reported, "We have noticed lately in influential mosques the imam has condemned terrorism and preached in favor of tolerance, then closed the sermon with 'O God, please destroy the Jews, the infidels and all who support them.'"{33}

## Psychological Roots of Hatred

In addition to the foregoing, there are psychological factors at work in radical Muslim hatred.

Lewis writes, "Almost the entire Muslim world is affected by poverty. . . ."{34} Georgetown's John Esposito sees "weak economies, illiteracy, and high unemployment"{35} in many Muslim nations. *Relative deprivation* can be psychologically debilitating. If you are poor, some theories argue, and you see others more prosperous, you may feel inferior, trapped or depressed.

Reports from the United Nations and the World Bank note that Arab nations fall far behind the West in "job creation, education, technology, and productivity."{36} (There are, of course, exceptions.) When global media bring pictures of lavish Western life, frustration burns and some extremists lash out. One Egyptian playwright described these extremists as "pathologically jealous." He said, "They feel like dwarfs,

which is why they search for towers and all those who tower mightily."{37}

*Feelings of rejection* play a part. Many Western societies have been slow to accept Muslims. The father of shoe bomber Richard Reid said of his son, "He was born here in Britain, like I was. It was distressing to be told things like 'Go home, nigger.'"{38}

*New York Times* foreign affairs columnist Thomas Friedman speaks of a "*poverty of dignity*" affecting even privileged Muslims. Belief in Islam's superiority contrasted with economic and military disparity in the context of a repressive regime can engender feelings of humiliation, prompting vengeance against the perceived cause.{39}

What is an appropriate biblical response to radical Muslim hatred? A complete answer would take volumes. May I suggest four ideas?

First, *love your enemies*. Jesus of Nazareth taught, "Love your enemies and pray for those who persecute you."{40} It is not emotionally easy for me to love Usama bin Ladin or to pray for him. I have to ask God for strength for that.

Second, *support national defense*. Paul, one of Jesus' early followers, wrote that governments are to "bear the sword" to subjugate evil.{41} The implications are complex and debatable, but the principle of defending against attack is biblical.

Third, if you are not a Muslim, *learn about Islam*.{42} One writer remarked of some of Israeli King David's supporters that they "understood the times."{43} Paul sought to understand cultural and religious views of his day.{44}

And fourth, *befriend some Muslims*, perhaps from your neighborhood or workplace. In humility, learn about their families, their hopes and dreams. If appropriate, discuss your

respective faiths. You may be surprised at the similarities. And your kindness may generate warmth toward the spirit that drives your kind behavior and speech.{45}

*This article is adapted with permission from Rusty Wright, "Why Radical Muslims Hate You,"* The Plain Truth, *September/October 2004, 6-9. © Rusty Wright 2004.*

**Notes**

1. *Al-Riswāla*, issue of September 13, 2001; in Bernard Lewis, *The Crisis of Islam: Holy War and Unholy Terror* (New York: The Modern Library, 2003), 156-7.

2. Helen Gibson, "Islam's Other Hot Spots: Britain: No Pause in the Recruiting," *TIME.com*, posted September 7, 2003 at http://www.time.com/time/covers/1101030915/wpakistan.html; from *TIME* magazine issue cover date September 15, 2003.

3. John L. Esposito, *The Islamic Threat: Myth or Reality?* 3rd ed. (New York: Oxford University Press, 1999), xiii, xx, 225-226, 239.

4. Lewis 2003, op. cit., xv-xviii. Bin Laden is not alone in his concern. For example, the founding leader of Ansar al-Islam, a fundamentalist militia in northern Iraq with suspected Al-Qaeda ties, sees his work as part of a lengthy Islamic struggle to restore the caliphate. See Neil MacFarquhar, "Islamic Militants Said to Infiltrate Iraq to Battle the U.S. Occupiers," *New York Times* (AOL edition), August 13, 2003.

5. Bernard Lewis, *What Went Wrong? The Clash Between Islam and Modernity in the Middle East* (New York: Perennial/HarperCollins Publishers, 2002), 6-7 ff., especially 18-63.

6. Lewis 2003, op. cit., xxvii.

7. Lewis 2002, op. cit., 164-5.

8. Lewis 2003, op. cit., 76-79.

9. Sayyid Qutb, *Al-Islwām wa-mushkilwāt al-hadwāra* (n.p., 1967), 80ff; in Lewis 2003, op. cit., 78-79.

10. John L. Esposito, *Unholy War: Terror in the Name of Islam* (New York: Oxford University Press, 2003), 57.

11. Lewis 2003, op. cit., 79, 76.

12. Esposito 1999, op. cit. 135, and personal interview, November 19, 2003.

13. Esposito 1999, op. cit., 272, also calls it a "splinter group."

14. Esposito, personal interview, November 19, 2003; Esposito 2003, op. cit., 7, 19.

15. Robert Baer, *Sleeping with the Devil: How Washington Sold Our Soul for Saudi Crude* (New York: Crown Publishers, 2003), 91-128, 195 ff.

16. See Lewis 2002, op. cit., 64-81 for historical perspective on socio-cultural differences between Islam and the West. See Esposito 1999, op. cit., for additional perspective that differs from Lewis' on certain key points. See Thomas A. Friedman, *Longitudes and Attitudes: The World in the Age of Terrorism* (New York: Anchor Books/Random House, 2002/2003), 334, 357, ff., for a contemporary journalist's perspective.

17. Lewis 2003, op. cit., 81. The final quotation in the paragraph to which this note refers, "the insidious tempter…", is from Qur'an CXIV, 4, 5.

18. For example, Esposito 1999, op. cit., 219 ff.

19. Matthew 22:21 NLT.

20. Lewis 2002, op. cit., 97.

21. Lewis 2003, op. cit., 5-8; see also Lewis 2002 op. cit., 96-116, and Esposito 2003, op. cit., 67-68.

22. Esposito 1999, op. cit., 45-73, 222.

23. Lewis 2003, op. cit., 103-112.

24. Baer, op. cit., 166.

25. Lewis 2003, op. cit., 120-124 ff.

26. Ibid., 128.

27. Ibid., 123-128.

28. Esposito 2003, op. cit., 5, 7, 16, 48, 108-109.

29. Ibid., 129.

30. Esposito 2003, op. cit., 49, 111, 115.

31. Baer, op. cit., 89-90. Baer here refers to Wahhabis in Afghanistan mixing with Muslim Brothers. Esposito, personal interview, November 19, 2003, feels it is more precise to say that the Wahhabis there mixed with radical followers of Sayyid Qutb.

32. David Van Biema, "Wahhabism: Toxic Faith?", *TIME.com*, posted September 7, 2003, at http://www.time.com/time/covers/1101030915/wwahhabism.html; from *TIME* magazine issue cover date September 15, 2003.

33. Lisa Beyer with Scott MacLeod, "Inside the Kingdom," *TIME.com*, posted September 7, 2003, at http://www.time.com/time/magazine/printout/0,8816,483269,00.html; from *TIME* magazine issue cover date September 15, 2003.

34. Lewis 2003, op. cit., 113.

35. Esposito 1999, op. cit., 241.

36. Lewis 2003, op. cit., 114.

37. Friedman, op. cit., 216. Friedman takes the quote from an unidentified issue of *TIME*. 38. Ibid., 354-355. Friedman cites *TIME* of February 25, 2002.

39. Ibid., 242-243; 355 ff. The argument is not that all Muslims live in abject poverty. Many Muslim nations are oil-rich. But oil wealth does not always filter throughout society. Beyond finances, feelings of relative lack of power, influence and respect on the world stage contribute to the poverty of dignity, Friedman holds.

40. Matthew 5:44 NASB.

41. Romans 13:1-4 NASB.

42. For an example of a Christian reflecting on the essentials of Islam, see Rick Rood's, "What is Islam?, http://www.probe.org/probe-answers-e-mail/cults-and-world-religions/what-is-islam.html" and "Probe Answers Our E-mail: Why Do You Lie about Islam?" http://www.probe.org/probe-answers-e-mail/cults-and-world-religions/why-do-you-lie-about-islam.html".

43. 1 Chronicles 12:32 NASB.

44. Acts 17:16-34.

45. Colossians 4:5-6.

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# "You Promote Hate and

# Intolerance”

**How can people who say they are God’s children stand in judgment of others. . . only God can judge man! “He who is without sin cast the first stone.” You promote hate and intolerance and I am quite sure that Jesus would be ashamed of your actions.**

It would be helpful if we had any idea of what you had read on our website. I’m curious where you saw hate; intolerance is another matter altogether since today’s values, elevating a new kind of tolerance, say that everything is equally valid. I guess you don’t believe that, or you would have a live and let live attitude toward our position.

What did you read?

Sue Bohlin
Probe Ministries Webservant

**This was written by you Sue Bohlin …… http://www.********.com Regardless on how you feel about homosexuality and I am a straight female by the way your complete lack of compassion by showing a man with AIDS and how he looks before and after death is sick. I am a Christian and ashamed that there are so called “Christians” out there that can be so cruel that is not what Jesus preached when he walked this earth. Remember he died on the cross for all of our sins and no one is without sin even YOU. So before you start judging others start with yourself for not being able to show compassion and love something that Jesus preached over and over again.**

**You have your right to disagree with homosexuality but it is the manner in which you choose to disagree that makes me sick. I wonder if you have ever met a homosexual, believe it or not they are no different than you and me. They are human beings and deserved to be loved and respected like everyone else.**

**I will pray for you and your "ministry" that you will come to find compassion for those who are different than you. Remember God loves us all …regardless….that is why his Son Jesus died on the cross.**

Thank you for writing me back. I appreciate the time it took you to find the article you were referring to. I truly want to make sure that my heart for those dealing with homosexuality comes through, and if I have written something in a way that invites misunderstanding, I definitely want to fix it.

Which is why I was so puzzled by your reference to this: "by the way your complete lack of compassion by showing a man with AIDS and how he looks before and after death is sick."

I am so glad you said you found my article on the *********.com website, which provided the key to the mystery. The people who have that website republished my article on Homosexual Myths from our Probe Ministries website, Probe.org (and actually didn't even ask permission, as I recall). I am not connected with the *********.com people and didn't even know what else was on the website. No wonder you thought I agreed with them! I am quite sure that Dr. Throckmorton, a good guy with a HUGELY compassionate heart, whose article follows mine on their website, would agree with me that we are distressed to be linked to such unloving, uncompassionate people.

I am glad to be able to reassure you that you and I are on the same page. I have a huge, joyful passion for those dealing with unwanted homosexuality, and in fact minister on a daily basis to women dealing with same-sex attraction. It is one of the highlights of my life to watch God change lives of the sexually broken through the power of Jesus Christ, and I tell my struggler friends all the time that they are my heroes.

In fact, if you're interested, here's a link to a number of my e-mail answers to homosexuality questions from real, hurting

and questions people on the Probe website.

I am glad to be able to clear up this misunderstanding with one of my sisters in the Lord BEFORE we get to heaven! <smile>

The Lord bless you and keep you today!

Sue

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# Why Radical Muslims Hate You (Short op-ed piece)

If you are a Westerner, an American, a non-Muslim, or a Muslim of a different stripe than they, then some radical Muslims hate you.

Why? The complex answer involves history, culture, politics, religion and psychology. Of course, many—some would say most—Muslims are peace loving and deplore terrorism. Islam is quite diverse. Extremist Muslims do not represent all Muslims any more than white supremacists represent all Christians. Not all "radical" Muslims are violent or hateful. But understanding extremist Muslim hatred is essential to interpreting our post-9/11 world.

Osama Bin Ladin calls on Muslims to "obey God's command to kill the Americans and plunder their possessions…to kill Americans and their allies, both civil and military…." He and his sympathizers want to eliminate Western influence and restore their version of Islam to the world.

Would you believe that dancing in American churches helped fuel some radical Muslim anger today? Princeton Near East scholar Bernard Lewis illustrates.

In 1948, Sayyid Qutb visited the United States for Egypt's Ministry of Education. His stay left him shocked with what he perceived as moral degeneracy and sexual promiscuity.

He wrote that even American religion was tainted by materialism and consumerism. Churches marketed their services to the public like merchants and entertainers. Success, big numbers, "fun" and having "a good time" seemed crucial to American churches.

He especially deplored clergy-sanctioned dances at church recreation halls. When the ministers lowered the lights, the dances became hot. Qutb's PG description: "The dance is inflamed by the notes of the gramophone…the dance-hall becomes a whirl of heels and thighs, arms enfold hips, lips and breasts meet, and the air is full of lust." He cited the famous Kinsey Reports as evidence of American sexual debauchery.

Qutb, who was dark skinned, also experienced racism in America. Back in Egypt, Qutb joined the Muslim Brothers organization. Imprisonment and torture made his writings more militant. Qutb became what Georgetown University religion and international affairs professor John Esposito calls "the architect of radical Islam."

Some Muslim Brotherhood groups, offshoots, and alumni are mainstream and nonviolent. Others have a violent legacy. A militant offshoot, Islamic Jihad, assassinated Egyptian president Anwar Sadat. Esposito notes that Abdullah Azzam, a radicalized former Muslim Brother, significantly influenced Osama bin Ladin. Former CIA Middle East case officer Robert Baer observes that a Kuwaiti Muslim Brother, Khalid Sheikh Muhammad, became a bin Ladin terror chief.

Princeton's Lewis notes that Sayyid Qutb's denunciation of American moral character became incorporated into radical Islamic ideology. For instance, he says Iran's Ayatollah

Khomeini, in calling the U.S. the “Great Satan,” was being consistent with the Koranic depiction of Satan not as an “imperialist” or “exploiter” but as a seducer, “the insidious tempter who whispers in the hearts of men.”

The founder of the faith I follow, Jesus of Nazareth, told people to “Love your enemies and pray for those who persecute you.” It is not emotionally easy for me to love Osama bin Ladin or to pray for him. I have to ask God for strength for that.

Certainly bin Ladin’s hatred of me and my compatriots—flawed though we may be—does not justify his campaign of terror. His campaign rightly prompts national vigilance, a proverbial cost of freedom. But as we keep the powder dry, might it also be appropriate to individually reflect on the character that seems so offensive to him and his colleagues?

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