

Vain Imaginations

Not long ago, I attended a retreat at which a college student, freshly discovering his call to an intercessory prayer ministry, spent hours every night praying by name for everyone on the retreat. The last morning when I ran into him, he said, "Sue! As I was praying for you, I received a word from the Lord for you."

Uh-oh. I'd heard this before. And every time I had taken it to the Lord, asking if there were anything to it, the answer was no.

My defenses up, I smiled and said, "I'm listening." He got a very thoughtful look on his face and said, "I have to get it exactly right. . . OK, the words were, 'Guard against vain imaginations.'"

I thanked him for this and promised to immediately take it to the Lord. I had barely breathed, "Lord, is there anything to this?" when the lightbulb came on in my spirit and I knew EXACTLY what this was about.

Oh yeah. This was from God, all right.

For about a year, my husband and I had been carrying around an open wound on our souls. We had been deeply hurt by several people we had trusted and loved, and it is not exaggeration to call it traumatic. Every single day of that time I had engaged in fantasy conversations in my head with the people who inflicted so much pain—except they weren't really so much conversations as monologues, with me lecturing on how badly they hurt us and how dishonoring their actions were to us and to God. . . yada yada yada.

Vain imaginations. Yep, this word was right on the money.

And God was so incredibly tender and grace-ful to merely

exhort me to “guard against” them. Not, “You bad girl, you’ve been sinning against my sons in your mind. Repent!” Not, “And who are YOU to set yourself up as judge and jury? Look at your own fleshly heart, kiddo!”

Just, guard against them.

So I confessed my sin of indulging in self-vindicating fantasy, and resolved not to go there again. It didn’t take long, of course, before my mind returned to what had become a familiar and comforting indulgence—an emotional “binkie.” I stopped and said, “Well Lord, what am I supposed to do instead?” He didn’t even have to say anything, just wait for me to connect the dots since I already knew. “Oh. I should be praying for them instead, huh?”

Okay. Fleshly sigh.

The biblical pattern for changing behaviors is to replace and displace the old with something new, and eventually the temptation to indulge in vain imaginations about this issue faded with disuse. It still pops up occasionally, but I know what to do with it.

“Vain imaginations” is a good term for a lot of popular mental sin we so easily rationalize: engaging in internal arguments with people who aren’t even there, the lusting that accompanies sexual pornography for men or emotional pornography for women (steamy romance novels). We all spend time thinking about things that are empty, fruitless, and harmful to our spirits.

And we all need to guard against them.

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“God Forbids Fornication, But Webster’s Definition Is Limited. Other Sex Okay Then?”

[Editor’s Note: Probe received a lengthy, technical question regarding this topic which quoted the Merriam Webster online dictionary (www.m-w.com). The definitions of the [related terms](#) were unnecessarily graphic, but the gist of the question was this:]

Having read your Q & A section regarding sexuality and your article [How Far Is Too Far?](#), I would appreciate your valued opinion in my response to this article. What is the boundary of illicit (premarital) sexual activity? Does it include orgasms without direct interaction of the couple’s sexual organs, which is basically the dictionary definition of intercourse? Can one engage in sexually pleasurable activities without crossing the line to fornication?

Thanks for the question. Well, the explanation you gave is certainly creative. You obviously spent plenty of time deliberating your argument and giving an inductive explanation. But I do notice some moral gaps that need to be addressed.

First, Merriam-Webster’s dictionary is not a repository of God’s holy standards. A dictionary can only give a brief technical definition of a word. We define right and wrong according to what the Bible says, not the limited definitions crafted by men.

There is no loophole by which we escape the standard of God. A dictionary has a scientifically sterile definition; the Bible is much more expansive. The dictionary focuses what happens physically for fornication to occur; the Bible focuses on what happens in the heart for fornication to occur.

Jesus gave us our highest standard of sexual sin in Matthew 5:28 when he said, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." For Jesus, it was not just about the physical act of sin; it was the mental and spiritual act of sin. The Lord's standard of sexual immorality focused on the person's heart and their intent.

In reading your argument, it appears quite obvious that what you described is a sexual act by merely examining the result. The end game of sexual activity is sexual gratification. In the eyes of God, how you get there is less important than arriving at a place of sin. The touching of one another's genitals while kissing heavily until there is a sexual climax is a sexual act. It is obvious that you are describing the touching of a sexual organ, stimulating it for pleasure, and having a sexual release. That description is a classical physical definition of sex.

In your hypothetical description, you stated there was prolonged and pronounced kissing. I will borrow from the logic of our previous article you cited:

Scripture says, "It is good for a man not to touch a woman" (1 Cor. 7:1). One of the meanings for the Greek word for "touch" means "to press against in such a way as to kindle or catch on fire." So another way to translate this verse would be, "It is good for a man not to touch a woman so that they become sexually aroused."

I can guarantee that a person's thoughts will not be pure in those moments of kissing and touching.

What is also obvious from your description is the intent of the act itself. You looked up the dictionary's definition of sex, and then devised activities that have the same sexual pleasure of sex while avoiding the technical aspects of intercourse. The intentionality of the act is what separates two similar actions from one that is acceptable versus one that is sinful. For example, touching your boyfriend's/girlfriend's genitals would be sin because the touching is for sexual pleasure. By contrast, a nurse touching someone's genitals for a checkup is not sin because of the intent (medicinal analysis).

As believers, we are to honor God; not gratify our fleshly desires. When we try to rationalize questionable actions, we are not abiding by the Spirit of God. We are to control ourselves in a way that is holy and honorable (1 Thessalonians 4:3-8). If we ever have doubts as to what is godly or not, we can ask ourselves this question: If Jesus were standing here, would he approve of my actions? The answer to that question will lead us to an answer that upholds God's Word, His Will, and our integrity.

I hope that answers your question.

Nathan Townsie

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“Is Masturbation A Sin?”

This has plagued me for a long time. Is masturbation a sin, and if so how serious is it? I have been doing good for a while but I am starting to slip again. I need help. If you could get back to me I would be thankful and I am ashamed of

this.

You raise an issue that affects more young men (and a growing number of women) than you probably realize. When young men are unmarried their sexual drive seeks satisfaction, so you are certainly not alone in this struggle. Most Christians will agree that masturbation is sin for two very important reasons.

First, God has defined sex for within marriage only. The numerous Old Testament prohibitions on fornication or sexual immorality refer to any sexual experience outside of marriage. This would included self-inflicted sexual pleasure.

Second, most masturbation takes place with pornography to look at either actually or in your mind through fantasy. Since Jesus condemned not only the act of adultery but lusting in our mind, this is clearly included.

You must also keep in mind the addictive nature of nearly all sexual sin including pornography. It eventually becomes a form of idolatry. We worship our sensual pleasure over Jesus.

Jesus' response to Peter's question as to how many times he must forgive (70 x 7) is meant to assure us of God's infinite capacity to forgive even habitual sin. Masturbation can only be conquered in the power of the Holy Spirit. If you follow Philippians 4:8 when tempted, you will find that the thoughts vanish or they remain only at your desire. It must become a question of Lordship: Jesus or you. The masturbation becomes only a symptom of a deeper need for intimacy with Christ. Habitual sin does not lead to questions of salvation but of Lordship.

I encourage you to seek first His kingdom and His righteousness and everything else will follow. This is not to say it will be easy or quick. True discipleship is costly and our personal secret kingdoms must be rooted out one by one. But Jesus said I will never leave you nor forsake you. He meant it.

Also, may I suggest two websites for help with sexual addiction and pornography addiction? The first is Setting Captives Free at www.settingcaptivesfree.com, and the second is Blazing Grace at www.blazinggrace.org.

Dr. Ray Bohlin
Probe Ministries

“My Son Wants To Go to a Britney Spears Concert”

My son is 15 years old. My husband and I have differing opinions on our son's attraction to Britney Spears. Our son has requested tickets to her concert. The photographs I've seen are extremely sexual and seem pornographic. Her physical gyrations at the concerts are repulsive to me but I know my son loves it. It seems that this fixation on Britney is cultivating a strong appetite for more sexually explicit visual stimulations in the future. Share your thoughts or scripture please.

Dear _____,

I know what **I** think, but I thought it might be helpful to ask my son Kevin, a college sophomore home for a visit, how HE would answer your question.

First of all, he just shook his head and said “Keep that boy away from her!! She has incited so many guys to lust—I don't care WHAT she says about being a virgin. She's a tease.”

Then he sat down with his Bible and provided the following perspective:

Proverbs 5:3-5 says, "For the lips of the adulteress drip honey. . . her steps lead straight to the grave." Verse 8 says, "Keep far away from her and do not go near the door of her house." Kevin pointed out that Britney's provocative dress and onstage behavior has invited so many men to lust after her that, according to the way the Lord Jesus equated lust with adultery in the mind, she could reasonably be considered an adulteress. Not literally, of course, but acting deliberately with the intent of making young men lust after her. And not very different from the woman warned against in Proverbs.

2 Timothy 2:22 says, "FLEE youthful lusts. . ." Don't even let there be an opportunity, either in behavior or in one's mind, to pursue unholy thoughts. Going to a Britney Spears concert is the exact opposite of fleeing youthful lusts.

And finally, Kevin brought up Proverbs 6:20 and 24-25: "My son, observe the commandment of your father and *do not forsake the teaching of your mother* . . . To keep you from the evil woman, From the smooth tongue of the adulteress. Do not desire her beauty in your heart, Not let her capture you with her eyelids."

My mother's heart is delighted that he put such emphasis on your (and my!) role in your son's life. From that same mother's perspective, I would put this in the same context as the kind of unpopular decisions we make all the time:

- "I realize you don't want to brush your teeth and you don't see any reason for it, but you need to do it anyway."
- "I realize you prefer pizza and chocolate cake to anything green, but it's important for you to eat vegetables, and there will BE no pizza or chocolate cake until you eat the healthy stuff."
- "I understand you hate pain and so do I, but you have to go to the doctor and get this booster shot, and I'm afraid you don't have a choice in this."

So it follows that we would say, "Yes, son, I know you think Britney Spears is the hottest thing since fire and this constitutes child abuse, but because I love you and want to protect you from your own flesh and hormones, you can't go. End of discussion."

Part of the value of God placing parents in a place of authority and protection over children is that we are able to see farther down the road than they are, and we can see the big picture of life better than they can. So we make them do things they don't want to do, and we prevent them from doing things they really want to do, because acting in their best interests is more important to us than feeling popular and well-liked by our kids. We are no longer in high school; we can choose being wise and responsible over being popular.

But then there's the other issue, which is that your husband and your son are apparently in agreement *against* your position and beliefs. I'm so sorry you have to deal with that!

But according to what the scripture says about our role as wives, we need to be in submission at the same time that we support our husbands by providing our God-given woman's perspective. So all you can do is speak to your husband (ALONE) about how you think about this issue (and I would use the word "thoughts" rather than "feelings" since it's a temptation for many men to dismiss women's feelings as unreliable and not valuable. Not fair, I know, but it seems to be the way it is a lot of the time). The more logical and analytical you can be in sharing your perspective, the better the communication will probably be. Once your husband knows your position, leave the final decision up to him (which it should be anyway since he's the dad) and turn over the situation into God's hands. (This reminds me of a word of wisdom I heard the other day: If you can't change something, release it.) If your son ends up going to the concert, pray for him! Pray that he will have eyes to see the truth about what Britney's doing; pray that he will feel guilty; pray that

he will have a growing discomfort with this kind of self-absorbed fleshly behavior. And if you haven't read *The Power of a Praying Parent* by Stormie Omartian, get it and pray it!

I hope this helps.

Blessings on you,

Sue Bohlin

Probe Ministries

“When Is It Wrong to Have Lust For Your Spouse?”

I read this in your [article](#) about God's plan for sex in marriage and I need some clarification.

Here's their list of what God prohibits in His Word:

Fornication (immoral sex, which is any sex outside of marriage)

Adultery

Homosexuality

Impurity

Orgies

Prostitution

Lustful passions

Sodomy

Bestiality

Incest

Obscenity and coarse jokes

Can you please give a more specific definition of impurity, and lustful passions? What is the difference between being attracted to your spouse, and lusting after your spouse? When

does it become evil? I am really concerned about this because I don't know if the passion my husband has for me is too much, to the point of being evil lust...

Within marriage, there isn't a problem with lust toward our spouses, since lust is a strong desire for something God hasn't given us, and He HAS given us our spouse! In fact, I heard Linda Dillow (co-author of *Intimate Issues*) once suggest to wives that we pray for a "holy lust" for our husbands, which is a way of praying for greater sexual desire (a win-win for everybody).

Impurity is having thoughts and engaging in actions that are directed toward the wrong person (i.e., someone other than one's spouse), such as thinking about being sexual with another person, or dressing in a way to be alluring to anyone other than one's husband.

The passion your husband has for you is God-designed and God-given. Men are visual creatures, and when you combine that with the testosterone that God created to flow through his body, it means he has a strong desire for sex—WITH YOU. When he directs that desire toward you and you alone, this is the safety net that marriage provides. God means for our sexuality to flow within the banks of marriage alone, and not overflow those banks into other relationships or a habit of physical masturbation (a temptation for men and a growing number of women) or emotional fantasy (a temptation for mainly women).

Speaking as one woman to another, we will probably never understand how strong a man's sex drive is, or the power of his attraction for us and our bodies, but that's the way God designed it, so you don't need to worry about it being lustful in a sinful way. Being desired is one of the great joys of life (think about the opposite: not being wanted!!), and may I suggest that you enjoy it as the gift that God intends for it to be.

I hope this helps!

Sue Bohlin
Probe Ministries

“At What Point Is It Lust?”

At what point is it lusting? I often find myself looking at a girl's back side a lot. But not to the point of looking at her in a sexual way. Just admiring the figure. It sounds stupid, but I know other Christian guys that do it, but I feel convicted every time I casually look at a girl.

There is nothing wrong at first glance with noticing and even admiring that a woman is attractive. God created women to be attractive to men and that's normal.

Wise people have said that lusting starts when you either give a second look, or you let your look linger. When that happens, it's usually because you're filling your eyes on the woman's physical appearance, not who she is as a person made in the image of God.

You don't have to be sexually aroused to be lusting. If you're "looking at a girl's backside a lot," you're headed toward lusting. Allowing your gaze to linger so you can admire a girl's figure is something that should wait for your wife. It's a husband's prerogative, but not anyone else's. You may be admiring God's handiwork, but you are letting your eyes rest too long on someone else's wife, either present or future.

How would you feel if you knew there were guys watching your future wife's backside?

Hope this helps!

Sue Bohlin
Probe Ministries

“Is It a Good Idea to Marry Someone I’m Not Attracted To?”

I’ve been dating a long time friend of mine for three years, and the subject of marriage came up. She is my best friend and we are both saved. Both of us have never married and are 45 years old. We enjoy each other’s company, and go to church together. But sometimes I don’t think she is pretty. I find myself looking at other girls at times. Would this be hindrance to marriage? I realize that beauty and brawn change over time. But I can’t date her forever and don’t want to lose her friendship. Do you have any advice?

It sure sounds like the Lord has blessed you with a wonderful friend. It’s quite possible you would be better off friends than spouses. If you don’t think she’s pretty, does that mean you’re not really attracted to her? If you’re not attracted to her after three years of dating, it’s probably not going to happen. And marriage to someone who only makes a good friend can range from empty and colorless to downright miserable when your heart longs for passion.

The fact that you find yourself looking at other girls is not a problem. It would be a problem if you LUST after other girls. And it would be a problem if your girlfriend catches you looking at other girls in her presence because I assure

you, women's egos are really just as fragile as men's.

Read the Song of Solomon. Do you experience that kind of intense love and longing for your girlfriend? That's God's intention for marriage. If what you have is nothing more than a comfortable friendship that has been a convenient base for dating, and if it hasn't developed into real romance after three years, then do yourself and your girlfriend a favor and find someone that you CAN feel that kind of passion for. I'll tell you a secret about women: we long to be wanted. We long to be thought of as beautiful. We long to be lusted after with a holy lust. If you can't give that to your girlfriend, you are cheating both yourself and her. And that's no way to treat a friend.

Hope this helps.

Sue Bohlin
Probe Ministries

“Is It OK to Look Down My Girlfriend's Top?”

Im a 17 year old male and have been going out with my girlfriend, who I truly love, for almost two and a half years. We are both Christians and have set boundaries that will ensure that sex will only happen after marriage (which could be a possibility for us in a few years). She is a modest girl, unlike the many around who have no problem showing too much skin. I know it is wrong to look at females dressed like this and do my best to keep my eyes off (which I have become pretty good at). I have been trying to determine whether it is OK by God, for me to look at my girlfriend when she wears a top that

can be seen down. She is OK with it and appreciates that I don't look at other girls that way. Is it OK for me to look at the one girl I love in this way as long as it is not lustful and I don't get addicted to looking at her. I don't want to be sinning. But, if it's OK by God I want to be able to enjoy looking at the wonderful girl he has sent to me (God gave her to me after I stopped masturbating). Looking at her helps me to not look at other females when they pass by which is great, but is it OK to look at her this way before marriage.

Dear _____,

The real question is, "Does looking down my girlfriend's top so I can help myself visually to her breasts, help me or hinder me in my walk with God?" Another important question is, "Does it honor her?"

I would suggest that helping yourself to the breasts of a girl you are not married to is 1) outside the boundaries of marriage, which is the only place where you have a right to gaze at a woman's breasts, and 2) very effectively pulling your attention off God and holy thoughts, and thus is NOT helping your walk with God.

You may intend to marry your girlfriend, but nothing can guarantee that it will happen until you've said "I do." Couples often break up before marriage despite their hopes and intentions. Furthermore, it is VERY unusual for 17-year-old couples to end up marrying each other, which means that the chances are, you've been looking down the top of another man's future wife, and there is some girl out there that you WILL marry, hoping that you will keep your eyes and all other body parts to yourself as you wait for her.

I know I've been very blunt here, but in the interest of giving you direction that will best help everyone involved, both now and in the future, I want to encourage you to exercise self-control in where you look, and don't

deliberately put yourself in a position where you are able to look down anyone's top.

Hope this helps!

Sue Bohlin
Probe Ministries

St. Augustine

Former Probe intern Tim Garrett explains that St. Augustine's The City of God and his Confessions reveal not only a brilliant mind, but demonstrate his abiding concern to announce God's righteousness in His dealings with man.

Who Was St. Augustine?

One of the most remarkable things about a close reading of Church history is that no one is beyond the reach of God's grace. In the New Testament we find that a man who called himself "the chief of sinners" due to his murderous hatred toward Christians was saved when Christ Himself appeared to him on the road to Damascus. What is clear from the account in the ninth chapter of the Book of Acts is that it was not Saul who was seeking Christ: instead, it was Christ who was seeking Paul.

In modern times we see a similar situation in the life of C. S. Lewis. In *Surprised by Joy*, he recounts the night that he knelt to admit that God was God by calling himself "the most dejected and reluctant convert in all England." Like the Apostle Paul, we can see that Lewis was perfectly prepared to be an apologist for the faith, but that preparation occurred *before he ever became a Christian!* It is only after the fact

that we see how God was actively seeking the sinner.

In this article we will examine another reluctant convert, a man whose life and ministry has been crucial to church history. His name was Aurelius Augustine: we know him as St. Augustine of Hippo. But until his conversion, Augustine was anything but a saint! Born in the year 354 in North Africa, Augustine was raised by a Christian mother and a pagan father. The father's main desire was that his son get a good education, while his mother constantly worried about her son's eternal destiny. Augustine indeed received a first class education, but his mother was tormented by his indulgent lifestyle. Augustine became involved with a concubine at the age of seventeen, a relationship which lasted thirteen years and produced one son. Recognizing that sexual lust was competing with Christ for his affections, Augustine uttered the famous prayer "Make me chaste Lord . . . but not yet."

While sexual passion ruled his heart, Augustine sought wisdom with his mind. After suffering enormous internal conflicts, Augustine submitted himself to Christ at the age of thirty-two, and soon thereafter became Bishop of Hippo. Augustine became a tireless defender of the faith, diligent in his role as a shepherd to the flock as well as one of the greatest intellects the Church has ever known.

In this look at the life of Augustine we will focus on two of his greatest books—the *Confessions*, and *The City of God*. As we will see, Augustine's life and work is a testimony to the boundless mercy and grace of the Lord Jesus Christ.

Augustine's Youth

In a gripping television interview recently broadcast on *60 Minutes*, the man convicted of the Oklahoma City bombings spoke of his grievances against the federal government. During the interview, Timothy McVeigh revealed that his lawyers have filed an appeal that maintains that pre-trial publicity

prevented him from getting a fair trial. Like many of us, McVeigh seems intent on avoiding the penalty of his actions; but rather than doing so by insisting upon his innocence, he is attempting to have the verdict thrown out due to a technicality.

It was truly disturbing to see an articulate young man such as McVeigh coldly dismiss the mass murder of innocents on the basis of a legal technicality. In many respects, his demeanor reflects the contemporary shift in attitude toward sin and guilt that has had devastating consequences for society. As a nation, America has seen a shift from a worldview primarily informed by biblical Christianity to one in which the individual is no longer responsible for his actions. Now it is either society or how one is raised that is given emphasis.

Against this cultural backdrop it is truly therapeutic to read Augustine's *Confessions*. Throughout this wonderful book, which is written in the form of a prayer, Augustine freely admits his willful disobedience to God. Augustine's intent is to reveal the perversity of the human heart, but specifically that of his own. But Augustine was not intent on just confessing his sinfulness: this book is also the confession of his faith in Christ as well. Augustine, as he is moved from a state of carnality to one of redemption, marvels at the goodness of God.

One of the most telling incidents in the *Confessions* is Augustine's recollection of a decisive event in his youth. He and an assortment of friends knew of a pear tree not far from his house. Even though the pears on the tree didn't appeal to Augustine, he and his friends were intent on stealing the pears simply for the thrill of it. They had no need of the pears, and in fact ending up throwing them to some pigs. Augustine's account of this thievery reveals a penetrating insight into our dilemma as human beings. Whereas today many want to blame their parents or their environment for their problems, Augustine admits that his sole motive was a love of

wickedness: he *enjoyed* his disobedience.

This reflects one of Augustine's major contributions to Christian theology: his emphasis on the perversity of the human will. We would all do well to read Augustine's *Confessions* if only to remind us that evil isn't simply a sickness but a condition of the heart that only Jesus Christ can heal.

Augustine's Search for Wisdom

In his fascinating book entitled *Degenerate Moderns*, author Michael Jones convincingly documents how many of the intellectual gurus of the modern era have conformed truth to their own desires. Jones research reveals how Margaret Mead, Alfred Kinsey, and other prominent trend-setters intentionally lied in their research in order to justify their own sexual immorality. Sadly, contemporary culture has swallowed their findings, leading many to conclude that sexual immorality is both normal and legitimate.

However, when we turn to Augustine's *Confessions*, we see someone who has subordinated his own desires to the truth. The *Confessions* is an account of how Augustine attempted to satisfy the longings of his heart with professional ambition, entertainment, and sex, yet remained unfulfilled. One of Augustine's most famous prayers is therefore the theme of the whole book: "Our hearts are restless until they find their rest in Thee, O God." Only by submitting his own desires to the Lordship of Christ did Augustine find the peace that he was seeking.

But that submission did not come easy. Throughout most of his adult life, Augustine had been seeking to discover wisdom. But two questions were especially disturbing for him: What is the source of evil, and How can a Being without physical properties exist? Obviously, this second question was a barrier to his belief in the God of the Bible. In his search

for answers, Augustine became involved with a group known as the Manichees, who combined Christian teaching with the philosophy of Plato. Plato's philosophy helped convince Augustine that existence did not require physical properties, but he found their answer to the question of evil problematic, and after eight years as a seeker left the Manichees.

Still, the most difficult barrier for Augustine was not intellectual, but a matter of the heart. He eventually came to the point where he knew he should submit himself to Christ, but was reluctant to do so if it meant giving up his relationship with his concubine. One day, while strolling through a walled garden, Augustine heard from the other side of the wall what sounded like a child's voice, saying "pick up and read, pick up and read." At first he thought it was a children's game. Then, acknowledging what he took to be a command of the Lord, he picked up a nearby Bible, and upon opening it immediately came to Romans 13:13-14, words tailor made for Augustine: "Not in riots and drunken parties, not in eroticisms and indecencies, not in strife and rivalry, but put on the Lord Jesus Christ and make no provision for the flesh in its lusts." Augustine's search for wisdom was complete, as he acknowledged that wisdom is ultimately a *person*: Jesus Christ. The wisdom of God had satisfied his deepest longings.

Augustine's Philosophy of History: *The City of God*

The United States is currently going through what some call a "culture war." On the one hand there are those who believe in eternal truth and the importance of maintaining traditional morality. At the other end of the spectrum are those who believe that the individual is autonomous and should be free to live as he pleases without anyone telling him what is right or wrong. Until thirty years ago the first group held sway. Today, that same group is considered divisive and extreme by the "politically correct" mainstream culture.

But culture wars are not unique to modern America. In the year 410, mighty Rome was sacked by an invading army of Goths. Soon thereafter, the search was on for a scapegoat. In the year 381 Christianity superceded the ancient religion of the Romans as *the* state religion. This enraged those who favored the old state religion, who claimed that Rome had gained world supremacy due to the favor of the ancient gods. When Rome officially accepted the Christian God and forsook the gods, the gods were said to have withdrawn their favor and allowed the invading armies to breach the walls of Rome in order to demonstrate their anger at being replaced by the Christian God. Educated Romans found such an argument silly, but an even more serious charge was that Christians were disloyal to the state, since their allegiance was ultimately to God. Therefore, Christianity was blamed for a loss of patriotism since Christians believed themselves to ultimately be citizens of another kingdom³the Kingdom of God.

Augustine responded to these accusations by writing his philosophy of history in a book entitled *The City of God*. Augustine spent thirteen years researching and writing this work, which takes its title from Psalm 87:3: "Glorious things are spoken of you, O City of God." Augustine's main thesis is that there are two cities that place demands on our allegiance. The City of Man is populated by those who love themselves and hold God in contempt, while the City of God is populated by those who love God and hold themselves in contempt. Augustine hoped to show that the citizens of the City of God were more beneficial to the interests of Rome than those who inhabit the City of Man.

For anyone interested in the current debate between secularists and the "Religious Right," Augustine's argument is a masterful combination of historical research and literary eloquence. Christians in particular would be well served by studying this important document, since believers are often accused of being divisive and extreme, characteristics

considered by some as un-American.

In Augustine's time, it was asserted that the values of Christianity were not consistent with good Roman citizenship. But Augustine's historical investigation revealed that it is sin that is at the root of all our problems: starting with Cain's murder of Abel, the sin of Adam has borne terrible consequences.

Much of Augustine's task was to demonstrate the consequences of a society that loses its moral compass. Augustine took it upon himself to demonstrate the falsity of the assertion that the Christian worldview is incompatible with civic life. Those who maintained that the acceptance of Christian virtues had had a direct bearing on Rome's fall did so primarily from a very limited perspective. The clear implication was that Christianity, a religion that asks its adherents to love their neighbor and pray for their enemies, had fostered a society incapable of defending itself against its more vicious neighbors.

Augustine's response was to demonstrate that Rome had suffered through numerous catastrophes *long* before Christianity ever became the religion of the Romans. Actually, it was due to the respect of the Goths for Christianity that their attack wasn't worse than it was: they relented after only three days. Against those who claimed that Christians could not be loyal citizens due to their higher allegiance to God, Augustine reminded them that the Old and New Testament Scriptures actually *command* obedience to the civil authorities. And any assertion that Christianity had weakened the defense of the empire failed to acknowledge the real cause of Rome's collapse, namely that Rome's moral degeneracy had created a society where justice was no longer valued. Augustine quotes the Roman historians as themselves recognizing the brutality at the very root of the nation, beginning with Romulus' murder of his brother Remus.

Augustine's analysis came to conclude that the virtues of Christianity are most consistent with good citizenship, and then went on to show the biblical distinction between the founding of Rome and that of the City of God. Just as Rome's origins date back to the dispute between Romulus and Remus, the City of God had its origin in the conflict between Cain and Abel. The City of Man and the City of God have intermingled ever since, and only at the final judgment of Christ will "the tares be separated from the wheat." For Augustine, the ultimate meaning of history will be borne out only when each one of us acknowledges who it was that we loved most: ourselves, or God.

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