Probe Responses to "The Shack"

Probe staff members are not unanimous in their responses to *The Shack*. Sue Bohlin enjoyed it as "a good book with problems," and former staffer Pat Zukeran sees value in the book but is concerned enough about the theological problems to give it a "thumbs down." Those of us who have read the book have a difference of opinion with each other, but we remain friendly and mutually respectful even as we disagree.

The movie is faithful enough to the book that our takeaways still stand.

	Sue Bohlin's Response to *The Shack*
	Patrick Zukeran's Critique of *The Shack*

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What is Probe?

Probe Ministries is a non-profit ministry whose mission is to assist the church in renewing the minds of believers with a Christian worldview and to equip the church to engage the world for Christ. Probe fulfills this mission through our Mind Games conferences for youth and adults, our 3-minute daily radio program, and our extensive Web site at www.probe.org.

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Critique of "The Shack" – A Christian Theologian's Perspective

Dr. Zukeran commends the author on attempting to make the gospel accessible. However, from a Christian theologian's perspective, he also warns us that the book presents confused pictures of the nature of God, the Son, and the way to salvation. The book can act as a great starting point for discussion, but do not rest your theology upon the pages of this fictional book.

The Shack by William Young has become a *New York Times* bestseller. Eugene Peterson, Professor Emeritus of Spiritual Theology at Regent College, Vancouver, B.C. writes, "The book has the potential to do for our generation what John Bunyan's *Pilgrim's Progress* did for his. It's that good." Many Christians say that the book has blessed them. However, others

have said that this book presents false doctrines that are heretical and dangerous. The diversity of comments and questions about the book created a need to research and present a Biblical critique of this work.

William Young creatively writes a fiction story that seeks to answer the difficult question of why God allows evil. In this story the main character, Mackenzie Allen Philips, a father of five children, experiences the unthinkably painful tragedy of losing his youngest daughter to a violent murder at the hands of a serial killer. Through his painful ordeal he asks the questions, "How could God allow something like this to happen?" and "Where was God in all this?"

One day he receives an invitation to meet God at the shack where his daughter was molested and killed. There he meets God the Father who appears as a large African-American woman named Papa, God the Son who appears as a Middle Eastern Man in a leather tool belt, and God the Holy Spirit who appears as an Asian woman named Sarayu. In this place over the course of a few days Mack asks each member of the triune God difficult questions about life, eternity, the nature of God, evil, and other significant issues with which every person struggles in their lifetime. Through several dialogues with each member of this "Trinity," Mack receives answers, and through these answers we learn about the nature of God and the problem of suffering and evil.

COMMENDABLE FEATURES

The Shack creatively addresses a relevant and difficult issue of God and the problem of evil. Young answers the problem of God and evil with the free will argument, which states that God created people with the free will to commit evil. Young also emphasizes that God has an ultimate plan for our lives which cannot be overcome, even by acts of evil. As humans, we are limited finite creatures who cannot see how all things can fit together or how even evil events might somehow fulfill

God’s ultimate plan. God is good, and God is love. Therefore, what He allows is filtered through His love and infinite wisdom. God permits individuals to exercise their free will even if they choose to go against His commands. In His love, He does not impose His will on us. When we choose to do evil, these actions hurt Him deeply. Often we cannot understand events that happen in our lives; however, we are asked to trust God even when we cannot see or comprehend why He allows things to happen. In fact Young points out that taking away our freedom would not be the best thing for God to do. I believe Young does a decent job of tackling the difficult issue of evil. He does attempt to answer a very difficult question in a creative way that many will find engaging.

Young also emphasizes the intimate relationship we are to have with God. There is a danger that a believer’s faith can become cerebral and neglect the emotional, heart aspect of one’s walk with God. A faith that is only centered on knowing doctrine only can be a cold kind of faith (Rev. 2:4-5).

CRITICISMS OF *THE SHACK*

I commend Young for attempting to wrestle with a difficult issue in a creative manner. Young is not a trained theologian or Bible scholar. He wrote this book for the purpose of sharing his experience and insight as he worked through personal tragedy in his life. He does attempt to be orthodox in his theology but there are some apparent errors. I do not doubt his sincerity or his relationship with God. He is a brother in Christ and it is my goal to present an accurate critique of his work.

In seeking to address the issue of God and the problem of evil, the author presents flawed theological views that confuse the nature of God. One of my concerns is the emphasis on experience and how it is given emphasis equal to or stronger than the Bible. Young refers to the Bible superficially; however, his primary focus in this work is on

experience. In fact, he unfortunately makes some critical remarks regarding the sole authority of the Word and the training needed to interpret it properly:

> *In seminary he had been taught that God had completely stopped any overt communication with moderns, preferring to have them only listen and follow sacred scripture, properly interpreted, of course. God's voice had been reduced to paper, and even that paper had to be moderated and deciphered by the proper authorities and intellects. It seemed that direct communication with God was something exclusively for the ancients and uncivilized, while educated Westerners access to God was mediated and controlled by the intelligentsia. Nobody wanted God in a box, just in a book. (p. 65)*

Throughout the book, he criticizes Biblical teachings as "religious conditioning" or "seminary teaching" (p. 93). Young's intention may be to encourage the audience to break stereotypes in their thinking about God. This is commendable, for we must constantly examine our theology of God and evaluate whether we have adopted false stereotypes in our understanding of God. It may not have been the author's intent to devalue the word of God or theological training. However, comments like these give that impression.

Our theology must be consistent with God's Word. God will not reveal Himself or communicate in ways that are contrary to His Word. God is not limited to words on a page; He also communicates through His creation or general revelation (Rom. 1). However, God has given us special revelation and communicated specific truths about His character in His Word. If God reveals and communicates information that is contrary to His Word, then He could not be a God of truth. There are truths that are not mentioned in the Bible, but those facts should be consistent and not contrary to the Word of God. It was unfortunate that there were more critical remarks made on

biblical training and not a stronger emphasis to study and exhort believers to be diligent students of the word (2 Tim. 2:15).

Confusion Regarding the Nature of God

Young presents several incorrect and confusing teachings regarding the nature of God and salvation. In this story, God the Father appears as a large African-American woman. In contrast, the Bible teaches that the Father never takes on physical form. John 4:24 teaches that God is spirit. 1 Timothy 4:16 states, "God, the blessed and only ruler, the King of kings and Lord or lords, who alone is immortal and who lives in unapproachable light whom no one has seen or can see." To add to this, God appears as a woman named "Papa." It is true that God is neither male nor female as humans are, and both feminine and masculine attributes are found in God. However, in the Bible God has chosen to reveal Himself as Father and never in the feminine gender. This gender distortion confuses the nature of God.

In the story, God the Father has scars on His wrists (p. 95). This is contrary to Biblical teaching in which only Jesus became human and only Jesus died on the cross. It is true the Father shared in the pain of Christ's suffering, but God stood as the judge of sin, not the one who suffered on the cross. Christ bore the burden of our sins; God the Father was the judge who had to render His judgment on His Son.

God the Father says "When we three spoke ourselves into human existence as the Son of God, we became fully human" (p. 99). Young teaches that all three members of the Trinity became human. However, scripture teaches that only the Son, not all members of the Trinity, became human. This distorts the uniqueness and teaching of the incarnation.

Confusion Regarding the Son

In this story, Jesus appears as a Middle Eastern man with a

plaid shirt, jeans, and a tool belt. In the Bible, Jesus appears as a humble servant veiling His glory (Phil. 2). After the resurrection, Jesus retains His human nature and body but is revealed in a glorified state. He appears in his glorified and resurrected body and His glory is unveiled (Revelation 1).

As the incarnate Son of God, Jesus retained His divine nature and attributes. His incarnation involved the addition of humanity, but not by subtracting His deity. During His incarnation He chose to restrict His use of His divine attributes, but there were occasions in which He exercised His divine attributes to demonstrate His authority over creation. However, in *The Shack* God says:

> *Although he is also fully God, he has never drawn upon his nature as God to do anything. He has only lived out of his relationship with me, living in the very same manner that I desire to be in relationship with every human being. He is just the first to do it to the uttermost – the first to absolutely trust my life within him, the first to believe in my love and my goodness without regard for appearance or consequence. . . . So when He healed the blind? He did so as a dependent, limited human being trusting in my life and power to be at work within him and through him. Jesus as a human being had no power within himself to heal anyone (p. 99-100).*

First, it is not true that Jesus "had no power within himself to heal anyone." Jesus, as the incarnate Son of God, never ceased being God. He continued to possess full and complete deity before, during, and after the incarnation (Colossians 2:9). He did do miracles in the power of the Spirit, but He also exercised His own power (Lk. 22:51; Jn. 18:6). Young appears to be teaching the incorrect view of the incarnation that Christ gave up His deity, or aspects of it, when He became human.

Confusion Regarding the Holy Spirit

In this story, the Holy Spirit appears as an Asian woman named Sarayu. In contrast, the Holy Spirit never appears as a person in the Bible. There is one time when the Holy Spirit appears in physical form as a dove at the baptism of Jesus. Moreover, the Spirit is never addressed in the feminine but is always addressed with the masculine pronoun.

Confusion Regarding the Trinity

The first inaccuracy regarding the Trinity is that in this story, all three members of the Trinity take on human form. This confuses the doctrine of the incarnation, for Scripture teaches that only Jesus takes on human form.

The second inaccuracy presented in *The Shack* is the idea that the relationship taught between the members of the Trinity is incorrect. In the book, "God" says, "So you think that God must relate inside a hierarchy like you do. But we do not" (p. 124). Young teaches that all three members of the Trinity do not relate in a hierarchical manner (p. 122-124).

In contrast, the Bible teaches that all three members of the Trinity are equal in nature while there also exists an economy, or hierarchy, in the Trinity. It describes the relationship of the members of the Godhead with each other, and this relationship serves as a model for us. The Father is the head. This is demonstrated in that the Father sent the Son. The Son did not send the Father, (Jn. 6:44, 8:18, 10:36). The Son also is the one who sends the Holy Spirit (Jn. 16:7). Jesus came down from heaven, not to do his own will, but the will of the Father (John 6:38). The Father is the head of Christ (1 Cor. 11:3). 1 Cor. 15:27-28 speaks of creation being in subjection to Jesus, and then in verse 28, Jesus will be subjected to the Father. The Greek word for "will be subjected" is *hupotagasetai* which is the future passive indicative. This means that it is a future event where Jesus

will forever be subjected to the Father. These passages teach that there is indeed a hierarchy within the Trinity in which all three members are equal in nature, yet the principle of headship and submission is perfectly displayed in the Trinity. This critical theological principle is incorrectly taught in *The Shack.*

Confusion Regarding Salvation

In this story, Young appears to be teaching pluralism, which is the belief that there are other ways to salvation beside faith in Jesus Christ. In this story Papa states:

Those who love me come from every system that exists. They are Buddhists or Mormons, Baptists or Muslims, Democrats, Republicans and many who don't vote or are not part of any Sunday morning or religious institutions. I have followers who were murderers and many who were self-righteous. Some are bankers and bookies, Americans and Iraqis, Jews and Palestinians. I have no desire to make them Christian, but I do want to join them in their transformation into sons and daughters of my Papa, into my brothers and sisters, into my Beloved. (p. 182)

Young states that Jesus has no desire to make people of other faiths Christians, or disciples of Christ. One then wonders what this "transformation into sons and daughters of my Papa" entails. What does it mean to be a son or daughter of Papa?

Jesus commanded us in the Great Commission to "Go into all the world and make disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all that I have commanded you." Being a disciple of Christ requires us to know and obey the teachings that God has revealed in His Word.

Mack asks Jesus, "Does that mean all roads will lead to you?" To this question, Jesus replies, "Not at all. . . . Most roads don't lead anywhere. What it does mean is that I will travel

any road to find you" (p. 182). Although pluralism is denied here, there is confusion regarding salvation. It is a strange statement by Jesus to say, "Most roads don't lead anywhere." In actuality Jesus stated in the Gospels that most roads lead to destruction when in Mt. 7:13-14 He says, "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it." Young fails to mention eternal judgment for those who do not receive Jesus whereas Jesus makes it clear in John 14:6 that He is the only way to life; all other roads lead to destruction.

Things are further confused when the Jesus of *The Shack* states, "I will travel any road to find you." The message appears to teach that Jesus will reveal Himself to people no matter their road or religion. Jesus does not ask them to leave that road and follow the narrow path of salvation.

Moreover, in a later conversation on the atoning work of Christ on the cross, Mack asks, "What exactly did Jesus accomplish by dying?" Papa answers, "Through his death and resurrection, I am now fully reconciled to the world" (p. 191-2). Mack is confused and asks if the whole world has been reconciled or only those who believe. Papa responds by saying reconciliation is not dependent upon faith in Christ:

> *The whole world, Mack. All I am telling you is that reconciliation is a two-way street, and I have done my part, totally, completely, finally. It is not the nature of love to force a relationship but it is the nature of love to open the way" (p. 192).*

Young appears to be saying all people are already reconciled to God. God is waiting on them to recognize it and enter into a relationship with Him. These dialogues appear to teach pluralism. Although it is denied on page 182, the ideas

presented by Young that Jesus is not interested in people becoming Christians, that Jesus will find people on the many roads, and that the whole world is already reconciled to God presents the tone of a pluralistic message of salvation. Thus, the book presents a confusing message of salvation.

Emphasis on Relationship

Throughout the book, Young places an emphasis on relationships. He downplays theological doctrines and Biblical teaching and emphasizes that a relationship with God is what is most important. However, Jesus stated, "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth" (Jn. 4:23-24).

It is not possible to have a relationship with God that is not based in truth. In order to have a meaningful relationship with God, one must understand the nature and character of God. Truth is rooted in the very nature of God (John 14:6). A relationship with God comes through responding to the truths revealed in His Word. Thus, a believer must grow in his relationship with God through seeking emotional intimacy as well as growing in our understanding of the Word of God.

Throughout his book Young emphasizes the relational aspect of our walk with God and downplays the need for proper doctrinal beliefs about God. It is true that Christians are to have a vibrant relationship with God, but this relationship must be built on truth as God has revealed in His Word. Seeking a relationship and worship of God built on false ideas of God could lead one to discouragement and even false hope. As one grows in Christ, one's understanding of God should move toward a more accurate understanding of God's character that is revealed in His word.

An essential part of growing a deep intimate relationship with

God involves the learning of Biblical and doctrinal truths about God. The Apostle Paul refers to this in Ephesians 4:13 when he says, “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

Simply knowing doctrine without the involvement of the heart leads to a cold faith. I believe Young was trying to emphasize this point. However, a heart religion without truth as its guide is only an emotional faith. We must have both heart and mind. In fact, Jesus commanded Christians in Matthew 22:37 to “Love the Lord with all your heart, with all your soul, and with all your mind.”

Conclusion

The Shack attempts to address one of life’s toughest issues: the problem of God and evil. Although this is a work of fiction, it addresses significant theological issues. However, in addressing the problem of evil, Young teaches key theological errors. This can lead the average reader into confusion regarding the nature of God and salvation. I found this to be an interesting story but I was disturbed by the theological errors. Readers who have not developed the skills to discern truth from error can be confused in the end. So although the novel tries to address a relevant question, it teaches theological errors in the process. One cannot take lightly erroneous teachings on the nature of God and salvation.

I believe this book would make a great subject for discussion groups. The topics presented in the book such as the problem of evil, the nature of God, and salvation are worthwhile topics for all believers to discuss. We can often learn and become more accurate in our beliefs when we analyze error, compare it with scripture, and articulate our position in light of the Bible. I do not believe Christians need to run from error as long as they read and study with discernment.

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