

## Are You Offended?

A federal judge ordered the immediate removal of a Christian prayer mural (dubbed so by the judge, but portrayed by the school officials as purely secular) displayed in the auditorium of a Rhode Island high school, saying it violated the Constitution, based upon a Supreme Court ruling for “particular care separating church and state in public school...giving the impressionability of the young” ([Judge orders removal of school prayer mural | Reuters](#)).

Apart from this fact, while reference to Christian Religion is banned, the mouths of atheistic teachers and professors are allowed to malign the faith of young impressionable students without censor. Nevertheless, here is the case of a young female teenager, who is not even able to vote, given the right to sue a municipality concerning a mural that has been in place since 1963, with no other verbalized objection for almost fifty years (at the time of the objection).

Though this is just one among a long list of attacks upon not just religion, but Christian religion, the youth’s objection reveals the real reason for her as well as others who oppose Christianity.

The youth in question has been reported as saying the mural made her feel “excluded and ostracized,” and therefore, “accused the school of violating the Establishment Clause of the Constitution’s First Amendment, which prevents the government from promoting one religion over another.”

This ploy has been used for centuries. Although the method is not limited to religion, i.e., finds its way into the secular world as well, the scriptures reveal similar attempts by individuals offended by the word. For sake of this consideration, the word “offended” will bear the definition of our common vernacular, i.e., “to cause (a person or group) to feel hurt, angry, or upset by something said or done” (Webster’s).

As Paul and Barnabas proclaimed the gospel, the result was: “when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.” To which Paul responded, “Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles” (Acts 13:46). “But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders” (Acts 13:50). Did not Paul’s message cause the Jews to “feel excluded and ostracized,” i.e., not a part of the whole, due to their beliefs? So, what was their solution? Appeal to those in authority, with like mind, to punish.

When Paul was in Philippi, he encountered “a certain maid having a spirit of divination” (Acts 16:16). “Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour” (Acts 16:18). “But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the

multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely” (Acts 16:19-23).

It is easy to see that the motivation behind their action was “that the hope of their gain was gone.” To facilitate their purpose they expressed a feeling of hurt, angry, or upset by something said or done” (Ibid.), and stirred up the people and the rulers, by appealing to “law.”

When events like this take place in our own society you can just hear the “renting of the garments.”

Ross