Kingdom Singleness

Renea McKenzie takes a look at two books providing thoughtful responses to being Christian and single.

While studying at L'Abri Fellowship, I encountered two books that really made an impression upon me for the simple reason that, of all the many books I come across in my years of work with students, my studies, and my personal reading, I had never seen even the likes of anything like them. I'm speaking of Laura Smit's *Loves Me, Loves Me Not* and Lauren Winner's *Real Sex*. These two books contain what's desperately missing in the "Christian living" section of our bookstores, particularly for singles.

A Theology of Romance

I really appreciate and highly recommend Laura Smit's book, *Loves Me, Loves Me Not: The Ethics of Unrequited Love*.{1} It isn't your typical book on singles and romance. Right away, the subtitle lets you know this book is special because while there are countless books on mutual love and our moral responsibilities as Christian lovers, hardly anyone writes about our responsibility toward virtue when feelings are not mutual. Smit begins with a "theology of romance" in which she details God's nature as love, God's creational plans both in Eden and in the New Heaven and the New Earth, sin's effect on those plans, and finally, virtuous and vicious romance, how sin twists God's intentions for love and how we can be virtuous by shaping our romantic lives to God's plans. This framework is centered on New Testament teachings on marriage and family and singleness, teachings many Christians, myself included up to now, have been successfully avoiding.

Smit notes the importance of pouring a new understanding of marriage and family into new wineskins. In Matthew chapter 19, Jesus makes this astonishing statement: “For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it” (v. 12). And shortly after that, in response to the Sadducees, Jesus declares, “At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven” (Matt. 22:30).

Jesus also asserts that the way we think about family changes when he enters the scene. Jesus is teaching and his biological family interrupts him, expecting that they deserve more of Jesus’ attention than the crowd. And it was natural for them to expect this. But again, Jesus turns social expectation on its head, responding, “‘Who is my mother, and who are my brothers?’ Pointing to his disciples, he said, ‘Here are my mother and my brothers. Whoever does the will of my Father in heaven is my brother and sister and mother’” (Matt. 12:48-50).

Jesus seems to be saying marriage is not ultimate; only the union between Christ and his Church is ultimate. He is also saying our biological families are not ultimate; only the family of faith is ultimate. Saying all this about marriage and family was a big deal. In Jesus’ day, everyone’s number one loyalty was to his or her biological family, people who were married were higher on the social ladder than those who were not, and couples who had children (well, sons) were even higher. Jesus came and changed our primary loyalties, and he declared that the only members of society who are valuable to God’s kingdom are those who do God’s will, regardless of their social status.

By looking into these passages of Scripture, Smit is asking us to consider: Should Jesus’ teachings change the emphasis American Christians place on marriage and family? Why do most unmarried Christians feel social pressure from the church to

get married and start a family? They also feel excluded from congregations whose messages and activities have a biological family focus instead of a spiritual family focus. How then can we change our focus and the ways in which we interact with one another so that we are following in Jesus' revolutionary footsteps?

A Theology of Romance Gets Personal

Smit suggests that not only will the way we think about (and consequently our behavior toward) others change, but so will the way we think about our own lives. To give you an example of how we, the Christian culture in America, think about marriage, specifically the expectations we have regarding marriage in our own lives, let me share with you this story.

Several weeks ago, I was subbing in AWANA, and the third through fifth grade girls were asked what they foresaw in their future. Every girl there stated, rather confidently, "I'm going to go to college then get married." What a wonderful vision for one's future! What's interesting is that each child had the *same* vision for her future, which simply speaks to the fact that marriage is socially expected for church girls (and boys too as a matter of fact). It's what Christians consider normal and the "natural thing to do." Again, marriage is wonderful. The question is, are we limiting ourselves, and our daughters, and ultimately, Christ and the Church, when we consume this view of marriage and personhood wholesale? Is it a limited vision rather than a Kingdom-vision?

To give you a clearer picture of what I mean by "Kingdom-vision," let's look directly at Smit. She notes:

> Our primary loyalties shift when we come into contact with Jesus. Whereas in the Old Testament the family was one's primary loyalty, Jesus redefines this, saying, "Whoever does

> the will of my Father in heaven is my brother and sister and mother" (Matt. 12:50). Jesus is our family now and the community of faith is our primary social commitment. "Whoever loves father or mother more than me is not worthy of me; and whoever loves son and daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it" (Matt. 10:37-39). Jesus insists that his followers live sacrificial lives that will make little sense in the eyes of the world.{2}

That's interesting, isn't it? Think for a moment about the political implications for the Religious Right. Marriage and family concerns wouldn't cease to exist, but would rather exist within a broader context, under a farther-reaching banner. What might such a banner look like? Let's look again at Smit. She posits:

> If all Christians everywhere were to take [seriously Jesus' teaching that marriage is not ultimate], stop getting married, and stop having children, perhaps the church would start to grow through evangelism rather than through procreation. In this case, the church would be a blessing to the nations, just as we are supposed to be, with most of our nurturing energy going outside our own community. Finally, if we actually converted everyone in the world, and everyone in the world then embraced continent singleness so that no children were being born (a rather unlikely scenario), wouldn't that mean it was time for Jesus to come again? All Christians are supposed to be longing for his second coming and doing everything possible to bring it about.{3}

Wow! What a bold statement! Well, don't worry, in the very next lines she says,

> I do not believe that all Christians need to be single [or stop having children], but all Christians must come to terms

> with Jesus' teaching that marriage is not ultimate. Taking [this] teaching seriously will change how we think about the possibility of marriage in our own life and how we treat people around us—particularly within the church—who are single.{4}

I think it important to note that throughout her entire book, Smit never once devalues marriage or children—particularly within the church. And that is part of the point. Jesus came and demolished value hierarchies society had placed upon people. The apostle Paul states that this is to be the case particularly within the church: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28). Marriage and children and sex and singlehood and abstinence and romance each offer valuable life-pictures that teach the church about who God is and our relationship with him.

With that in mind, we are now ready to consider the romantic lives of unmarried folk with nuance. Smit's book challenges Christians to govern our romantic relationships with a Kingdom-perspective, reminding us to readjust our ingrown eyeballs: to look up toward God and out toward others. How do we do that when we're in love with someone who doesn't love us back?

The Ethics of Unrequited Love

Loves Me, Loves Me Not helps us learn how to behave virtuously in loving someone who does not return our romantic affection. It also helps us to behave virtuously toward someone who cares romantically for us, when we desire only friendship for him or her. Smit encourages her readers to consider true Christian charity in these situations and whether or not charity—or we might use the word *agape*—supports or rejects society's scripts for such roles. Whether we realize it or not, our society has our lines and stage directions all laid out. From film and

literature alike we know how to behave if we find our love rejected. We will hold on to our rejected love by continuing to pursue until resignation is absolutely necessary; in which case, we resign to martyrdom upon the cross of love, sometimes in a gallon of ice cream and sappy movies, sometimes quite literally, leaving our legacy behind on the suicide note. Or, we simply move on. It is their loss, and undoubtedly there is someone out there who is more deserving of us.

Certainly both scenarios can be true. Sometimes we ought to continue to pursue and not give up too quickly; sometimes our love is misplaced upon someone undeserving and we must recognize the fact and move on. But motives matter. That is Smit's point.

How do we counter our ingrained selfish patterns and social scripts when we love someone who doesn't love us back? I'm not going to give away the whole book; I'm hoping you'll pick up your own copy. But I will pass on one practical tip from Smit: we must desist from wanting to posses the other person. Now, that sounds creepy in the restraining order kind of way; and you're thinking, *I don't do that*. But we all do it. We do it when we create a whole imaginary life with our crush—where we go on dates, how we sit together in church, how he kisses me hello, how she makes my friends envious. We also get possessive of our crush when we allow our hurt and jealousy to win over our charity (love) for him or her. Because if I didn't think he and his affections were (or ought to be) *mine* I wouldn't be jealous that, in reality, he's interested in another girl. But the truth is he's a person, not an object; and as a person he is free to be interested in whomever he chooses. And if I really love him as a person rather than lust after him as an object, I will honor, value, and even celebrate that freedom. Not that at times it won't be painful; it will be.

What about when someone loves us and we don't return their romantic feelings? What's easiest is to simply ignore that

person. Don’t return his calls. Pretend you didn’t see her. Flirt with someone else right in front of her. Tell him you have to wash your hair. It’s much more difficult to actually continue to be that person’s friend, behaving in Christian love toward him or her, considering them to be better than yourself. Part of the reason this path is more difficult is because it makes you all the more attractive and difficult to get over, and it’s easier to convince ourselves that we’re doing the other person a favor by being a jerk.

Sometimes it is appropriate and necessary and loving to give the other person his space or to stop returning her phone calls. Sometimes it isn’t. Sometimes I wish God designed our relationships to be governed by clear-cut, black and white formulas: do this, get this result . . . always. But he didn’t. God designed our relationships to be governed by faith. So we have to work hard to live counter-cultural lives, acting out according to God’s script rather than what’s socially expected of us. Smit’s exhortation to consider what motivates our behavior is key. Are we responding lovingly or selfishly? And while motives cannot always be wholly separated or distinguished in such a clear-cut way, God always honors the search.

Smit has in *Loves Me, Loves Me Not* some very powerful exhortations for the church that I appreciate on two levels: one, she forces readers to think seriously about New Testament teachings on marriage, family, and singleness; and two, she gives singles in the church a voice, in part simply by writing a book that addresses the lives of unmarried folk in a thought-provoking, holistic, and meaningful way. If my brief look into the book has sparked your interest, and if you want the specific, and I think rather good, suggestions Smit makes as to how we can pursue loving virtue in our relationships, be sure to pick up a copy of this singular book.

Why We Need *Another* Book about Sex

Lauren Winner, author of *Girl Meets God* and, recently, *Mudhouse Sabbath*, put out a book in 2005 titled *Real Sex: The Naked Truth about Chastity*.{5} And that's exactly what Winner designs to do: talk about sex in a realistic fashion, from a biblical worldview, that allows us to get past various myths, including the highly eroticized and romanticized beliefs about sex we frequently absorb from both the world and the church.

You're familiar, no doubt, with the statistics on Christian sexuality. We don't stand out as very different in our sexual behavior, which means our basic beliefs and ideas about sex must not be that different either. If all those books in the "Christian living" section of the bookstore aren't helping us develop ideas regarding our sexuality that differ from social norms, if they aren't helping us believe that what the Bible has to say about sex is relevant and true, something isn't right. So what makes Winner different? *Real Sex* offers an alternative to the magazine-like "Seven Secrets to Sexual Purity" by stretching beyond spoon-fed "dos and don'ts" derived from proof-texted Scripture, and instead presents the case for sex within marriage from a holistic, biblical view of who we are and how we relate in the world sexually.

From the creation-fall-redemption narrative presented in the arc of the gospel, Winner posits that an important part of who we are is that we are embodied, and the main way in which we relate in the world sexually is communal. Chapter three is aptly titled "Communal Sex: *Or, Why Your Neighbor Has Any Business Asking You What You Did Last Night,*" and helps remind us that community is a part of the creational order; we were created in and for community. And though we have fallen from God's original order for creation, he has, throughout history, made a way for his people to live redeemed, creational lives. When Jesus Christ came embodied to earth, he came as the Way, finally making it possible for those who believe to no longer

live under compulsion of the fallen, distorted patterns of the flesh, but rather in habits redeemed and restored to God's creational intent. Winner reminds us that Scripture flies in the face of our over-individualized, over-privatized American way, exhorting the community of the faith to be intimately involved in one another's lives. She puts it this way:

> The Bible tells us to intrude—or rather, the Bible tells us that talking to one another about what is really going on in our lives is in fact not an intrusion at all, because what's going on in my life is already your concern; by dint of the baptism that made me your sister, my joys are your joys and my crises are your crises. We are called to speak to one another lovingly, to be sure, and with edifying, rather than gossipy or hurtful, goals. But we are called nonetheless to transform seemingly private matters into communal matters (53).{6}

Already we're presented with a meaty alternative to the false views of sex, or we could say, unreal sex propagated in force by our surrounding culture. The next two chapters speak truth against the lies about sex we hear both from our culture and our churches. These chapters give readers an opportunity to take a step outside of their everyday, cultural surroundings and consider them. Opening up the conversation of sex and our sexuality to the whole of Scripture and to our Christian communities is like opening the windows of a dark room. By this light we see the lies our culture tells about sex, and we can work together to begin rejecting such ideologies, establishing a core understanding of human sexuality that, in fact, stands apart; we can develop beliefs and habits of a sacred sexuality. Winner points out that society tells lies, like "sex can be wholly separated from procreation" (64), cohabitation is a good practice-run (68), modesty doesn't matter (71), and "good sex can't happen in the humdrum routine of marriage" (77).

Of those four statements, which strikes you as most dangerous?

We might think it’s the prolific idea of shacking up; and in fact, the church is usually pretty clear on its position regarding premarital sex. However, I would like to suggest that a subtle distortion is always more dangerous than an obvious one. Winner agrees; she states,

> Too often we assume that contemporary American sexual life is a one-dimensional world of licentious prurience. Yet it may be more important for contemporary Christian ethics to constructively engage secular romanticism than to righteously denounce sexual libertinism. It is, after all, pretty easy for us Christians to distinguish ourselves from the sex-is-recreation ethic. The real question is not whether we can counter the message that sex is just like racquetball, but whether we can also articulate a Christian alternative to the regnant ideal of sex as an otherworldly, illicit romance, an escape from quotidian, domestic life (80).

Sex isn’t meaningful because it’s an erotic escape from everyday realities. Rather, sex is meaningful because it’s real (81). And while romance is certainly appropriate, even important, as part of sustaining love, if it serves merely to compartmentalize our lives rather than integrate them, our lives will be less, not more, fulfilling.

Getting Real

This next chapter is perhaps where we get a bit more personal: “Straight Talk II: *Lies the Church Tells about Sex.”* In an effort to do right and protect the biblical ethic of sex within marriage, and with honorable intentions, “the church tells a few fibs of its own” (85). Winner chooses to discuss four of these fibs: “premarital sex is guaranteed to make you feel lousy” (85), “women don’t really want to have sex anyway” (90), “bodies (and sex) are gross, dirty, or just plain unimportant” (93), and finally, that good sex is all about

technique, a secular myth that we can, and should, Christianize (97).

I can't talk about all of these ideas (and I wouldn't want to give away the whole book!), but I do want to address a couple of them. I'm sure some of you are thinking, "Doesn't premarital sex make you feel lousy, full of guilt and regret? And if it doesn't, shouldn't it?" It's possible there's more truth in the second thought than the first one because, let's face it, sex feels good, even sinful sex. If it didn't, premarital (and extramarital) sex would certainly be a lot easier to avoid. We wouldn't need Winner's book, or any other book, not to mention the community of faith, the Bible, or the Holy Spirit for that matter; at least, not insofar as we need them for our journey toward right-living (89). "What the church means to say," posits Winner, "is that premarital sex *is* bad for us, even if it happens to *feel* great" (90).

But at least we've come to recognize that sex in marriage feels great and should feel great. And while it seems we may never be able to fully shake Gnostic parasites from the gospel, I believe churches have generally come to embrace marital sex as good. However, the message from the pulpit can still be a bit confusing, especially for women. Winner notes a study of teenage girls which shows the "strongest predictor of teenage virginity" isn't church involvement or the youth group, but team sports (18). That may seem obscure, but athletics teaches girls (and boys) something about bodies being good, not to mention useful—for other purposes than sex. This is a message we are not communicating well.

What should we do? Have more church sports leagues? Perhaps. But, maybe not. We can, however, change the language we use when we talk about sex and modesty. Personally, as a woman who grew up constantly hearing from youth group and other parachurch media that my body was the vehicle of lust and destruction for young men everywhere, it took lots of time to unlearn negative associations about my body and become

comfortable in my own skin, though perhaps less time than others; I played sports. The way we talk about sex and modesty in the church isn't only damaging to women. To suggest that men simply can't help themselves is to suggest that men are less than human, or that they can experience the fruit of the Spirit in all areas but lust. It is essentially degrading to men to imply that men are animals and women are angels, that somehow women are morally superior to men and therefore responsible for them (73). Certainly we are responsible *to* one another as brothers and sisters, but responsible *for* is another thing entirely.

The last few chapters of Winner's book touch on topics such as kissing, pornography, and masturbation, and dish out practical—and I think rather good—ideas to guide us in practicing chastity within our caring, Christian communities. Winner reunites chastity with the other spiritual disciplines, and talks about what marriage, children, sex, and singleness teach the church, and why each is important in God's economy, an economy of repentance and forgiveness. Placing sexual purity back within a story that's bigger than itself makes the issue of chastity important, rather than indifferent; and gives it meaning by giving it context.

Notes

1. Laura Smit, *Loves Me, Loves Me Not: The Ethics of Unrequited Love* (Grand Rapids: Baker Academic, 2005).
2. Smit, *Loves Me*, 65.
3. Ibid., 71.
4. Ibid.
5. Lauren Winner, *Real Sex: The Naked Truth about Chastity* (Grand Rapids: Brazos Press, 2005).
6. Page numbers in the text refer to Winner, *Real Sex*.

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Realignment of America

We are witnessing some dramatic changes in this country. The U.S. is experiencing various kinds of realignment: marriage and cohabitation, geography, political and economic.

In this article I want to talk about the realignment of America. We are witnessing some dramatic changes in this country. Some are political changes; some are economic changes; and some are geographic changes. If you are building a business, planting a church, or just trying to understand some of these fundamental changes, you need to pay attention to these changes in America.

First, we need to understand the times in which we are living. 1 Chronicles 12:32 says that the sons of Issachar were "men who understood the times, with knowledge of what Israel should do." Likewise we need to understand our time with knowledge of what we as Christians should do.

Second, we should also plan for the future. Isaiah 32:8 says that "the noble man devises noble plans, and by noble plans he stands." You, your family, and your church should have plans for the future based upon some of the things we will be discussing.

Proverbs 16:9 says "the mind of man plans his way, but the Lord directs his steps." So we should not only plan for the future, but commit those plans to the Lord and be sensitive to His leading in our lives.

One place where we see a dramatic shift in both attitudes and behavior is marriage. America is in the midst of redefining marriage. Some of these redefinitions are taking place in the

legislatures and courtrooms. But marriage is also being redefined through cohabitation.

Over the last few decades, the U.S. Census Bureau has documented the increasing percentage of people who fit into the category of “adults living alone.” These are often lumped into a larger category of “non-family households.” Within this larger category are singles that are living alone as well as a growing number of unmarried, cohabiting couples that are “living together.” The U.S. Census Bureau estimated that in 2000 there were nearly ten million Americans living with an unmarried opposite-sex partner and another 1.2 million Americans living with a same-sex partner.

These numbers are unprecedented. It is estimated that during most of the 1960s and 1970s, only about a half a million Americans were living together. And by 1980, that number was just 1.5 million.{1} Now that number is more than twelve million.

Cohabiting couples are also changing the nature of marriage. Researchers estimate that half of Americans will cohabit at one time or another prior to marriage. And this arrangement often includes children. The traditional stereotype of two young, childless people living together is not completely accurate; currently, some forty percent of cohabiting relationships involve children.{2}

Marriage may not yet be in the endangered species list, but many more couples are choosing to live together rather than get married. This is just one example of the realignment of America.

Geographic Realignment

Another realignment in America is geographic realignment. If you haven’t noticed, people move around quite a bit. And I am not just talking about your neighbors who drove off the other

day in a U-Haul truck. I am talking about the realignment of America.

I think we have all heard that the U.S. population is flowing from the Snow Belt to the Sun Belt. But Michael Barone in an article in *The Wall Street Journal* explains that the trends are a bit more complex than that.{3} Let's start with what he calls the "Coastal Megalopolises" (New York, Los Angeles, Miami, etc.). Here you find that Americans are moving out and immigrants are moving in with a low net population growth.

Contrast this with what he called "the Interior Boomtowns." Their population has grown eighteen percent in six years. And this means that the nation's center of gravity is shifting. Dallas is now larger than San Francisco, Houston is larger than Boston, Charlotte is now larger than Milwaukee.

Another section would be the old Rust Belt. The six metro areas (Detroit, Pittsburgh, Cleveland, Milwaukee, Buffalo, Rochester) have lost population since 2000. And you also have "the Static Cities." These eighteen metropolitan areas have little immigrant inflow and little domestic inflow or outflow.

The political impact of this realignment is significant. Many of the metro areas voted in significant proportions for John Kerry in 2004 while the Interior Boomtowns voted for George W. Bush. But there is more at stake than just the presidential election.

In less than two years we will have another census, and that will determine congressional districts. House seats and electoral votes will shift from New York, New Jersey, and Illinois to Texas, Florida, Georgia, Arizona, and Nevada.

That is why Michael Barone says in another column that it is time to throw out the old electoral maps.{4} The old maps with red states and blue states served us well for the last two presidential elections, but there is good evidence that it is now out-of-date. In 2000 and 2004, the Republicans nominated

the same man, and the Democrats nominated men with similar views and backgrounds. All of that has changed in 2008.

It is clear that some of the states that went Democratic in 2004 may be available to Republicans. And it is also clear that some of the states that went Republican that same year are possibilities for the Democrats. And let's not forget the surge of new voters coming into the electoral process that are potentially available to either candidate.

Social scientists say: "Demography is destiny." That is a simple way of saying that demographic changes alter our future. But you don't have to be a social scientist to see the impact. We all know that people move around, and that changes the political landscape.

Political Realignment

In addition to marriage and geographical realignment, political realignment is also taking place due to differences in fertility. Does fertility affect voting patterns? Apparently it does much more than we realize. And this has been a topic of discussion for both liberals and conservatives, Democrats and Republicans.

Arthur Brooks wrote about the "Fertility Gap" in a column in *The Wall Street Journal*.{5} He said: "Simply put, liberals have a big baby problem: They're not having enough of them . . . and their pool of potential new voters is suffering as a result."

Brooks noted that "…if you picked 100 unrelated politically liberal adults at random, you would find that they had, between them, 147 children. If you picked 100 conservatives, you would find 208 kids." That is a "fertility gap" of forty-one percent.

We know that about eighty percent of people with an

identifiable party preference grow up to vote essentially the same way as their parents. Brooks says that this “fertility gap” therefore “translates into lots more little Republicans than little Democrats to vote in future elections.” He also points out that over the past thirty years this gap has not been below twenty percent which he says explains to a large extent the current ineffectiveness of liberal youth voter campaigns.

Brooks also points out that the fertility gap “doesn’t budge when we correct for factors like age, income, education, sex, race—or even religion.” Even if all these factors are identical between a liberal and a conservative, “the liberal will still be 19 percentage points more likely to be childless than the conservative.” This fertility gap is real and will no doubt affect politics for many years to come.

So what could this mean for future presidential elections? Consider the key swing state of Ohio which is currently split fifty-fifty between left and right. If current patterns continue, Brooks estimates that Ohio will swing to the right and by 2012 will be fifty-four percent to forty-six percent. By 2020, it will be solidly conservative by a margin of fifty-nine percent to forty-one percent.

Now look at the state of California that tilts in favor of liberals by fifty-five percent to forty-five percent. By the year 2020, it will be swing conservative by a percentage of fifty-four percent to forty-six percent. The reason is due to the “fertility gap.”

Of course most people vote for politicians, personalities, and issues, not parties. But the general trend of the “fertility gap” cannot be ignored especially if Democrats continue to appeal to liberals and Republicans to conservatives.

Economic Realignment

Earlier we talked about political and geographical realignment in America. It turns out that some of that realignment is due to economic factors.

A recent survey by United Van Lines uncovers some interesting patterns of movement in America.{6} An average of twenty thousand Americans relocate across state lines each day for a record eight million Americans each year. The general pattern is for people to move from the Northeast and Midwest to the South and West. But the details are even more interesting than the general trends.

The survey found that the most reliable indicator of movement was income tax. People tend to move from states with high income-tax rates to states with little or no income taxes. Families are leaving Michigan, New York, New Jersey, Ohio, Pennsylvania, and Illinois. Now consider the eight states that have no income tax (Florida, Nevada, New Hampshire, South Dakota, Tennessee, Texas, Washington, and Wyoming). Every one of these states gained in net domestic migrants. And each one except Florida (which has sky-high property taxes) "ranked in the top 12 of destination states."

In order to see the phenomenon in action, compare North Dakota to South Dakota. Both states are essentially the same in terms of geography and climate. But they couldn't be more different in terms of migration. North Dakota lost a greater percentage of citizens than any other state except Michigan. South Dakota ranked in the top twelve states in terms of net domestic migration. People are moving out of North Dakota, but they are moving to South Dakota in droves. North Dakota has an income tax. South Dakota does not.

For many years now, demographers have noted the flight of upper income, educated families from California. California is the only Pacific Coast state to lose migrant population in

2007. One of the major reasons is the fact that California has the highest state income tax in the nation. So now more than one and a half million Californians have left the state in the last ten years.

So where are many of these people going? They are moving to neighboring Nevada, which has no income tax. “High income Californians can buy a house in Las Vegas for the amount they save in three or four years by not paying California income taxes.”

An old adage says high taxes don’t redistribute income, they redistribute people. Once again we see the realignment of America. People vote with their feet, and it seems that taxes are one of the reasons they leave one state for another state.

Income Realignment

I would like to conclude by looking once again at economic statistics, but this time focus on family income. If you turn on a television or open a newspaper, and you are certain to hear or read someone say that the rich are getting richer, and the poor are getting poorer. But would it surprise you to know that other governmental data says just the opposite?

The latest data from the U.S. Census Bureau does seem to indicate that the rich are getting richer while the poor are getting poorer. But these numbers do not reflect the economic improvement of individuals and families.

Data from the Internal Revenue Service does show this movement. It shows that people in the bottom fifth have nearly doubled their income in the last ten years. It also shows that the top one percent saw their incomes decline by twenty-six percent.{7}

Why do these two set of governmental statistics differ? It turns out that the IRS tracks people over time. After all,

people don’t stay in the same income brackets throughout their lives. Millions of people move from one bracket to another.

The IRS tracks people each year and thus reflects real changes to real people while the Census Bureau merely creates the illusion of tracking people. The best way to follow people is to actually follow people. That’s what the IRS statistics do, and so they are more accurate.

What about the claims that family income has stagnated? First, we need to make a distinction between household income and per capita income. Household or family income can remain essentially unchanged for a decade while per capita income is increasing.

The reason is simple: the number of people per household and per family is declining. If annual household income is $60,000, the per capita income for a family of six would be $10,000 but for a family of three would be $20,000.

The difference in the number of people also affects economic statistics for different ethnic groups. Hispanics have higher household incomes than African-Americans. But blacks have higher individual incomes than Hispanics. The reason for the different is family size.

Second, we should also take a second look at the statistics that say income has stagnated. If we go back to the IRS numbers, we find that the average taxpayer’s real income has increased by twenty-four percent in the last decade.

The point to all of this is that economic statistics can sometimes be misleading. They may be true but they lead to misleading conclusions.

As we’ve seen, there have been some dramatic shifts in the social, political, economic, and geographic nature of this country. A wise and discerning Christian will pay attention to this realignment and make wise plans for the future. Isaiah

32:8 says that "the noble man devises noble plans, and by noble plans he stands." As Christians we need to wisely plan for the future.

Notes

1. U. S. Bureau of the Census, *Current Population Reports,* Series P20-537; America's Families and Living Arrangements: March 2000 and earlier reports.
2. Larry L. Bumpass, James A. Sweet, and Andrew Cherlin, "The Role of Cohabitation in the Declining Rates of Marriage," *Journal of Marriage and Family* 53 (1991), 926.
3. Michael Barone, "The Realignment of America," *The Wall Street Journal*, 8 May, 2007.
4. Michael Barone, "Throw Out the Old Electoral Maps in 2008," Townhall.com, 1 March 2008.
5. Arthur C. Brooks, "The Fertility Gap," *The Wall Street Journal*, 22 August 2006.
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Stranger Than Fiction

T.S. Weaver processes the 2006 fantasy comedy-drama film Stranger Than Fiction *through a biblical worldview lens.*

I recently watched the movie *Stranger Than Fiction*. I thought it would be profitable to practice apologetic engagement using this form of popular culture, and an ideal opportunity to explore some apologetic themes found in the movie. Most

literature has echoes of the biblical storyline since it's the foundation of understanding life in this world. As taught to the Mind Games camp participants every summer, properly understood, film can be of excellent value in discerning the philosophical positions and shifts in society and can enable the Christian to better respond to his or her culture. When interpreting a film, one should ask the following questions:

1. Is there a discernible philosophical position in the film? If so, what is it, and can a case be made for your interpretation?

2. Is the subject matter of the film portrayed truthfully? Here the goal is to decide if the subject matter is being dealt with in a way that agrees with or contrary to the experiences of daily reality.

3. Is there a discernible hostility toward particular values and beliefs? Does the film look to be offensive for the sake of sensationalism alone?

The main character, Harold, lives a strait-laced, boring, lonely life as an IRS agent, and he realizes he is the main character of a novel being written by a stranger. The novel plot affects his life as the author writes. He realizes this when he hears the narrator's voice describing his nearly every move. This is how the tension starts and then he hears the narrator say something like, "Little did he know, this seemingly inconsequential action would cause his imminent death." Obviously, death is relatively imminent for all of us, but the context implies his would be coming soon. He is an unmarried, middle-aged man; so, this is the problem of the story: he is going to die sooner than he expected, and he does not know how or when.

Being a seminary student, I wanted to know what Harold was thinking came after death. Why was a premature death (according to him) so tragic? Yet, there was no element to the

movie at all that included thoughts of life after death. But, like most movies, there was reflection from Harold about life. Oddly, he did not start the reflection on his own. A literary theory professor had to be the one to ask him an apologetic type of question: “What is your life ambition?” Harold’s shockingly shallow (and sad) answer was, “I’ve always wanted to learn the guitar.” He was somehow motivated enough to be a successful IRS agent and do things like count the number of brush strokes while he brushed his teeth every morning, but he had not managed to get around to learning the guitar or answering life’s biggest questions such as, “Why is there something instead of nothing? Why am I here? What is my purpose? What must I do to be good? What is my destiny?” I wonder how many other Harolds there are out there. Surely (and hopefully) this is not a good representation of the average American.

Although the thought of death did not lead him to where I thought it should, it did lead him to a lifestyle change and new philosophy. If his old philosophy was, “I need to do well as an IRS agent,” his new philosophy was, “I need to enjoy life more and do the things I’ve always wanted to do before I die.” Now you would think this would turn into a hedonistic lifestyle but all he really did was stop counting his brush strokes, stop working, and start learning to play the guitar. However, he did turn his attention to a woman.

Her story was interesting as well, because she dropped out of Harvard Law School to make the world a better place by baking cookies to make people happy. So, I suppose part of her worldview was that if people are happy, the world is a better place. No one in the movie pressed her on the issue. Harold just accepted it and continued indulging himself with her cookies.

Predictably, this relationship turned into a romance and they both fell in love and started sleeping together. Apparently, sex was not something that needed a covenant of marriage for

them. Nor much of a commitment of any kind. Not once during the movie did either of them call each other boyfriend or girlfriend or say the words “I love you.”

There was no theological thought presented between the characters for most of the movie. Where some theology did occur with the characters (albeit just undertones) was with the professor thinking through Harold’s dilemma and giving him advice. At one point, he realized Harold had no control in the story the narrator was telling about his life, and he told him, “You don’t control your fate.” He meant the narrator controlled it. So, this jumped out at me as though the narrator were God and Harold, and the professor had a fatalistic theology. This is the point where Harold turned to his new philosophy thanks to the advice of the professor. With this type of theology, I think it is easy to result in the “It does not matter what I do, so I may as well stop thinking about it” mindset, which is where Harold turned.

An odd element to the story was that Harold’s wristwatch had thoughts, feelings, and was even able to communicate to Harold. It was as if the narrator was God, and the wristwatch was the Holy Spirit guiding Harold at times. Yet ironically the narrator did not know Harold was a real person, so *she* (there is a rabbit trail waiting to be taken) was unknowingly playing the role of God.

During the tension of Harold’s dilemma of soon-imminent death, it was easy to see Harold needed saving, but the mystery was, who was going to be his savior (playing the role of Jesus)? At first, I thought the professor was going to save Harold by telling him how to avoid death. Then I wondered if Harold was Jesus himself because he eventually became willing to face his death to allow the story to end the way they (the narrator, Harold, and the professor) all thought it ought to (they eventually all met). Then the next thing you know Harold saves a boy from begin hit by a bus and Harold is hit in his place. I thought that was the ending of the book and Harold was dead.

Consequently, I thought Harold was the savior for the boy and Harold played Jesus.

Harold's tremendously heroic act makes no sense based on the worldview he adopted, but it makes a world of sense based on a Christian worldview. It turns out Harold survived anyway, and it was the wristwatch who was the savior (part of it got lodged in his artery and stopped him from bleeding to death) because the author/narrator changed the ending. Thus, in a way, the narrator was God, the wristwatch was both the Holy Spirit and Jesus.

The redeeming moment was Harold getting to live after all his fear of dying and his life changing "for the better" (at least I think that is the movie wanted us to see). It was better in some ways, but in some ways the word "better" is a stretch because of how shallow the changes in his life were (ignoring the deep change of falling in love because the relationship was as shallow as most romantic comedy movies). The narrator even ties a bow on it all at the end by what seemed like (especially with the montage and the dramatic music) it was supposed to be a deeply profound message of the entire movie and what everyone (including the viewers) should walk away with. Here was the long word-for-word message before the closing credits (and the end of the book in the movie):

> As Harold took a bite of a Bavarian sugar cookie, he finally felt as if everything was going to be ok. Sometimes, when we lose ourselves in fear and despair, in routine and constancy, in hopelessness and tragedy, we can thank God [*the first time He was mentioned*] for Bavarian sugar cookies. And fortunately, when there aren't any sugar cookies we can still find reassurance in a familiar hand on our skin, or a kind and loving gesture. Or a subtle encouragement. Or a loving embrace. Or an offer of comfort . . . not to mention hospital gurneys and nose plugs . . . an uneaten Danish . . . a soft-spoken secret . . . and Fender Stratocasters . . . and maybe the occasional piece of

> fiction. And we must remember that all these things: the nuances, the anomalies, the subtleties . . . which are in fact here for a much larger and nobler cause, they are here to save our lives. I know the idea seems strange, but I also know that it just happens to be true. And so, it was: the wristwatch saved Harold Crick.

What a load of nonsense. *That* is the final word and message of the story? Life is all about cookies, honorable deeds, comfort, and random material items. Nuances, anomalies, and subtleties save our lives? It *is* strange. How does it "just happen to be true?" In that case, how is one's life different from someone else's? What makes up fear, despair, routine, constancy, hopelessness, and tragedy? Is it no sugar cookies? With this philosophy, what is the point of life? Does this not claim we are all saved? Which nuances, anomalies, and subtleties save us? Are they universal or relative? Or am I not saved because I do not wear a wristwatch?

And why are we thanking God for sugar cookies, but claiming our savior is a wristwatch? What is God's role in all of this? Why does He not get more credit? If He gave us the cookies, should He not at the very least get some praise for giving us the wristwatch also? Obviously, this was a secular movie, and it was far from Christian theology. But there was lostness, salvation, and redemption clear in the story. The worldview offered in *Stranger Than Fiction* is not strong enough to support the challenges of this world, but the Christian one is. But, hey, thank God for sugar cookies, right?

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The Emerging Generation

Kerby Anderson examines the characteristics of the millennial generation and how pastors, Christian leaders, and the church can reach out to this emerging generation.

Millennial Generation and Faith

Awhile back *USA Today* had a front page article on the millennial generation and faith.{1} It demonstrates that even mainstream newspapers are noticing a disturbing trend that many of us in the Christian world have been talking about for some time.

The article started out by saying, "Most young adults today don't pray, don't worship and don't read the Bible." Those are conclusions that come not only from *USA Today* but from research done by the Barna Research Group, the Pew Forum on Religion & Public Life, and LifeWay Christian Resources. Although the numbers differ slightly between groups, they all come to essentially the same conclusion. This emerging generation is less religious and less committed to the Christian faith than any generation preceding it.

The LifeWay study concluded that two-thirds (65%) rarely or never pray with others. Two thirds (65%) rarely or never attend worship services. And two-thirds (67%) don't read the Bible or other sacred texts. As you might imagine, their theology is not orthodox. For example, when asked if Jesus is the only path to heaven, half say yes and half say no. Not surprisingly, only 17% say they read the Bible daily.

How important is faith or spirituality to the millennial generation? Apparently, it isn't very important. When asked what was "really important in life," two thirds (68%) did not mention faith, religion, or spirituality. And that term "spirituality" is an important one to remember. Almost three-

fourths (72%) agree that they're more spiritual than religious. This reflects their world. Lots of books, movies, and Web sites now promote spirituality that is anything but Christian.

Among the two thirds (65%) who call themselves Christians, "many are either mushy Christians or Christians in name only." That is the conclusion of Thom Rainer, president of LifeWay Christian Resources. "Most are just indifferent. The more precisely you try to measure their Christianity, the fewer you find committed to the faith."

This also shows up in behavior and personal morality. This generation is twice as likely as the baby boom generation to have had multiple sex partners by age eighteen.{2} Substance abuse and cheating are common. There is a tendency toward "short-horizon thinking" with a "live today, for tomorrow we die" ethic. After all, they live in a pop culture with no absolutes that is awash in moral relativism.

Thom Rainer believes the church needs to take responsibility. He says, "We have dumbed down what it means to be part of the church so much that it means almost nothing, even to people who already say they are part of the church."

It is time for Christian leaders and pastors to get serious about what is happening to this generation. They need to take note and develop creative ways to reach out to a generation that has not connected with church and basic Christian doctrine.

Psychological Characteristics

A special report on the millennial generation describes several aspects of what many are calling the emerging generation in addition to faith.{3}

One characteristic is narcissism. Jean Twenge and Keith

Campbell talk about the “narcissism epidemic” in their book to describe the soaring rates of self-obsession, attention-seeking, and an entitlement mindset among the youth.{4} They report that narcissistic personality traits have risen as fast as obesity from the 1980s to the present.

The emerging generation is also uninhibited. They are much more likely than previous generations to be open about the intimate details of their lives. They are casual about personal matters and lack understanding of appropriate boundaries and propriety. They also show disrespect for privacy. They will often post details online in an exhibitionist manner not found in previous generations. We will talk about this later when discussing their connectedness through social networks like Facebook and MySpace.

The emerging generation is overly self-confident. Millennials are rarely told no. They have also felt special and have inflated expectations of their own abilities and potential. Part of that optimism comes from the fact that they have rarely been allowed to fail. They have played in organized sports where everyone gets a trophy. They go to school where grade inflation is rampant.

The emerging generation is slow to make decisions. This generation is apt to explore all of the possibilities before making a commitment. This is understandable. If there is anything we have learned over the years in the social sciences, it is this: as choice increases, commitment decreases. The more choices I have, the less committed I will probably be to any one of those choices. In fact, I might even become more confused with those choices.

Some have argued that this difficulty in making decisions does two things. First, it causes members of this generation to doubt their own judgments. They live in the world of uncertainty. Second, it forces them to rely on authority figures to tell them what to do.{5}

These characteristics of the emerging generation pose a challenge to the church but one that can be met by those who disciple and mentor them. Biblical teaching and interaction with members of this generation about their self-image and self-esteem is a key component. We should also be willing to address the complexity of the world with thoughtful biblical answers.

Social Characteristics

The emerging generation would like to change the world. Six out of ten (60%) say they feel personally responsible for making a difference in the world.{6} This is encouraging since there are other surveys that also show this generation to be isolated and self-focused. The church and Christian leaders may be able to focus on this desire to change the world in calling for them to become leaders and make a difference in their communities.

This generation is also driven by pragmatism. They want what works. The positive aspect of this is that they are focused on results and getting something done. But the negative part of this is that pragmatism easily can lead to an "end justifies the means" mentality that can rationalize immoral and unethical actions.

The emerging generation also lives in a world of complexity. David Kinnaman and Gabe Lyons talk about this in their book, *unChristian: What a New Generation Really Thinks about Christianity*.{7} They say those in this generation "relish mystery, uncertainty, ambiguity. They are not bothered by contradictions." When faced with a paradox or questions, they don't feel the need to rush to find answers.

Bill Perry, founder of the Recon generational college ministry, explains: "The established generation is more interested in the bottom line (truth, biblical worldview,

right answers, etc.) and in getting there as quickly as possible. Not so with the emerging generation. For them, it's as much the journey as the destination."

A fourth characteristic of this generation is most disturbing. They have a negative view of the church. David Kinnaman and Gabe Lyons describe this in some detail in their book *unChristian*. This generation sees themselves as "outsiders." They view the church as anti-homosexual, judgmental, political, and hypocritical. They see born-again Christians in a negative light.

We should not be surprised. Imagine if you grew up in a world where your perceptions of Christianity were informed by The Simpsons, Comedy Central, and Saturday Night Live. Imagine if whenever you went to the movies, any character who was a Christian was always portrayed in a negative light. New stories talk about scandals in government, scandals in business, and scandals in the church. It would be very hard to not be cynical about major institutions in society, including the church.

This is certainly a call for us to live a righteous and authentic life. If we do so, I believe we can have a positive impact on this emerging generation.

Social Connections

The emerging generation is extremely well connected. This is easily illustrated by their use of networking sites like Facebook and MySpace. They also value teamwork, even to the point of showing groupthink. They have lots of connections, but one wonders how many of these connections would actually be what most of us would consider to be "friends." Yes, they are called friends on these networking sites, but they may actually be fairly superficial.

This leads to another characteristic of this generation. Most

in this generation are lonely. Sean McDowell, in his book *Apologetics for a New Generation*, calls them the "loneliest generation" because their relationships are mostly on the surface and don't meet the deepest need of their heart.{8} Shane Hipps has a different term. He calls them "digital natives." Those in the millennial generation are so accustomed to mediated interaction that they find face-to-face interaction increasingly intolerable and undesirable. This is especially true when discussing a conflict.{9}

The emerging generation multitasks. They are the consummate multitaskers. Nearly one-third of 8- to 18-year olds say they multitask "most of the time" by doing homework, watching TV, sending text messages, surfing the Web, or listening to music. And they do all of this simultaneously.

First, this is dangerous. Researchers have found that talking or texting is much more dangerous than many of us might even imagine. The Center for Auto Safety has released hundreds of pages of research documenting the dangerous impact of cell phone use on America's highways.{10} Talking or texting while driving is more dangerous than driving drunk.

Second, it is also relationally damaging. This generation thinks nothing of texting others while in the presence of other people. As we have just mentioned, they would rather send a text or e-mail than talk to a person face-to-face.

The emerging generation is overwhelmingly stressed out. One fourth of millennials feel unfulfilled in life, and nearly half say they are stressed out. This is twice the level of baby boomers. What is even more disturbing is that most parents are unaware of how stressed out their children are and how that is negatively impacting them. One very tragic result of this stress is the suicide rate. Suicide is the third leading cause of death among 15- to 24-year-olds.

Biblical Perspective

We noted that this is a generation that is narcissistic (2 Timothy 3:1-2) and overly self-confident. This is where the Bible and the church can provide perspective to a generation with great expectations and unwarranted confidence. Messages and Sunday school lessons along with discipleship programs aimed at issues like ego (Philippians 2:1-10), pride (Proverbs 16:18-19), and envy (Galatians 5:21) would be important to address some of these characteristics of the emerging generation.

This is a generation that finds it difficult to make decisions. Here is an opportunity to come alongside members of the emerging generation and provide them with biblical tools (2 Timothy 2:15) for wise and moral decision-making. Messages (sermons, lessons) on the importance of commitment and how following biblical principles concerning life decisions can develop confidence and responsibility would also be important.

Many in the emerging generation want to change the world. This is an opportunity for pastors, teachers, and mentors to challenge this generation to make an impact for Jesus Christ in our world. We should challenge them with the Great Commission (Matthew 28:19-20).

The emerging generation has a negative view of the church. When the institutional church has been wrong, we should be willingly to admit it. But we should also be alert to the fact that sometimes the criticisms we hear are unjustified. Skeptics might know someone who professes to be a Christian who they believe is a hypocrite. The person may not really be a Bible-believing Christian. Or he may not be representative of others in the same church.

We should also be willing to challenge the stereotype skeptics have of Christianity. If all they know of Christianity is what they see on television or read in the newspapers, they may not

have an accurate view of Christianity.

This generation is also lonely and stressed out. They need to know how to develop deep, lasting relationships (Proverbs 18:24). They live in a world where relationships are disposable. It is a world where a "friend" on Facebook can "delete" them by hitting a key on their computer keyboard. They also need to learn how to develop friendships without becoming codependent.

They also need to know that a relationship with Christ provides a peace "which surpasses all comprehension" (Philippians 4:7). They may also need instruction on practical life issues and learn to develop healthy habits that develop their physical, emotional, and spiritual dimensions.

Pastors, church leaders, and individual Christians have an opportunity to make a positive impact on this emerging generation. Hopefully this has given you a better understanding of this generation and provided practical ideas for ministry.

Notes

1. Cathy Lynn Grossman, "Young adults less devoted to faith," *USA Today*, 27 April 2010, 1A.
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3. Jeff Myers and Paige Gutacker, A Special Report: Unraveling the Mysteries of the Millennial Generation, www.passingthebaton.org.
4. Jean M. Twenge and W. Keith Campbell, *The Narcissism Epidemic: Living in the Age of Entitlement* (NY: Free Press, 2009).
5. Ron Alsop, *The Trophy Kids Grow Up: How the Millennial Generation is Shaking Up the Workplace* (San Franciso, CA: Josey-Bass, 2008), pp. 12, 115.

6. Survey by Cone Inc., a communications agency, and Amp Insights, a marketing agency, 2006.
7. David Kinnaman and Gabe Lyons talk about this in their book, *unChristian: What a New Generation Really Thinks about Christianity* (Grand Rapids, MI: Baker Books, 2007).
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9. Shane Hipps, Lecture entitled "The Spirituality of the Cell Phone," Q conference, Austin, TX, 28 April 2009.
10. Center for Auto Safety, www.autosafety.org.

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unChristian: Is Christianity's Image Hurting Christ's Image?

Byron Barlowe reviews the book unChristian*, based on research on what young people think of evangelicals and born-again Christians: that they're hypocritical, judgmental, too political, exclusive. He calls out Christians to improve the reality behind the image to better reflect Christ.*

***Section Synopsis**: A recent book entitled* unChristian: What a New Generation Really Thinks About Christianity and Why It Matters *uncovered overwhelmingly negative views of evangelicals and born-again Christians, especially among young generations. In some ways these views are warranted, in some ways they are not, but Christians do well to take them as a wake-up call for the sake of those God wants to save and mature.*

The meaning of *gospel* is literally "good news." The book *unChristian: What a New Generation Really Thinks About Christianity . . . and Why It Matters*{1} is a book of bad news—that half of those outside the church have a negative perception of Christianity. And that's even true of many young people inside the church.

Evangelical Christians by definition consider Jesus' charge to present the biblical gospel message to the world a mandate. Yet many of the very people who they reach out to are rejecting the messengers. Researchers with the Barna Group found that a majority today believe that evangelical and born-again Christians are sheltered from the real world, are judgmental, way too political, anti-homosexual (to the point of being gay-hating), and hypocritical.

These are widespread perceptions, especially among sixteen- to twenty-nine-year-olds, even those who go to church. To many people, perception *is* ninety percent of reality. So whatever your opinion of the study, this is the feeling out there.

Barna's survey results and commentary have been making a stir through *unChristian* since its release in 2007. It's not a deep theological or philosophical book. It contains statistical interpretation broken up by commentary from every stripe of evangelical Christian. It *is* a sobering cultural assessment that calls out believers to be more Christlike.

The authors' applications are not always solidly based. They seem a little dismissive of valid objections to their analysis and conclusions. Also, confusion among unchurched respondents about the meaning of the terms "born again" and "evangelical" leads one to ask, How seriously do we take survey-takers' critique of Christians if they don't even know who or what these Christians are? That is, many times the people being surveyed couldn't clearly define what "born-again" means or what an "evangelical" is, so how much stock should we put in

their criticisms?

Yet, the stats are stark enough to be alarming: of those outside the church, fully half had a bad impression of evangelicals. Only three percent had a good impression! Are Christians so bent on moral persuasion that we're alienating the lost with a lovelessness that really is unChristian? Or is this just a case of the unsaved experiencing the gospel as a stumbling block, as Jesus said would happen? The authors say it's mainly Christians' fault; I agree but suspect there's more to it.

Here's a modest proposal: even if respondents were biased or misled, why don't we in the church humble ourselves, listen, and change where we need to? In the spirit of King David, when Shimei cursed him loudly, we may need to simply say, "Let them critique. The Lord told them to."

Some question whether perceptions of outsiders should shape the church's behavior. Co-authors Kinnaman and Lyons make the case that the church needs to be thoughtful about our responses to homosexuals, *less* trusting of political action as the way to change culture, and *more humble* and open to people who have not yet experienced grace. If outsiders feel that we are running a club they're not invited to, where is Christ in that? they ask.

According to the authors, "Theologically conservative people are increasingly perceived as aloof and unwilling to talk." But those under 30 "are the ultimate 'conversation generation'." Those outside church want to discuss issues, but see Christians as unwilling. Have you recently had a spiritual dialogue with a young unbeliever? How'd it go?

"Christians Are Hypocritical"

Section Synopsis: unChristian *documents a heavy bias against Christians as hypocritical, a charge which is in part true,*

admit many. But it's also an unavoidable reality of a grace-based religion, which if explained, goes a long way towards mitigating the charge and explaining the gospel message.

One overwhelming opinion among the survey group is that Christians are *hypocrites* and this keeps people away from church.

In fact, the survey on which the book is based reveals blatant legalism among believers, that the top priority of born-again Christians is, "doing the right thing, being good, and not sinning." This do-your-best value topped biblical values like "relationships, evangelism, service and family faith." In another survey, four out of five churchgoers said that "the Christian life is well described as, 'trying hard to do what God commands'." {2} Such a primary focus on *lifestyle* and sin-management as a measure of spirituality leads to what they call a "false pretense of holiness," that is, hypocrisy.{3} It's often like we Christians are living for others' approval and forgetting about grace.

This isn't lost on younger generations. "Like it or not, the term 'hypocritical' has become fused with young peoples' experience of Christianity," say the authors.{4} *Eighty-five percent* of "outsiders" and *half of young churchgoers* say so. The book offers story after painful story of sometimes breathtaking hypocrisy based on lengthy interviews. This adds weight to the conclusions drawn by Kinnaman and Lyons. The research was not simply based on surveys (quantitative) but also on in-depth interviews (qualitative).

There may be a silver lining here. The charge of hypocrisy offers a handy starting point for turning around negative perceptions and explaining grace. Pastor and author Tim Keller admits that we Christians actually *are* often hypocritical and need to be humble about it. Unrepentant hypocrites don't admit mistakes, so we immediately challenge a perception by owning up to it.

But the other unavoidable fact is that non-Christians assume we are *trying* to live like Jesus to *get into* heaven, like the good-works motivation of other religions and cults. So, when they find out we're not perfect people, they critique us as hypocrites. In contrast, an old saying captures the biblical worldview: "The Church is a hospital for sinners, not a museum for saints."{5} Unbelievers simply cannot understand this; we have to be patient with that, says Keller.

You could respond to the accusation of hypocrisy like this: "I have a relationship with Christ not because I'm good but precisely because I am not good. He rescued me from myself and the ruin I was causing. But He's changing me. I'm still a mess, but I'm God's mess."

In an age of Internet image-making and advertising, young outsiders are cynical about finding anybody who's genuine. Christians need to genuinely repent of hypocrisy. Meanwhile, we can explain that grace means our imperfections are covered by God during the process of spiritual transformation. Maybe outsiders will opt for grace once they see more of it.

"Christians Hate Homosexuals"

Section Synopsis*: Evangelical and born-again Christians today have a well-deserved but understandable reputation as anti-gay, but attitudes can go so far as being gay-hating. Balancing conviction about the broader gay agenda and the personal sin of homosexuality with a humble compassion for gay individuals who are made in God's image is key, especially as we model for younger believers.*

The guys in my Bible study group were discussing gay marriage and the upcoming elections. The lively banter stopped when I dropped a bomb. "You know," I said, "when most non-Christians under thirty-years-old find out we're evangelicals, we may as well be wearing a sandwich board emblazoned with 'God hates

gays.'" I'd been reading *unChristian,* and it was sobering.

According to the authors, if we're raising kids to "shun their peers who are 'different,' we are actually limiting their . . . spiritual influence" and may lead them to question their own faith.{6} Why? Because they'll probably have friends who identify as gay and other sexual identities. As Probe colleague Kerby Anderson says, "One of the biggest challenges for churches and individual Christians who reach out to homosexuals is keeping two principles in proper tension: biblical convictions and biblical compassion."{7}

An emerging adult generation accepts homosexuality, often without thinking, even those who grew up in church. Only one-third of churched young people believe homosexuality to be a "major problem."

And, only a small percentage of young adults "want to resist homosexual initiatives" in society. This is alarming, given America's softening of sexual morals, mainstreaming of gay culture and the redefinition of marriage. But the issue addressed in *unChristian* is that in our battle against a few agenda-driven radicals, we've regularly forgotten that our fight is not with same-sex strugglers, but with unbiblical ideas.{8} We're called to love, not condemn, the people made in God's image who are caught up in sin, even while we stand up as Christian citizens.

Barna's survey shows just how unbiblical self-identified Christians can be. Over half said homosexuality was a problem, but only two out of six hundred people said anything about love or "being sympathetic" as a potential solution. A mere one percent say they pray for homosexuals! "We need to downgrade the importance of being antihomosexual as a 'credential,'" of our commitment to Christ, say the authors.{9} That is, we need to repent if we believe that it's a spiritual badge of honor to be anti-gay.

If a certain brand of sin is disgusting to us, why should that get in the way of communicating the love of a forgiving God? We need to keep in mind that *all* sin is disgusting to God, even our pet sins. This is the kind of challenge the book *unChristian* does well. Yet, scant mention is made of the greater consequences of sexual sins, including sickness and the desperate need for repentance and recovery among same-sex practitioners. Perhaps that would have been off-point for this book.

Kinnaman observes that younger generations are "hard-wired for relational connections" and view the church's lack of spiritual solutions as uncaring and insincere. If we lose our audience due to heartlessness it won't matter how much truth we proclaim.

"Christians Are Judgmental"

***Section Synopsis**: "Christians are judgmental" is an accusation coming from young people inside and outside the Church today. Believers need to learn to retain the biblical mandate to judge the fruits of ideas and behaviors while going out of our way not to condemn people who've never (or seldom) experienced God's grace.*

One of the most troubling perceptions that a watching world has of "born agains" and "evangelicals", especially among the under-thirty crowd, is that we are judgmental. The book *unChristian* cites findings that ninety percent of "outsiders" believe this. More than half of young churchgoers agree!

It's not compromise to graciously work with disagreements. Sometimes the need to be right and "stay right" cancels out the truth we're trying to defend. To use the old saying, "People don't care how much you know until they know how much you care." This seems to be the main finding the research revealed.

The authors credit young generations with insightfulness into peoples' *motives* since they've been endlessly targeted by marketing, lectures, and sermons. (Most have spent time in church, by the way.) They don't want unsolicited advice, say the authors. But that makes them resistant, *not* unreachable. Another factor is that younger generations reject black-and-white views. "They esteem context, ambiguity, and tension. . . . *How* we communicate [to them] is just as important as *what* we communicate," according to the book. {10} One popular author is seeing fruit among younger people by focusing on God Himself as the original community, the Trinity, and giving credence to our need for community.{11}

Well, aren't unbelievers the ones judging believers? Aren't Christians just standing up to sin? In-depth interviews showed that many respondents "believe Christians are trying . . . to justify feelings of moral and spiritual superiority."{12} My opinion is this: If we think we're better, we need to revisit Amazing Grace! Arrogance is the charge; are you guilty of it? I know I've been.

What does it mean to be judgmental? People are stumbling over stuff like this:

- Judgmentalism doesn't stop to ask why people do the things they do and why they are the way they are. That is, it just doesn't care.

- Judgmental minds see everything in terms of rules kept or rules broken.

- A judgmental heart maintains the us-them dichotomy, keeping people at a distance from us. Holding people in contempt is easier when we lump them into categories.

- The core belief of a judgmental spirit is, "I'm right and I'm better."

It's true, the worldview of young generations in America has

shifted in recent years to include a “do-it-yourself” morality and this is deeply troubling. Youth apologist Josh McDowell notes that seniors have the emotional maturity of freshmen today. Many suffer from broken families.{13} Still, an entire generation—churched and many formerly-churched—doubts our motives. Yes, they are judging us! But if our attitudes truly are stiff-arming people, shouldn’t we start sympathetically inviting them into God’s fellowship?

Christ-followers have a very hard time distinguishing between judging *people* and judging *what they do*. Scripture teaches us clearly not to condemn people to hell. Paul the Apostle taught that he didn’t even judge himself, much less outsiders. Yet we are told to judge fruits, which consist of what people do. That way, we know if we’re dealing with an unbelieving person, a confused believer or a mature disciple of Christ. If an unbeliever commits sin, we can see from it how to minister to them.

We church folks say, “Love the sinner, hate the sin.” Those studied said they experience hate of the sin *and* the sinner. Much of church peoples’ discomfort and judgmentality stems from cultural and generational sources. If something like tattoos gets in the way of a Christlike response, maybe we need to take a fresh look at our attitudes.

How Can True Christians Constructively Respond?

Section Synopsis: *Repairing a damaged image is a worthy goal for Christians so that critics can see Christ instead of negative stereotypes. We can tear down stereotypes by being Christlike and then we have a chance to tear down deeper misconceptions about God, the Bible, and faith.*

The panhandler touched Dave’s heart with his honest appeal. “I just want a burger.” Throughout the meal, Dave talked with

him, finding out about his life and views. He didn't try to cram the gospel in or argue. Dave later overheard the man say to his homeless companion, "Hey that guy's a Christian and we actually had a conversation." Dave wondered what kind of negative interactions with Christians from the past prompted that response!

The authors of *unChristian* uncovered a low public opinion of evangelicals and born-again Christians among outsiders. They may be biased, but it's helpful to know what people think.

One of the most important ministries you can have these days is to tear down negative stereotypes of Christ-followers simply by being Christlike. That may set the stage for tearing down myths and lies about God, the Bible, and Christianity.

We need to seek common ground to begin a dialogue with those outside the faith. We all respond to agreement better than arguments, so affirming is a good start towards persuading. I recently saw a bumper sticker on the truck of a worker. It said in effect, "Jesus loves you but I think you're a jerk", although in more colorful language! After I chuckled about how God loves "jerks" like me, we spent forty-five minutes discussing his views, mostly on God and religion.

At one point, he proclaimed, "I like to think of God as feminine." I explored his reasons, which included the presence of beauty in the world. I affirmed that observation far as I could and expanded his thinking. I said, "What if God is so big and complete that He embodies perfect femininity *and* masculinity?" The door opened wider. But what if I'd acted offended by the cuss word on the sticker or been put off by his distorted theology? I'm sure he would have been put off and the conversation would have been aborted.

Again, we also need to admit mistakes and problems, say the authors. Youth today emphasize "keepin' it real," being genuine. "Transparency disarms an image-is-everything

generation."{14}

Lastly, the authors urge us to respond with truth *and* love to gays and their friends. Speaking out against homosexual sin and harmful politics may be our role. At the same time, Kerby Anderson points out that Christians "should lovingly welcome those who struggle with homosexual temptations and dedicate [ourselves] to meet the emotional and spiritual needs of" homosexual strugglers.{15}

Our tone of voice, demeanor and facial expression are much more important than we think. As Tim Keller says, "You actually have to embody a different kind of Christian than the ones that they've known in the past or they're simply not going to listen to what you're saying."{16}

Notes

1. David Kinnaman and Gabe Lyons, *unChristian: What a New Generation Really Thinks About Christianity…And Why it Matters* (BakerBooks: Grand Rapids, MI, 2007).
2. David Kinnaman and Lyons, 51
3. Ibid, 49.
4. Ibid, 42. 5. Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (Dutton/Penguin Group, New York, New York: 2008), 54.
6. Kinnaman and Lyons, 99.
7. Kerby Anderson, *A Biblical Point of View on Homosexuality* (Harvest House: Eugene, Oregon, 2008), 82.
8. Ephesians 6:12 (NASB). See: www.BibleGateway.com.
9. Kinnaman and Lyons, 105.
10. Ibid, 183.
11. Tim Keller, interviewed by Ed Stetzer, researcher, blogger and host of Inside Lifeway, posted April 24, 2008, lifeway.edgeboss.net/download/lifeway/corp/IL_Evangelism_and_Keller.mp3.
12. Kinnaman and Lyons, 182.
13. Josh McDowell, as quoted by Charlie Mack, staff

representative of Faculty Commons (Campus Crusade for Christ) in a PowerPoint® presentation presented to professors at Michigan State University, Spring, 2008.
14. Kinnaman and Lyons, 56.
15. Kerby Anderson, 83-84.
16. Keller, "Inside Lifeway" interview.

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Probe Survey 2020 Report 6: Nothing in Particulars and Biblical Views

Steve Cable analyzes Probe's 2020 Survey, examining beliefs of 'Nothing in Particulars' on salvation, biblical worldview, and sexual issues.

We want to examine the Unaffiliated and particularly those who selected Nothing in Particular (NIP) as their religious preference. As noted in the first article of this series{1}, some researchers earlier in this century posited that many of the Nothing in Particulars were actually part of the Christian majority in America and would return to the fold as they aged. However, as shown in that article, this idea has not materialized as the young adults aged. Rather, the percentage of NIPs in each age group has grown as the age group has aged.

In this report, we will see how very different the beliefs of the NIPs are from those taught in the New Testament. We will look at this in three separate areas:

1. Salvation through Christ Alone.

2. A Biblical Worldview
3. Attitudes Concerning Sexual Issues

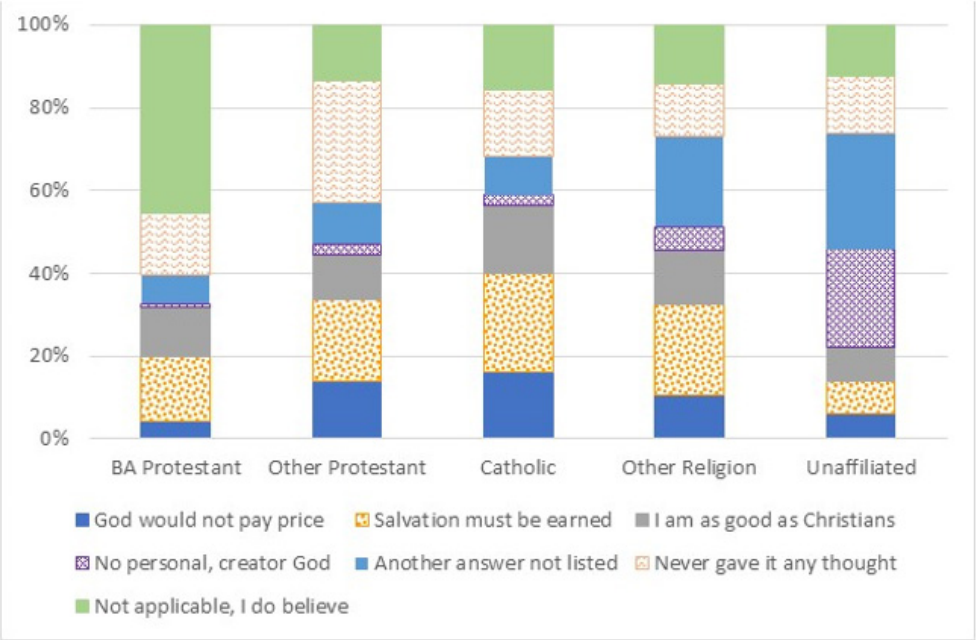
In these three areas, we will discover that most NIPs disagree with biblical teaching on these topics.

Reasons for Not Believing in Salvation Through Christ Alone

One question asked was “What keeps you from believing that salvation is by faith in Jesus Christ alone?” Particularly for the Unaffiliated, we want to know whether it is a lack of knowledge or some other reason. When asked this question, the respondents could select from the following answers:

1. Never gave the question any thought.
2. Don’t believe that God would take upon Himself the penalty for my sin.
3. Salvation is not a gift, it must be earned.
4. I am clearly as good as Christians I know so I should be accepted by God if they are.
5. There is no personal, creator God.
6. Another answer not listed here.
7. Not applicable, I do believe.

Figure 1 What keeps you from believing in salvation through Jesus alone: Ages 18 - 39

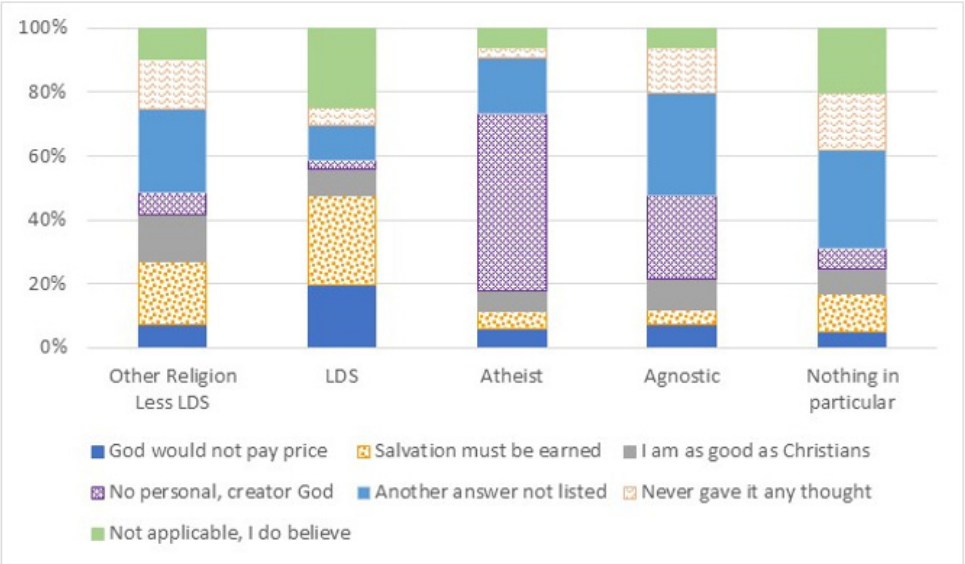


First let's consider how the various religious groups answered this question as shown in Figure 1. This data has already been discussed in Report #4. But in the current discussion, we want to focus on Other Religion and Unaffiliated. Respondents from Other Religions were most likely to select either "salvation must be earned" or "another answer not listed." A smaller percentage, just over 10%, selected "I am clearly as good as Christians I know. That answer appeared to be irrelevant to them.

On the other hand, the two largest segments selected by the Unaffiliated were "no personal, creator God" and "another answer not listed." Both groups had about 15% of their number select "Not applicable, I do believe."

To get a better understanding of what drives these results, we dove further into the makeup of each of these two groups. The results are shown in Figure 2.{2} We divided Other Religions into the Latter Day Saints (Mormons) and all other non-Christian religions. We divided the Unaffiliated into Atheist, Agnostic and Nothing in Particular. As shown, the LDS respondents are much more likely than other religions to select "salvation must be earned," "I do believe," and "God would not pay the price." Almost one quarter of the LDS selected "I do believe" which explains how the Other Religion category showed about 15% with that answer. So we see that a strong majority of LDS people believe that they must do something more than believing in Christ to achieve salvation. At the same time, a significant minority believe in salvation through faith in Christ alone.

Figure 2 What keeps you from believing in salvation through Jesus alone: Ages 18 - 39



The Atheist subgroup follows our expectations. A majority (> 55%) don't believe in Jesus as savior because they do not believe in any God at all. When we add in "another answer not given," about three quarters of the Atheists are covered.

Moving to Agnostics, we see that a strong majority selected either "no God" or "another answer not given." Adding in "I never gave it any thought," we cover about three quarters of the Agnostics.

The Nothing in Particular group (NIPs) has a significantly

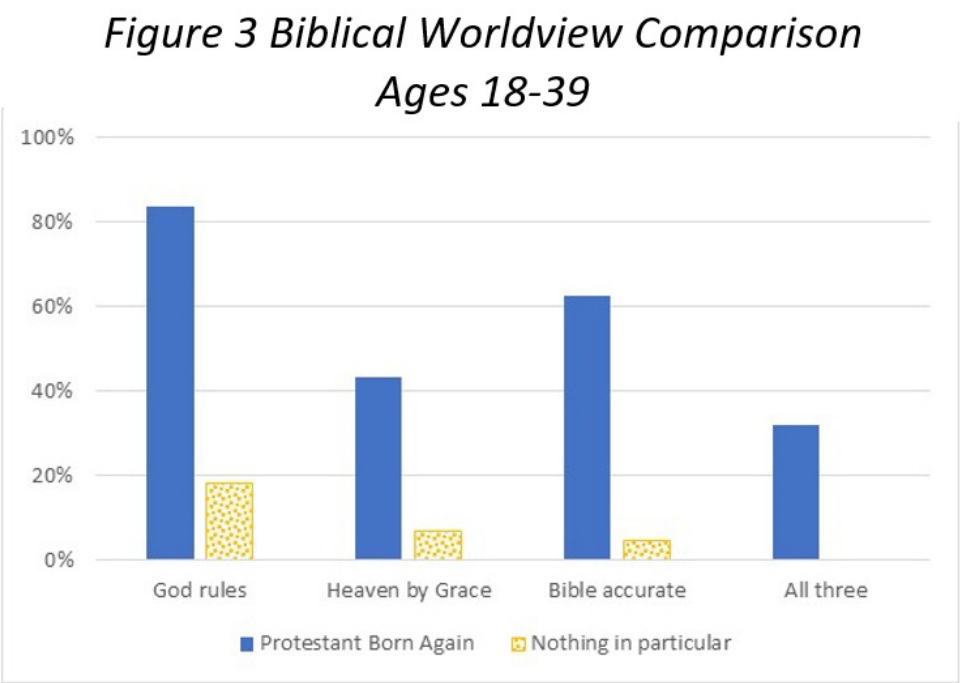
different range of answers. About one in five say they do believe in salvation through faith in Christ. This number is significantly higher than Atheist and Agnostics, but it still leaves four out of five who say they do not believe. Almost one half of them selected “another answer not given” or “I never gave it any thought.”

So, there are about one fifth of the NIPs who might have a somewhat Christian view of salvation. However, less than 3% of this group claim to be born-again. And of course, four fifths of this group say they do not belih3eve in salvation through faith in Jesus Christ. So, an overwhelming majority of the NIPs clearly are not born-again or evangelical Christians.

NIPS and a Subset of a Biblical Worldview

How do those who claim their religion is “Nothing in particular” stand in accepting a subset of the Basic Biblical Worldview discussed in earlier articles? The subset consists of the following three questions:

1. Which of the following descriptions comes closest to what you personally believe to be true about God: **God is the all-powerful, all knowing, perfect creator of the universe who rules the world today**{3}
2. The Bible is totally accurate in all its teachings: **Strongly Agree**
3. If a person is generally good enough or does enough good things for others during their life, they will earn a place in heaven: **Disagree Strongly**



Let's compare the results for Born-again Protestants and those who claimed to be Nothing in Particular. As shown in Figure 3, for each of the questions those agreeing with a biblical worldview among the Nothing in Particulars is a small fraction of those among Born-again Protestants. When we combine the three questions together, we see one out of three Born-again Protestants vs. no NIPs. Certainly, some of these NIPs came from an evangelical background, but none of them interviewed in our survey ascribe to a basic evangelical worldview as adults. As noted in our first report, one in three orn-again Protestants is a disappointing percentage ascribing to these biblical worldview questions, but it is certainly dramatically better than the Nothing in Particular group.

NIPs and Biblical Sexual Morality

On another front, we compare views on biblical sexual morality held by Born-again Protestants and Nothing in Particulars. To do this, we will consider three of the questions from our survey as listed below.

1. Sex among unmarried people is always a mistake: from **Agree Strongly** to Disagree Strongly
2. Viewing explicit sexual material in a movie, on the internet, or some other source is:

- **a. To be avoided**
- b. Acceptable if no one is physically or emotionally harmed in them.
- c. A matter of personal choice
- d. Not a problem if you enjoy it
- e. Don't know

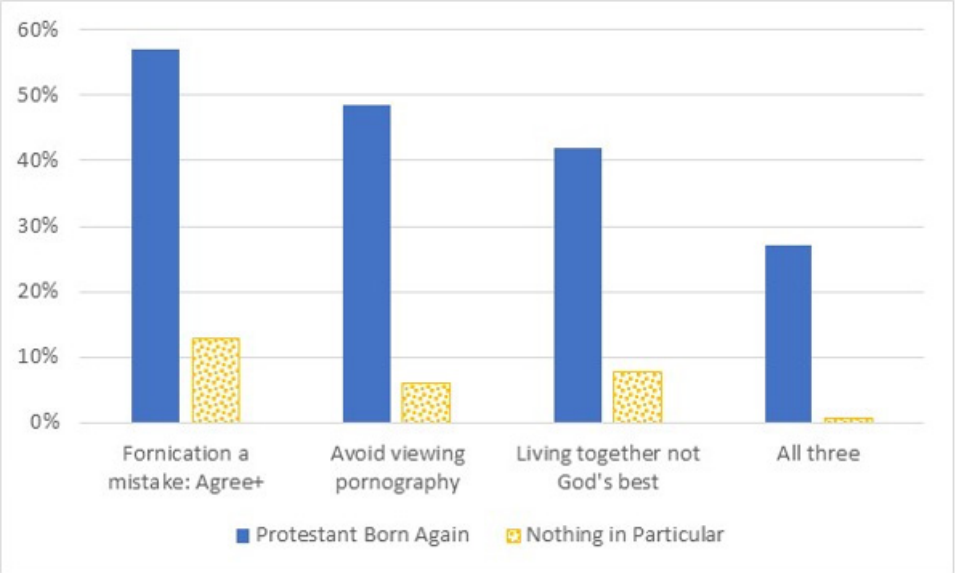
3. Living with someone in a sexual relationship before marriage:
    - a. Might be helpful but should be entered into with caution.
    - b. Just makes sense in today's cultural environment.
    - c. Will have a negative effect on the relationship.
    - **d. Should be avoided as not our best choice as instructed by God.**

For this comparison, we are looking for the following answers:

1. Either Agree Strongly or Agree Somewhat
2. To be avoided
3. Should be avoided as not our best choice as instructed by God

The results from our survey are shown in Figure 4. Once again, we see a large difference between these two groups. Clearly, the NIPs do not ascribe to a biblical view

Figure 4 Comparison of Sexual Morality Ages 18 - 39



on sexual morality. The majority of Born-again Protestants do not ascribe to those beliefs either, but a significant minority of them do.

Summary

As discussed above, we find that the Nothing in Particular group have

- less than one in five who say they are trusting in Christ for their salvation,
- none who accept a simple three question take on a biblical worldview and
- almost none who accept a biblical view on sexuality.

In each of the age groups considered in our surveys, the percentage of respondents selecting a NIP affiliation has grown as the age groups have grown older. There is no indication that any significant number of them are returning to or turning to an Evangelical Christian perspective.

Clearly for the upcoming decade a critical question for the Evangelical church is, How do we reach the Unaffiliated and especially the Nones with the good news of the gospel? Since the vast majority of NIPs do not accept the authority of the Bible, we need to b e prepared to share with them why we can believe the Bible is an accurate communication from the Creator of this universe. In particular, that the biblical account of the death resurrection of Jesus is an accurate historical account. One source to use in this task is our article "The Answer is the Resurrection"{4} which can be found on the Probe website.

Notes

1. Introducing Probe's New Survey: Religious Views and Practices 2020
2. As we dive down into these subgroups remember that the smaller number of respondents of each type reduce the accuracy

as we apply our limited sample to the entire group across the United States. In this case, we surveyed 68 LDS, 178 Other Religions not LDS, 124 Atheist, 167 Agnostic, and 245 Nothing in particular (between 18 and 39 years old).
3. Other answers to select from: God created but is no longer involved with the world today; God refers to the total realization of personal human potential; there are many gods, each with their different power and authority; God represents a state of higher consciousness that a person may reach; there is no such thing as God; and don't know.
4. The Answer Is the Resurrection: Sharing Your Faith in Christ (probe.org)

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Seeing Through News Media Bias: Exposing Deception and Proclaiming Truth in an Age of Misinformation

Steve Cable examines the role of deception in how we receive much of today's information, providing perspective on how to see through it to the truth.

Biblical Perspective on Truth

We live in an age when many of us feel as if we are swimming in a sea of information. From broadcast media to cell phones to ubiquitous internet access, we are assailed with more information than we can possibly assimilate. Just on the internet alone we are asked to deal with social networking,

blogs, news feeds, forwarded emails, spam, not to mention our compulsion to Google any topic that crosses our mind.

Most of the information we encounter is intended to impact our view of truth; what we think about politics, economics, relationships, needs, and wants. Its purpose is to reshape your current view of reality into a different view that someone else is promoting. This reshaping may be good or bad depending upon the validity and implications of the revised view.

One response to this deluge of information is to despair of ever discerning truth. After all, what standard can I use to compare competing truth claims? If one medical doctor promotes eating fish daily and another doctor says it is dangerous due to high mercury levels, how can I discern the truth? I may be tempted to retreat into a postmodern perspective, creating my own personal, relative truth that works for me while affirming that others may need to create a different truth that works better for them.

However, as a Christian, I know that there is absolute truth. I may not have full awareness of truth, but it does exist regardless of my lack of knowledge or understanding. Absolute truth is reality as seen from God’s perspective, lived out through the person of Jesus Christ and recorded for us in the Holy Bible. When I consult that Bible, I find that I am not to be tossed about by all of this competing information, but rather I am to be grounded in the truth and to speak the truth in love. If I am responsible for speaking truth then God must have equipped me to discern truth from falsehood.

In this article, we will begin by looking at a biblical perspective of truth and the battle between truth and deceit. Then we will look at some of the ways misinformation is being foisted upon us today and explore some biblical principals to expose it.

Truth Is Central to the Gospel

Some people suggest that truth is of secondary importance in the work of Christ. According to this view, we should focus on grace and relationship rather than doctrine and not be concerned if people profess faith in a perception of Jesus that is not consistent with the biblical record. On the contrary, the Bible is clear that grace and truth are both indispensable parts of the gospel. Let's consider three passages from Scripture:

- Paul tells us that "God desires all men to be saved and to come to the knowledge of *the truth*" (1 Timothy 2:4).
- Jesus explains to Pilate, "For this I have been born and for this I have come into the world, to testify to *the truth*" (John 18:37).
- In his gospel, John proclaims, "The law was given through Moses, grace and *truth* were realized through Jesus Christ" (John 1:17).

From these passages we see that:

- Knowing the truth is what God desires for people.
- Proclaiming the truth is central to the purpose of Jesus' incarnation.
- Jesus is the source of both grace and truth.

When we receive Jesus we are not only accepting God's grace for us, but also enthroning Jesus as our source for truth.

Challenge of Deception

We are called to walk in the truth and to speak the truth, but we find this to be a challenge. One consistent theme of the Bible is that the war between good and evil is a conflict

between truth and deception. As we strive to walk in the truth, we will find ourselves assailed with deception, misinformation and partial truths. If we look at our world objectively, we will see that deception is at the heart of most problems. The Bible gives us insight into three reasons why exposing deception is at the heart of our Christian walk.

First, deception is at the heart of Satan's plan to destroy us. Jesus tells us that Satan "was a murderer from the beginning, and does not stand in the truth because there *is no truth* in him. Whenever he speaks a lie, he speaks from his own nature, for he is a *liar and the father of lies*" (John 8:44-45). Satan began by deceiving Eve in the garden and his campaign of deception remains the centerpiece of his strategy to attack God

Second, deception is at the heart of man's separation from God. As Paul explained in Romans, "For they exchanged *the truth of God for a lie*, and worshiped and served the creature rather than the Creator" (Romans 1:25). When we accept Satan's lies, we begin a life of self deception buying the illusion that we can truly live apart from our Creator.

Third, deception is at the heart of man's efforts to exploit you. Peter warns us "because of false teachers the way of *the truth* will be maligned; and in their greed they will exploit you with *false words*" (2 Peter 2:2-3). By convincing us to buy into a "false truth", exploiters can manipulate us into doing what they want us to do rather than what God has called us to do.

Through Jesus Christ, God has redeemed us from slavery to deception, and there will be no deception in heaven. While we live on this earth, God knows we are going to have to deal with deception everyday. He commands us to be on our guard so that we can walk in the truth. In Ephesians, we are told that

> We are no longer to be children, tossed here and there by

> waves and carried about by every wind of doctrine, by the *trickery of men*, by craftiness in *deceitful scheming*; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ (Ephesians 4:14-15).

The importance of being on our guard is also emphasized in Colossians where Paul writes,

> See to it that no one takes you captive through philosophy and *empty deception*, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ" (Colossians 2:8).

God gives us this warning because many Christians live with their minds captive to a world system based on empty deception. Although these believers have an eternal inheritance, they are largely ineffective in bearing fruit for Christ. We are commanded to take positive action to see that this does not happen to us and to tear down the walls of deception that hold others captive.

News Media As a Source of Misinformation

Clearly, the Bible teaches us that Satan and the world system are out to take us captive and make us ineffective in our Christian lives by deceiving us into conforming to a perverted view of truth. Every successful con begins with an attempt to validate the trustworthiness of the conman. A recent example is the complex investment Ponzi scheme run by Bernard Madoff which has purportedly cost investors $50 billion. His impeccable credentials and complex models convinced not only friends, but also large hedge funds to trust him with their money. This aura of trustworthiness allowed his scheme to continue for years even though a Boston analyst had been reporting him to the SEC consistently for the last nine years.

The most dangerous sources of information are those that occupy positions of trust. Consequently, it should come as no

surprise that the mechanisms we turn to for factual information or truth are oftentimes the biggest sources of misinformation. In our society, we look to the news media, academia, government and the arts to provide information and perspective to understand reality or truth. As Christians, we need to approach these sources of information with a degree of caution to avoid being taken captive by a distorted worldview.

In what follows we will focus on how to approach information we receive from the news media (newspapers, magazines, television, internet news, and blogs). As recognized by the First Amendment in the Bill of Rights, we need the press to be free to provide news and commentary as they see them without fear of retribution. However, the press can also wield a dangerous amount of power when left unbalanced. As Mark Twain quipped, "There are laws to protect the freedom of the press's speech, but none that are worth anything to protect the people from the press."

First let's consider the question, Is the information we receive really biased toward deception? In America, multiple polls have found that the vast majority of the members of the press are secular and liberal. But some argue that their personal views should not keep them from presenting information in an unbiased manner. However, multiple academic studies of this question have shown that news reports are biased. For example, an analysis of news reports done by researchers from UCLA and the University of Missouri concluded:

> Our results show a strong liberal bias: all of the news outlets we examine, except *Fox News' Special Report* and the *Washington Times* received scores to the left of the average member of Congress. . . . *CBS Evening News* and the *New York Times* received scores far to the left of center.{1}

Many reporters are trying to provide objective reports, but it is very hard for any of us to completely set aside our biases

and agendas. What we consider balanced is in fact skewed by our own views and thus off center from true objectivity.

The deceptive nature of news reporting is not new. Writing about the period around the First World War, C. S. Lewis stated,

> Even in peacetime, I think those are very wrong who say that school-boys should be encouraged to read newspapers. Nearly all that a boy reads there in his teens will be known before he is twenty to have been false in emphasis and interpretation, if not in fact as well, and most of it will have lost all importance. Most of what he remembers he will therefore have to unlearn.{2}

Part of the reason for biased reporting is the view held by most people in the news media that their calling is to shape society into a better place, not just provide people with the facts. Therefore, news reports are not simply unbiased facts but rather a product created by newspeople to impact society. As Terry Eastland observed in his study on the collapse of mainstream media,

> The most influential journalists understood that news is rarely news in the sense of being undisputed facts about people or policy, but news in the sense that it's a product made by reporters, editors, and producers. . . those who define and present the news have a certain power, since news can set a public agenda. And they weren't shy about exercising this power.{3}

Bias in news reporting shows up in subtle (and not so subtle) ways. Four of those ways are:

1. Setting the agenda
2. Slanting the information
3. Skewing the facts
4. Skewering the truth

By “setting the agenda” we mean that people within the news establishment determine what information makes it into print and onto television newscasts. An event that highlights a favorite cause of the journalist or news organization may receive extensive media coverage while another receives little or no coverage. One area we see this occurring in is so-called hate crimes where coverage may vary greatly depending upon the “disadvantaged group” represented by the victim. This method is the hardest to detect since it is based on the absence of information. However, the recent growth of alternative news sources makes detecting this method of bias easier.

“Slanting the information” uses subtle techniques to influence that way people interpret the information included in a news story. Examples of this are the selection of headlines, the type of words used to describe the topic, the selection of experts, and how the experts are described. Warning signs of this technique include words that seem to overstate the case or emphasize a point which is secondary to the facts. One example of this was an August 2006 *Washington Post* article on economic reports showing record growth and outstanding performance of the economy. One might expect a headline stating something like “Economic News Encouraging in All Areas.” Instead, the actual headline stated, “Economic News Isn’t Helping Bush.”{4}

Other common techniques for slanting information include the use of labels or definitions that communicate an implied value judgment. Examples of this are using the label “anti-choice” instead of “pro-life” and defining Intelligent Design as a form of Creationism formulated to allow it to sneak into public schools.

“Skewing the facts” is a technique of selectively emphasizing the facts that support the journalist’s point of view while either discounting or leaving out facts that run counter to that point of view. It can also include drawing illogical or

unsubstantiated conclusions. Whenever you encounter a journalist using statistics to paint a conclusion as fact, you should view it with skepticism. Mark Twain reported that Disraeli was the first person to warn us that "There are lies, damn lies and statistics!"

One example of skewing the facts prominent in the recent presidential campaign dealt with the potential impact of developing more of the oil reserves of the United States. One of the candidates (and their running mate) made the following statement during multiple televised debates: "But understand, we only have three to four percent of the world's oil reserves and we use 25 percent of the world's oil, which means that we can't drill our way out of the problem."{5} What they are implying is that because twenty-five is a bigger number than four, it is obvious that our oil reserves cannot help us. Of course, most of us learned in the third grade that percentages are not absolute numbers. For example, would you rather have four percent of Bill Gates's net worth or twenty-five percent of what he spent for lunch today? In fact, comparing the size of our reserves and our yearly oil consumption, it appears that North America's known recoverable reserves would last over one hundred years if we used them to meet half of our needs. This would certainly buy us a long period of energy independence while we develop alternative sources.

More complex examples are often found in reporting on public health issues and climate change. Skewed facts are used to promote public policy around conclusions which are not really supported by the raw data. I encourage you to check out articles on our web site on condoms preventing HPV and global warming for detailed examples on how statistics can be skewed.{6}

"Skewering the truth" is the most blatant technique for biased reporting where the journalist misrepresents the information and/or presents faulty conclusions as established fact. Oftentimes the first three forms of bias may be unintentional,

but usually skewering the truth requires an overt attempt on the part of the journalist to deceive the recipient. One technique used to mask these misstatements of fact is to put them into the mouths of unidentified experts or couch them as general common knowledge among the well-informed. For example, a recent *Newsweek* article is subtitled "Opponents of gay marriage often cite Scripture. But what the Bible teaches about love argues for the other side."{7} In this article selective, liberal interpretations of scriptural passages are used to support the following conclusion: "Religious objections to gay marriage are rooted not in the Bible at all, then, but in custom and tradition."{8} For those of us who are students of the Bible, this statement is clearly false, but it is stated as a clear fact.

In another blatant example, Michael Ennis, in his article entitled "Dissing Darwin," claims that there is a correlation between what a state's education standards say about the teaching of evolution and the performance of its students on standardized science tests.{9} However, when we examined the data he cited, we found that the actual correlation was exactly the opposite of what Ennis claimed. So, either he did not take the time to actually look at the information to see if it agreed with his claims or he hoped we would not take the time.

Uncovering Misinformation

If we are not to be taken captive by the philosophies of a godless world, it is important for us to be on the lookout for biased, agenda-driven reporting. Too many times Christians have been either unaware of the biased message or unconcerned about its impact. Looking back at the social and spiritual changes in our country over the last fifty years, we can see how this lack of awareness and concern have contributed to the emergence of dominant views on morality and religion that are counter to a biblical worldview.

The Bible instructs us to be on our guard. Let’s look as some things we should be doing to proclaim truth in a world filled with misinformation.

The first step we should take is to know what the Bible teaches and allow the Holy Spirit to use the scripture to bring discernment. As the letter to the Hebrews tell us,

> For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart (Hebrews 4:12-13).

Second, we need to be on the alert for the warning signs of misinformation. When we recognize the need for discernment, begin by asking God for wisdom in looking for and applying the truth:

> But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him (James 1:5-6).

Then we need to ask ourselves some tough questions about the article or news report:

1. Does it begin with truth?
2. Is it logical?
3. Does it consider all of the evidence?
4. Does the conclusion make sense apart from the argument?
5. Does it stand up to close examination?

Based on the answers to those questions, we have a pretty good idea whether we need to be concerned about being deceived. If so, the next step is to do some digging into the background to see if any of the four techniques for biased reporting have been employed. In today’s world, we can often use the internet to get access to source material that has been referenced by the journalist. However, in many cases the best way to check

up on questionable reporting is to consult a trusted resource. Organizations like Probe have often already done the research. If we don't have something on the specific article, we will probably have information on the primary topic of interest.

Once you have done your research, go back to the Bible. God has the only perspective that cannot be deceived by the schemes of the world. Compare your conclusions with Scripture and ask the Holy Spirit to lead you in truth. When the facts are not clear, you will not go wrong by being biased in favor of a biblical worldview. Remember how David delighted in God's word, saying, "Your word is a lamp to my feet and a light to my path" (Psalm 119:105).

Finally, share what you have uncovered with others. Don't let others you know be deceived. Follow the command to speak the truth in love. If you have done some research that other need to know, you may want to look for a venue to share it with a broader audience. One approach would be to contact us at Probe to see if it is a topic we should address on our Web site.

Remember, deception may create detours in our lives, but truth will always be truth and will win out in the end.

Notes

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A Biblical View on Inflation

For some time, we have been told that inflation is either insignificant or that it is transitory. But even now, most economists and government leaders will acknowledge that inflation is here to stay for the foreseeable future. How should we think about inflation from a biblical perspective? What lessons can we learn from the past? How can we prepare for the future?

History of Inflation

Most countries and empires have had to address the problem of inflation. This includes the nation of Israel. God (speaking through the prophet Isaiah) pronounced judgment on the land because the country that once was full of justice had debased the currency and its products. "Your silver has become dross, your best wine mixed with water" (Isaiah 1:22). People were cheating each other by adding cheaper metals to their silver and by adding water to their wine.

When people do this, it is called counterfeiting and is severely punished. It was punishable by the death penalty in

the Roman Empire. Even today, counterfeiting in China warrants life imprisonment. Unfortunately, when governments debase the currency, it is merely called monetary policy and justified to keep the government functioning.

Governments insist on honest weights and measures, but usually exempt themselves from that requirement. Micah 6:11 asks, “Shall I acquit the man with wicked scales and with a bag of deceitful weights?” A government will prosecute someone who has dishonest weights and measures but allow its own government leaders and central bank to debase their currency.

In previous centuries, kings and citizens engaged in coin-clipping. This form of inflation was more visible. Today, paying back investors and citizens with devalued dollars is less visible and more insidious.

In a statement by someone regarded as one of the most important economists of the twentieth century, British economist John Maynard Keynes noted how inflation affects a nation and its citizens. He said: “By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens.”

He also added, “There is no subtler, no surer means of overturning the existing basis of society than to debauch the currency. The process engages all the hidden forces of economic law that come down on the side of destruction and does so in a manner that not one man in a million is able to diagnose.”

What is the impact of inflation? The impact is felt in higher prices. In fact, the classical definition of inflation is “a rise in the general level of prices of goods and services in an economy over a period of time.” If you want to calculate the impact of inflation on your family, you can use the

mathematical “rule of 72.” Take the current inflation rate and divide it into seventy-two. That will give you the number of years at that rate of inflation it will take for prices to double.

Consumer Price Index

Most Americans are starting to realize that the current inflation rate

is different than the consumer price index (CPI). The government uses a different methodology from the past. Here are a few reasons why the CPI is not an accurate measure of inflation.

First, the government’s figures understate the inflation rate because they exclude food and fuel costs from its rate of “core inflation.” The argument is that food and fuel are too unstable to be included in the inflation rate. But those costs are the ones we consumers feel the most. In fact, most of us spend one-third of our budgets on food and energy costs.

Second, the government also substitutes less expensive products when prices rise. In the past, economists used a “fixed basket of goods” to calculate the consumer price index. In other words, if I buy the very same goods every year, how much does the price rise? Now the government assumes that people will switch brands or foods if the price goes up. For example, if the cost of steak goes up, the consumer price index replaces the cost of steak with hamburger.

Third, in averaging the price of different commodities, the government uses the geometric mean rather than an arithmetic mean. We don’t need to get into the math. All you need to know is that technique also decreases the inflation rate.

Fortunately, various websites do provide a more accurate view of inflation. Some of them, for example, use the same basket of goods used in 1980 to estimate the current inflation rate.

They conclude that the real inflation rate is more than twice the CPI estimate.

Why did the government change the way it calculates inflation? One reason is that government officials wanted to reduce the cost-of-living adjustments for government pay outs such as Social Security. A lower consumer price index reduces the amount the government must pay beneficiaries for a cost-of-living adjustment.

Chuck E. Cheese

One of my guests, in trying to explain the impact of inflation, compared it to the experience kids and parents had at Chuck E. Cheese. In the past, they would arrive at the arcade restaurant and purchase twenty dollars' worth of tokens. The kids spent their tokens and won certain games. At the end of the adventure, the kids counted their tickets and took them to the toy counter to purchase a prize.

They were thrilled that they had 1,700 points in children's currency. They were excited to trade those tokens for some real treasures. The toy counter was stocked with iPods, stuffed animals, and all sorts of prizes they are ready to take home. But their excitement faded quickly when they realized that it took 500 points just to purchase a Blow Pop. It took even more to earn a Chinese handcuff. The prizes they really wanted required hundreds of thousands of points.

This is the reality of inflation. If you type in "how much purchasing power has the dollar lost" into a search engine, you will read that "the US dollar has lost more than 96 percent of its purchasing power since the creation of the Federal Reserve in 1913." That would mean that a one-dollar bill from 1913 would have less than four cents of purchasing power today. The federal government has a CPI Inflation Calculator that will give you an estimate of the amount your money has been devalued based on the government's CPI

calculations.

Causes of Inflation

Government leaders have been arguing that the current inflation is merely due to the disruption of supply chains. While that is partially true, it ignores the bigger picture. After all, inflation has been taking place long before the pandemic, lockdowns, and supply chain problems.

Business leaders acknowledge that providing a supply of goods due to the supply chain bottleneck has resulted in increased prices. Demand exceeds supply. Also, there are higher costs for employees and higher freight costs. Limited supplies of lumber and copper, for example, raised those costs.

But the bigger issue is the fact that the federal government and the Federal Reserve have been printing more dollars. In the past, other governments (e.g., China, Japan, etc.) would buy our treasuries. They have ceased buying those financial instruments, perhaps because they believe that this country is on an unsustainable trajectory with its high consumption, low-savings economy. This is easy to see on the graphs provided by the Federal Reserve. The M2 money stock has been increasing for many years. You will also notice that the amount of money printed shoots straight up in 2020. On some charts, you may notice something else. The weekly chart is discontinued and only updated monthly. That might give you some idea of what may be coming.

Is inflation good for you and the economy? That is what some pundits and politicians are telling us. Type in words like “inflation is good for you” or “inflation is good for the economy” and you will see the latest attempt to make us feel good about inflation.

On the one hand, inflation is good for the federal government awash in national debt. It is probably good for people in debt. You can pay back debts with devalued dollars. But

inflation also allows the federal government to continue to expand without having to live within its means. State governments must live within their means and balance their state budgets. Families are supposed to live within their means, though many take on significant debt. Our previous books, *A Biblical Point of View on Debt* and *A Biblical Point of View on Money* are relevant to these concerns.

On the other hand, inflation is devastating for most people in society. Rich people can invest in appreciating assets (growth stocks, real estate, etc.) while people in the middle class or lower class are hurt by rising prices in food and energy (a significant portion of their monthly expenses). Most Americans are hurt because wages never rise as fast as inflation. Ultimately, inflation makes income inequality even worse.

Biblical View on Money and Inflation

Debt is one of the reasons for the increasing money supply that is causing inflation. The Bible has quite a bit to say about money, and a significant part of these financial warnings concern debt. Proverbs 22:7 says: “The rich rule over the poor, and the borrower is a servant to the lender.” When you borrow money and put yourself in debt, you put yourself in a situation where the lender has significant influence over you. The government is spending more than it is bringing in through revenue. The national debt is increasing every day.

The Bible also teaches that it is wrong to borrow and not repay. Psalm 37:21 says: “The wicked borrows and does not pay back, but the righteous is gracious and gives.” The printing of more money has no end in sight. The federal government has been borrowing money from US citizens, foreign governments, and the Federal Reserve. Will we ever repay our debt? Even if we do so, it will be with devalued dollars.

The Bible teaches that individuals (and governments) should have honest weights and measures. Deuteronomy 25:13 says, “You

shall not have in your bag two kinds of weights, a large and a small" Proverbs 20:10 warns that "Unequal weights and unequal measures are both alike an abomination to the Lord." Ezekiel 45:10 says, "You shall have just balances, a just ephah, and a just bath."

How should Christians respond to rising inflation? We should begin by paying our debts. We cannot honestly call for the government to live within its means if we won't set the example and live within our means. We should, "Honor the Lord with your wealth and with the first fruits of all your harvest; then your barns will be filled with plenty, and your vats will overflow with new wine" (Proverbs 3:9-10).

We should also make wise investments. We should begin by diversifying. Solomon gives this investment advice: "Divide your portion to seven, or even to eight, for you do not know what misfortune may occur on the earth" (Ecclesiastes 11:2). It makes sense to diversify your portfolio since no human being can accurately and consistently predict the future (James 4:13-15). By diversifying your investments, you minimize the risk to your entire portfolio.

We are heading for economic uncertainty. That is why we need to trust the Lord with our wealth (Proverbs 3:9) and be good stewards of the resources God has provided to us (1 Corinthians 4:2).

Additional Resources

Kerby Anderson, *A Biblical Point of View on Debt*, 2021

Kerby Anderson, *A Biblical Point of View on Money*, 2020

Kerby Anderson, *Christians and Economics*, Cambridge, OH: Christian Publishing House, 2016.

Bitcoin and Bible Group, chapter three: Inflation, *Thank God for Bitcoin*, Whispering Candle, 2020.

Probe Survey 2020 Report 5: Sexual Attitudes and Religion vs. Science

Steve Cable continues his analysis of Probe's 2020 survey of American religious views moving over to consider their response to sexual mores of today and how they navigate religion and science.

The previous reports on Probe Survey 2020 were primarily focused on religious beliefs and practices. In this report, we will look at how these beliefs impact Americans as they deal with sexual issues and with navigating the relationship between religion and science. In general, the survey results confirm a continuing degradation in Americans', and particularly Born Agains', view of sex within a heterosexual marriage. We find that fewer than one in five Born Again Protestants affirm a biblical view in this area. On the other hand, Americans still tend to consider religious views at least as important as scientific positions in establishing their beliefs.

American Sexual Attitudes and Behaviors

We asked four questions regarding sexual attitudes and behaviors in this survey.

1. Sex among unmarried people is always a mistake: from Agree Strongly to Disagree Strongly

2. Viewing explicit sexual material in a movie, on the

internet, or some other source is:

a. To be avoided
b. Acceptable if no one is physically or emotionally harmed in them.
c. A matter of personal choice
d. Not a problem if you enjoy it
e. Don't know

3. Living with someone in a sexual relationship before marriage:

a. Might be helpful but should be entered into with caution.
b. Just makes sense in today's cultural environment.
c. Will have a negative effect on the relationship.
d. Should be avoided as not our best choice as instructed by God

4. People attracted to same sex relationships are:

a. To be loved and affirmed in their sexual choices.
b. To be avoided as much as possible.
c. To be accepted while hoping they realize there is a better way.
d. To be loved and told God's truth regarding our sexual practices.

First, let's see how the different religious affiliations impact the answers to these questions.

Sex Among Unmarried People

First, let us establish the biblical standard for sexual relations outside of marriage. Is there clear teaching on this topic? Consider Jesus' discussion in the Sermon on the Mount where He said, "You have heard that it was said, '**Do not commit adultery**.' But I say to you that whoever looks at a woman to desire her has already committed adultery with her in

his heart."{1}

In 1 Thessalonians 4:3, Paul writes, "For this is God's will: that you become holy, that you keep away from sexual immorality." And then in 1 Peter 2:11, Peter writes, "I urge you to abstain from the passions of the flesh, which wage war against your soul." It is very clear that the biblical standard calls for all sexual relations to occur within a marriage between one man and one woman.

Results from the first question are plotted in Figure 1. As shown, here and in the next three graphs, we will look at those ages 18 through 29 next to those ages 40 through 55 to see if there are differences based on age. If there is a trend or variation seen in the 30 through 39 age group, then that one is also shown as seen for Born Again Protestants in Figure 1.

The graph shows the older group of Born Again Protestants is much more likely to Strongly Agree that fornication is always a mistake than the youngest group, dropping from almost one half to a little over one quarter, 46% to 29%. **Over two thirds of Younger Born Again Protestants have adopted the common view of the culture** that sex and marriage are not necessarily related. Note that even among the older group, **less than half of them strongly agree that sex outside of marriage is always a mistake**.

Looking across other religious affiliations, we see that the vast majority said they Disagreed or Strongly Disagreed with this statement{2}. They generally believe that sex outside of marriage by unmarried people is not an issue. This is particularly true of the Unaffiliated with close to 90% (nine out of ten) disagreeing.

How have these views changed among born again young adult individuals over the last decade? Looking at the GSS survey from 2008, we find that over one in three (37%) Born Again

Christians ages 18 through 29 agree with the statement, “If a man and woman have sex relations before marriage, I think it is always wrong.” Now in 2020, we find that over one quarter (27%) of Born Again Christians agree that it is always wrong. Although the questions asked were not identical, they are close enough to indicate that the drop of ten percentage points is a significant decline in young adult, Born Again Christians who take a biblical position on sexual activity outside of marriage.

Pornography.

The second question deals with views on the acceptability of viewing pornographic material. What does the Bible tell us about feeding our minds with sexually immoral material? Jesus tells us in Matthew 15:19, “For out of the heart come evil ideas, murder, adultery, sexual immorality, theft, false testimony, slander.” We are warned in 1 Corinthians 6:18, “Flee sexual immorality! Every sin a person commits is outside of the body but the immoral person sins against his own body.” And further in Ephesians 5:3, “But among you there must not be either sexual immorality, impurity of any kind, or greed, as these are not fitting for the saints.” Clearly, avoiding sexual immorality in all forms includes avoiding explicit sexual material.

The results are shown in Figure 2. Once again, we see that Born Again Protestants are much more likely to say that we should avoid exposure to such material. Both the younger group and the older have more than 50% who say it is “to be avoided.” However, the data also shows over four out of ten Born Again Protestants believe it is usually okay. Given what we know about the negative effects of pornography on healthy living and relationships, this result is surprising.

All the other religious affiliations have only a small percentage of people who think that explicit sexual material should be avoided. Only about one in five Other Protestants and Catholics affirm that pornography is to be avoided. Once

again, the Unaffiliated lag those affiliated with some religion having only about one in twenty (5%) that think pornography should be avoided.

For those who are not Born Again Protestants, around 10% to 20% say that such material is okay if no one is hurt in them. These people fail to realize that the person being hurt by these materials is themselves and their loved ones. More surprisingly, the vast majority of these people selected "a matter of personal choice" or "not a problem if you enjoy it," implying that if people are shown being harmed in this pornographic material, that is perfectly okay if you enjoy it or want to put up with it.

Living Together Before Marriage

What does the Bible tell us about living in a sexual relationship before marriage? In Colossians 3:5, Paul states, "So put to death whatever in your nature belongs to the earth: sexual immorality, impurity, shameful passion, evil desire, and greed which is idolatry." The current philosophy of "try before you buy" is popular but totally contrary to biblical instruction for a rich, fulfilling life. This philosophy clearly "belongs to the earth."

The third question examines views on whether it is a good thing to live together in a sexual relationship before committing to marriage. The results are summarized in Figure 3. This is another question where Born Again Protestants show a significant difference based on age. The older group, 40 through 55, shows almost 60% who say that it should be avoided as instructed by God. The younger group, 18 through 29, shows only 40% with the same viewpoint. Across all age ranges only about one half of Born Again Protestants say that this practice should be avoided. So, even among this group, over half believe that it is okay and might be helpful.

Once again, this question reveals a stark difference between

Born Again Protestants and all other religious affiliations. Other Christian groups show **much fewer** than one in five adherents who believe this practice should be avoided. And we see the Unaffiliated lead the other viewpoint, with about nine out of ten of them saying the practice "might be helpful" or "makes sense in today's culture."

Same Sex Relationships.

The fourth question deals with how people react toward those who profess to have a sexual attraction towards those of the same gender. What does the Bible say about same sex relationships? Let's consider the instruction from 1 Corinthians 6:9b-11, "Do not be deceived! The sexually immoral, idolators, adulterers, passive homosexual partners, practicing homosexuals, thieves, the greedy, drunkards, the verbally abusive, and swindlers will not inherit the kingdom of God. Some of you once lived this way. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."

The verse above tells us two things. First, that someone who is given over to homosexual activity (like those given over to idolatry, sexual immorality, and greed) are not true followers of Christ. Even in Paul's era, many were apparently saying they would inherit the kingdom of God and so Paul begins the statement by saying "Do not be deceived." But it also clearly states that such a one can be washed, sanctified and justified in Jesus Christ. As Christians, we should love them and tell them the truth that God has a better way for their life.

Note that our question does not distinguish between those experiencing same sex attraction and those actively involved in living out their attraction through homosexual activity. Both categories of people need to be loved and told the truth.

The results for this question are summarized in Figure 4. As

shown, we see some difference based on age for Born Again Protestants. However, it is not as pronounced as for the question on fornication above. Looked at as a group between age 18 and 55, less than one half of Born Again Protestants selected loving them and telling them what the Bible says about homosexual practices.

Once again, all other groups are much less likely to take a biblical position. However, when we add in the answer about "accepting them while hoping they find a better way', the other religious groups (excluding the Unaffiliated) show almost four in ten who desire them to find a better way.

Note that Other Protestants are most likely at 20% (about one out of five) to say they would try to avoid people attracted to the same gender.

Combining Questions for Born Again Protestants.

How many Born Again Protestants take a clear biblical view of all four questions concerning sexual attitudes and behaviors? Results are shown in the adjacent chart. The chart begins with results by age for the first question concerning fornication. As you move to the right, additional questions are added to the questions already addressed to the left. Thus, the bars on the right include those who took a biblical position on all four of the questions.

Clearly, ones in the older group are more likely to take a biblical view on sexual behavior. In fact, on the far right, we see that those 40 to 55 are twice as likely as those 18 to 29 to hold to a biblical view. However, more important, is that over 80% of the younger ages and over 75% of the oldest ages do not hold to a biblical view on these combined topics regarding sexual behavior.

To understand how disturbing these results should be, consider **Born Again Christians with a biblical view on sexuality as a percentage of the entire United States population. The results**

are 2% for 18 through 29, 3% for 30 through 39, and a whopping 6% for 40 through 55. In other words, a slim remnant of adults in America hold to a biblical view of sexuality. A secular view promoting no relationship between sexual behavior and marriage and no limits on satisfying one's lusts currently dominates our national thinking.

Don't Do What You Say You Will Do.

We will address this topic more fully under Topic 10 but it is relevant to thinking about the Combining Question topic above. We asked this question:

When you are faced with a personal moral choice, which one of the following statements best describes how you will most likely decide what to do?

One of the answer choices is "Do what biblical principles teach."

Almost half (47%) of Born Again Protestant young adults (18 through 39) selected that answer. They would follow biblical principles in making moral decisions. Yet as just seen, only about 15% of Born Again Protestant young adults selected biblical principles on all four questions regarding sexual behaviors.

Although we can't be certain, it appears that many Born Again Protestant young adults either don't know what topics are covered under moral choices OR they don't know what biblical principles teach OR both. Clearly, almost half of Born Again Protestant young adults think that they are choosing to think biblically about moral choices, but most of them are not living the way they think they are.

Responding to These Results on Sexual Attitudes

All of the results presented above show that a large majority of young adult, Born Again Protestants do not adhere to a

biblical position on topics related to sexual morality. The data also shows that when Born Again Protestants enter the world of higher education and secular careers, they are surrounded by an even greater majority of people who believe that pretty much anything is acceptable in the area of sexual relations. Among other conclusions, we can be sure that these two data points tell us that while young adults were involved in church as teenagers, they were not adequately taught the basics of Christian doctrine in the area of sexuality and did not receive a good explanation as to why the Christian attitudes are much, much better than the free license rampant in our society today.

Christian teaching on sexuality must occur more frequently from the pulpit, in bible studies, in small group times. If we think that parents as the only source of information are sufficient to set up young Christians to be an example of godly sexuality, the data says "not so fast." However, we do not equip parents to discuss these matters with their children. We cannot allow their peers to set the bar on acceptable behavior.

American Attitudes Concerning Science and Religion

We included three questions probing people's views on the relationship between science and religion. The first question relates to any apparent conflicts between current scientific theories and their beliefs based on their religion. From the answers, one can tell whether the respondent puts more credence in current scientific theories or in their religious beliefs. The question is:

Question #1: When apparent conflicts appear between science and religious teachings, one should:

1. Ignore science, accepting that when science learns more it will agree with your

religion.

2. Examine your religious teachings to determine if the scriptures are in conflict or it
is just someone's interpretation of the scriptures that conflict.

3. Change your religious views to align with current scientific views.

4. Abandon your religion as being false.

The first two answers are consistent with a Basic/Enhanced Biblical Worldview, reflecting 1) a view that their scripture is informed by a higher source of truth than simple science can draw upon, 2) a recognition that generally accepted scientific viewpoints have often changed over time, and 3) on the type of scientific questions being addressed here, there are in most cases a variety of theories supported by different groups of scientists. The second answer includes the possibility that the person's holy scriptures do not directly address the topic at hand, but that some religious leaders have inferred a position on the topic from their interpretation of scriptures.

The second two answers, i.e. 3 and 4, reflect a view that scientific teaching communicates truth that religious teachings are unable to counter. The third answer results in a religious viewpoint that will vary over time as scientific ideas gain or fall out of favor in the scientific community.

As shown in the figure, the majority of American young adults do not accept that science is infallible (by supporting answers 3 or 4). Less than 10% of Born Again Protestants selected one of these answers. And even among the Unaffiliated, less than half of them selected an answer where scientific theories trump other sources of beliefs.

At the same time, those who selected a view that ignores

science all together (answer 1) were a small minority as well. Less than one in five (20%) of the Born Again Protestants and slightly over one out of ten for the other religious groups.

So well over 50% of all religious groups selected answer number 2, showing a willingness to go against science but also a desire to meld the views of science into their religious views. We did not ask a follow up question as to what they would do if they determined there was an unresolvable conflict with the current position supported by most scientists. There are not many unresolvable conflicts if one is willing to adopt a position supported by a reputable minority of scientists, e.g. intelligent design.

Question #2: My understanding of human origins is the result of:

1. Using the Bible alone with no regard for the findings of science.

2. Using science to better understand what the Bible teaches us about origins.

3. Not sure

4. Accepting a completely naturalistic view, i.e. no intelligence involved in the process.

Note these answers follow a similar pattern to those of the first question, but now they are applied to a specific question where many people assume there is no meeting ground between science and religion.

The answers are shown in the adjacent graph. On this more specific question, the percentage of each religious group that is going to look at the Bible alone for their understanding hovers around 30% for all religious groups but plummets to under 8% for the Unaffiliated.

Conversely, only the Unaffiliated show more than three out of

ten who “accept a completely naturalistic view” (choice #4). Born Again Protestants show only about one out of eight who select such a view. This result is amazing given the concerted push by some educators to force our students to accept a completely naturalistic view of creation. However it is consistent with the current state of the research on the origins of man, including new reports from 2021.{3}

The majority for each group of people selected “Not sure” or said they would use science to help them better understand what the Bible teaches.

Question #3: All real scientists believe that science is the only source of real truth.

The potential answers ranged from Strongly agree to Strongly disagree and included Neither agree or disagree.

First note that if we strictly define real scientists as individuals meeting these qualifications—1) a Ph.D. in a scientific field, 2) actively involved in the field, and 3) published in reputable scientific journals—we will find many scientists who agree that there are other sources of truth outside of science. So, we can say with confidence that **the statement in question #3 is objectively, verifiably not true**. However, there are certainly some believers in scientism [the belief that science is the only way to know ultimate truth] who claim the statement is true. They accomplish this trick by claiming that anyone who does not believe that science is the only source of real truth cannot by definition be a real scientist.{4} In other words, they use circular reasoning.

But there is certainly a movement to instill scientism as the favored viewpoint in society.{5} How successful are these proponents of scientism? Looking at the answer shown in the adjacent chart will throw some light on this question.

We would like to see the answer: Strongly Disagree. This answer aligns with the objective truth discussed above. But

what we find is that only one out of five (20%) of Born Again Protestants profess this view. Among Other Protestants and Catholics only about one out of twenty (5%) profess this view. Adding some uncertainty by adding those who say they Disagree, increases those amounts to two out of five (40%) for Born Again Protestants and one out of five (20%) for Other Protestants and Catholics.

Those who agree with the statement range from one out of four (25%) Born Again Protestants up to nearly one half (almost 50%) of Other Protestants and Catholics. Clearly, the proponents of scientism have done a good job of skewing our understanding of who scientists are and what they believe.

Combining the Questions

What do the results look like when we combine these questions? In our opinion, there are a number of different answers that could be consistent with a biblical worldview. Starting with the strictest view of relying on the Bible rather than science and then adding in those who would look at the results from science to obtain a clearer understanding of what the Bible teaches or those areas where the Bible is silent. Then, we add in their view on scientism which as already discussed is demonstrated by a long list of scientists who disagree to be false, thus being a source of strong disagreement.

The results from this comparison are shown in the adjacent figure. The first thing to notice is that the percentage of Born Again Protestants who take a more fundamental position, i.e. science should be ignored as a source of information, is low for one question and goes down to only a few percentage points when all three questions are combined.

The right hand side of the chart considers all combinations of answers that reflect a commitment to biblical truth above current scientific theories combined with a willingness to

consider what science has to offer. As shown, the combination of the first two questions has a large percent of Born Again Protestants, ranging from 55% for the youngest age group and growing to over 65% for the older age group. Since only a minority of Born Again Protestants stated Strongly Disagree that all scientists are adherents of scientism, when we add that question to the mix on the far right, we see less than one in five take a Biblical position on all three.

Effect of a Basic Biblical Worldview.

A natural question to ask is, "Does having a Basic Biblical Worldview correlate with having a biblical view on these science issues?" We can look at this question by comparing Born Again Protestants with a Basic Biblical Worldview with Born Again Protestants without a Basic BWV. The results are shown in the adjacent figure.

At a top level, we can see a correlation between a Basic Biblical Worldview and a biblical understanding of the relationship with science. This correlation appears to be strongest with those ages 18 through 29. We see that those with a Basic Biblical Worldview are about twice as likely to have a biblical view on all three of the questions related to science.

Responding to These Results on Science and Religion

As we can see from the first two science questions above, the majority of Americans do not buy into the idea that the only real source of truth is science. They don't believe that scientific positions automatically take precedence over their religious beliefs. Perhaps one factor supporting this stance is an understanding that scientific hypotheses and positions have changed fairly often over the years, particularly in the areas of the origin of life and the role of evolutionary processes on our current bounty of life forms. Certainly, it is not the public school system which has attempted to promote

concepts which current day scientists studying the field do not support.

However, Americans do have a skewed view of scientism, with a vast majority believing that all real scientists support this religious concept. This position is a little surprising given that the view is demonstrably false.

In one area, sexual behavior, even American Christians have thrown out the teaching of the Bible. At the same time, they are resisting the call to make science the ultimate source of truth.

Notes

1. Matthew 5:27-28
2. There is also a small number of those answering Don't Know included in the number of those who do not state that they Strongly Agree or Agree Somewhat with the statement.
3. In March, Nobel Prize-winning physicist Brian Josephson declared that "intelligent design is valid science." In April, researchers writing in the journal *Current Biology* asked whether Darwin's "tree of life" should "be abandoned."
4. See for example: Daniel Dennett, Breaking the Spell, 2006.
5. See for example the book by J. P. Moreland, *Scientism and Secularism*, 2018.

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Probe 2020 Survey Report #3: Religious Practices and

Purpose for Living

Steve Cable explores Probe's 2020 survey, examining the participants' religious practices, sense of purpose for living, and views on tolerance vs. acceptance.

In our first two reports, we looked primarily at religious affiliations and core religious beliefs. In this report, we examine the level of religious activity of different religious groups and how they relate to people with different religious beliefs.

Some of the key results for Americans ages 18 through 39 on religious practices are as follows:

- Only about a fourth of Born Again Christians prayed multiple times per day and a similar number said they read their Bible daily.

- Only about one in five Born Again Christians give 10% or more of their income to their church and other charities.

- Only about one in twenty Born Again Christians reported a consistent religious life where they attended church at least **twice** a month, considered their faith as **strongly** important in their daily life, prayed **multiple times** per day, and read their Bible **daily**.

- Less than one in five Born Again Christians reported a nominal religious involvement where they attend church at least once a month, considered their faith as important in their daily life, prayed at least once a day, and read their Bible at least weekly, and gave at least 5% to their church and other charities.

- From 2010 to 2020, the percent of Born Again Christians who reported attending church at least twice a month, considered their faith as strongly important and read their

Bible daily dropped by one half from 40% down to 20%.

• When asked about their ultimate purpose for living, slightly more than half of Born Again Christians selected a purpose which included serving God which was a significant drop from the two thirds who selected a similar purpose in 2010.

Some of the key results for Americans ages 18 through 39 on tolerance of other religions are:

• Only about one quarter (27%) of them disagree with the statement ". . . it is important to let people know that I affirm as true (at least for them) their religious beliefs and practices."

• At the same time, almost two thirds (65%) agree that tolerance is best defined as "Treating with respect people with ideas or actions that you believe to be wrong or misguided."

• This is another topic where we see somewhat conflicting results. Apparently, many Born Again Christian young adults think that you cannot believe someone is "wrong or misguided" when it comes to religion. Or they believe that "Treating with respect" means "affirming as true (at least for them)".

Level of Religious Activities

We will begin by looking at two different levels of religious activity: a Nominal Level and a Committed Level as shown in Table 1 below.

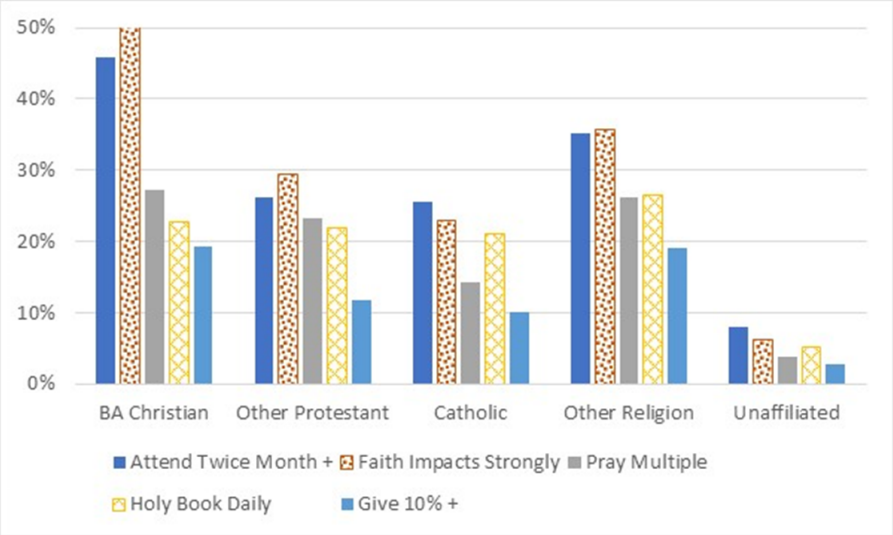
Table 1 Defining Levels of Religious Activity

Religious Activity	Nominal Level	Committed Level

How often do you attend religious services, not including special events such as a wedding or funeral?	Monthly	Twice a month or more
My religious faith has a significant impact on my daily life	Agree	Agree strongly
How often do you pray outside of a formal religious service?	Daily	Multiple per day
How often do you read or study your Holy Book in a small group setting or by yourself	Weekly	Daily or more
How much do you give to religious organizations and charities each year?	5% to 10% of income	At least 10% of income

I think most would agree that someone doing the activities listed at the level required for the Committed Level is serious about their faith. They consider it important enough to make it a priority in their thoughts, time and finances. One can find specific instructions or examples in scripture for the importance of the first four activities listed above in the Committed Level column. Giving at least 10% of your income is not a clear direction in the New Testament, but it is a good metric for assessing someone’s commitment. The nominal level probably represents someone who considers their faith as important but not important enough to involve a significant amount of time and money.

Figure 1 Committed Level of Religious Activity by Faith Group
Ages 18 through 39

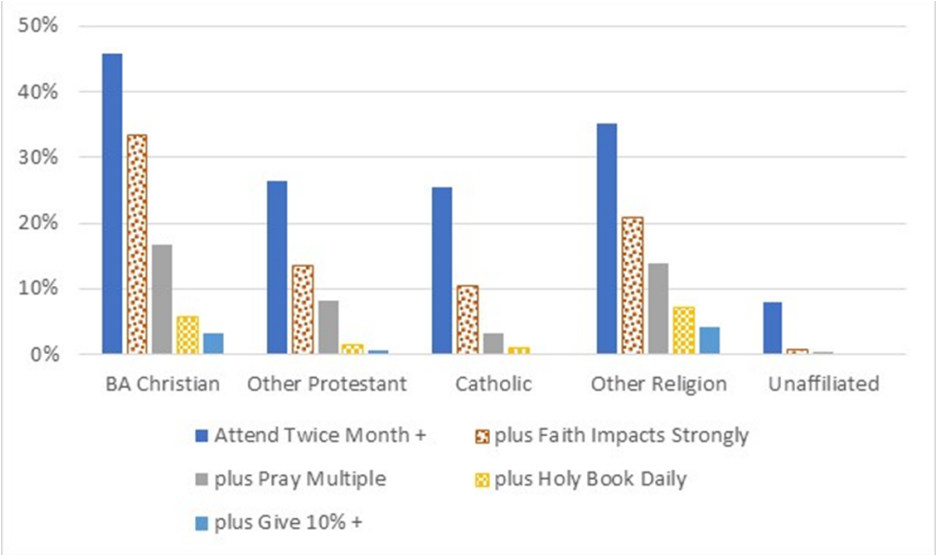


Committed Level of Religious Activity

Those ages 18 through 39 who practice their religion at a committed level are shown in Figure 1 at right. We have roughly ordered these items from highest probability of adherence to lowest.

As shown in the figure, Born Again Christians lead the way in frequent church attendance and for strongly considering their faith significant. For the next two, prayer and reading your holy book, all four of the religious groups were similar. Finally, for the giving metric, Born Again Christians show about 20% at that level of giving while Other Protestants and Catholics are about half of that level, or 10%.

Figure 2 Committed Level of Religious Activity – Cumulative Ages 18 - 39



It is distressing that three of the five metrics show only about one in four of Born Again Christians who practice them. Even the most commonly practiced religious behaviors show fewer than half of Born Again Christians active at those levels.

And when we combine all of these metrics together (as shown in Figure 2) to identify people who show a strong commitment to their religious faith, we find around 3% (1 out of 33) Born Again Christians saying they perform all five activities. In fact, people of Other Religions have about 4% performing all five metrics. However, for all practical purposes, there is not difference between 3% and 4%. Both numbers represent a tiny portion of the faith group.

Note that if we exclude the question on giving, the percentage of Born Again Christians increases from 3% to 5%. Clearly, money is not the primary issue driving down the number of consistently active believers.

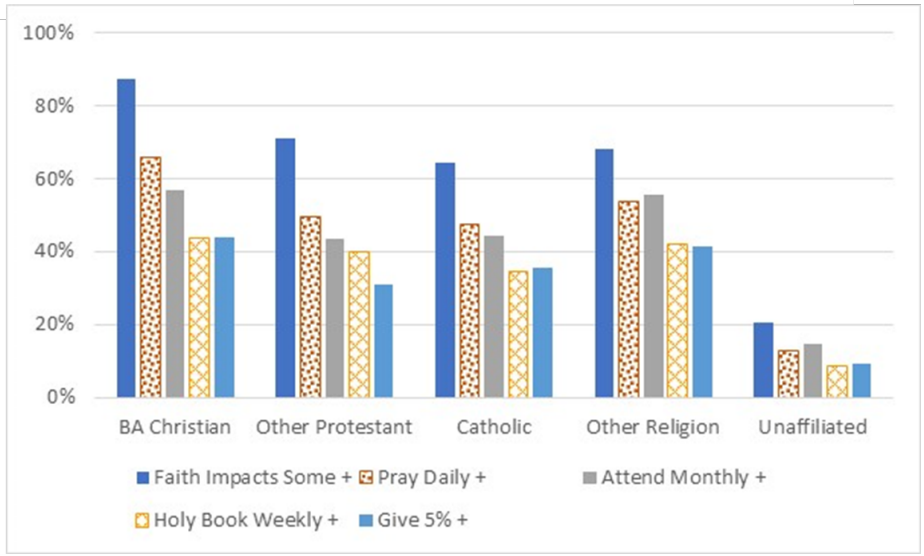
Also note that the entire Unaffiliated group reports less than 8% on each of these practices and less than 1% who claim to do even two of
these practices.

These survey results clearly show that a scant few Americans of any religious persuasion take the time to be actively involved in practices

to help them grow in their faith.

Nominal or Committed Levels of Religious Activity

Figure 3 At Least a Nominal Level of Religious Activity by Faith Group Ages 18 through 39



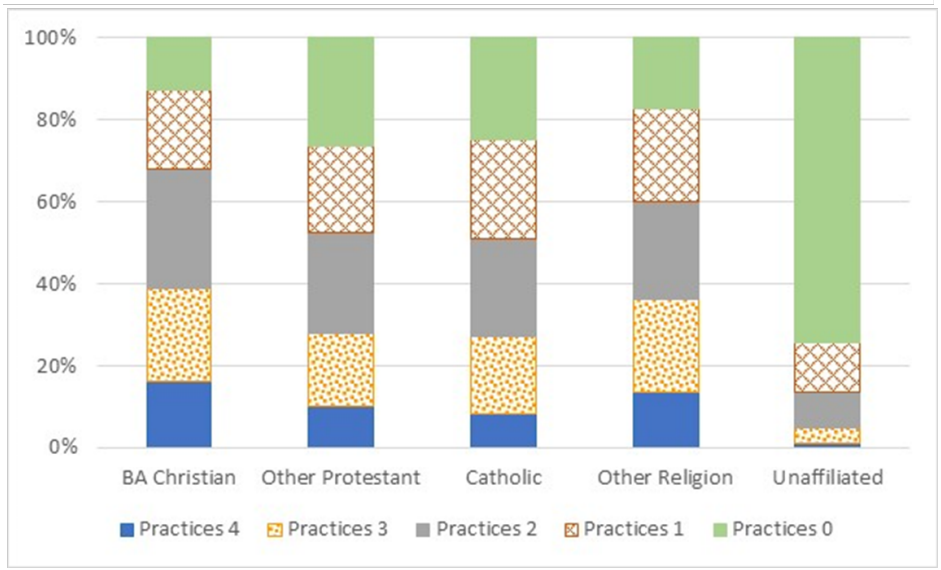
Now let's look at those with at least a Nominal level of religious practice (i.e., those who select the nominal level or the committed
level). As shown in the figure, this is a much lower bar with all religious faiths hovering over 60% on those who agree/strongly agree that their faith has a significant impact on their daily lives and around half on those who pray at least daily. The other three activities range between 30% and 50%.

We should not forget that the pastors of these religious groups should be (and probably are) ashamed of these numbers. Particularly so when we consider the percentage of each group that practices all five of these relatively easy levels of commitment. The numbers (not shown on the graph) for those who practice all five are 16% of Born Again Christians, 13% of Other Religions, 9% of Other Protestants and 7% of Catholics. I must believe that pastors of those who answered the two Born Again questions would expect those congregants to be greater than 80% rather than hovering around 15%.

It is interesting that when we combine five different metrics, each of which is greater than 40% for Born Again Christians,

that it drops down to 16%. Note both the metrics for reading the Bible at least weekly and giving at least 5% of your income to charities come in at Almost half (44%). When we combine the two metrics to see how many Born Again Christians affirm that they engage in both of these activities, the number drops to about one in four (26%).

Figure 4 Number of Nominal Religious Activities
Ages 18 through 39



So let's look and see how many said they did all the activities, three of the activities, two of the activities, etc. Almost 40% of Born Again Christians did at least three of the activities. Only 5% of the Unaffiliated could say the same. In fact, over 75% of the Unaffiliated did none of these activities.

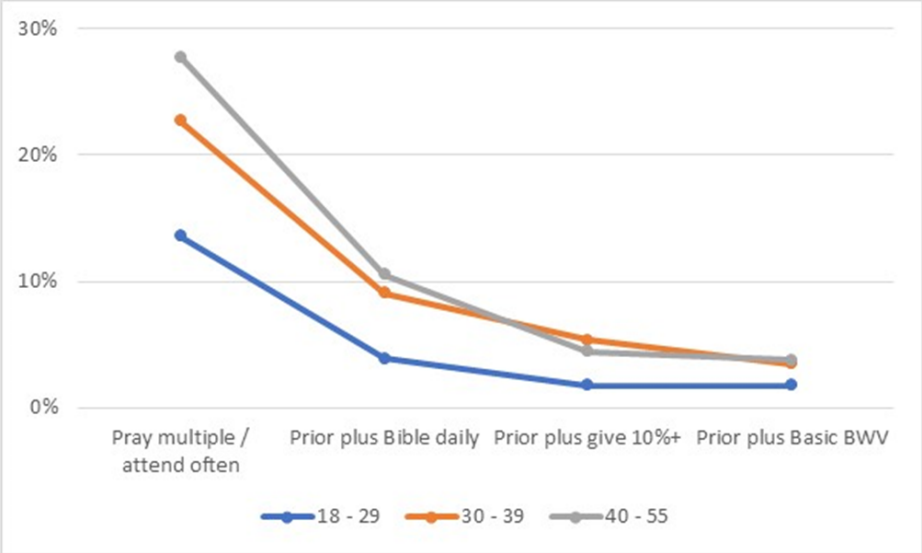
It is worth noting that Other Protestants and Catholics do not lag far behind Born Again Christians in the percentage doing at least three
of the activities. This difference is a significant contrast to the Basic Biblical Worldview questions and the "who is Jesus" questions where these other religious groups lagged far behind Born Again Christians.

If I were to say to a Born Again believer, "to consistently grow in your faith and represent the good news of Christ to the world, I recommend that you pray to God daily, attend church at least one a month, read your Bible at least one a week, and give at least 5% of your income to religious charities including your church." I would not expect to get

much blowback. After all, it takes less than one hour a week and no real financial hardship. Of course, what I really say is we should all try to live at a Committed level. Not because it is necessary for salvation, rather this level of activity will help us live a life honoring God and making a difference beyond the temporal into eternity.

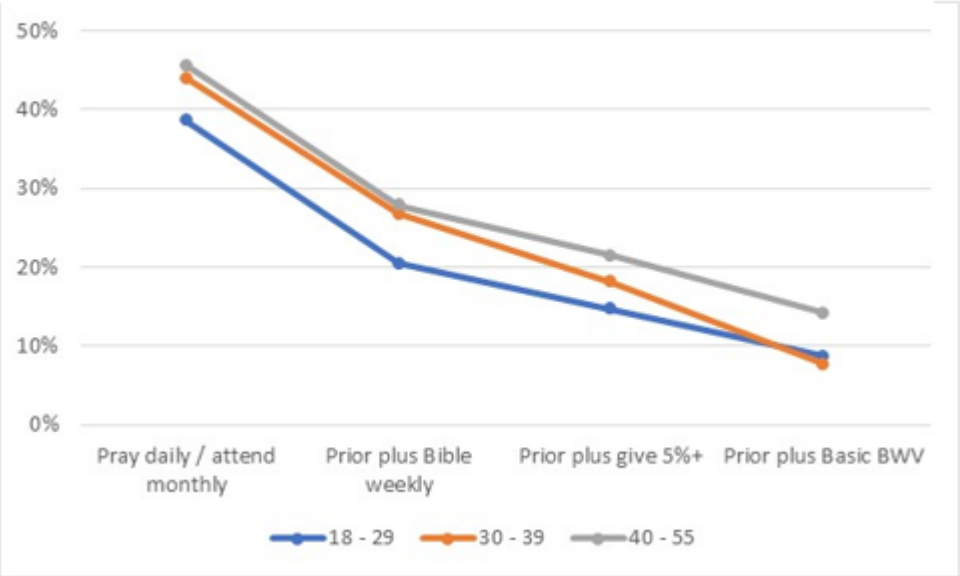
Variations by Age among Born Again Christians

Figure 5 Committed Level of Religious Activity for Born Again Christians by Age Range



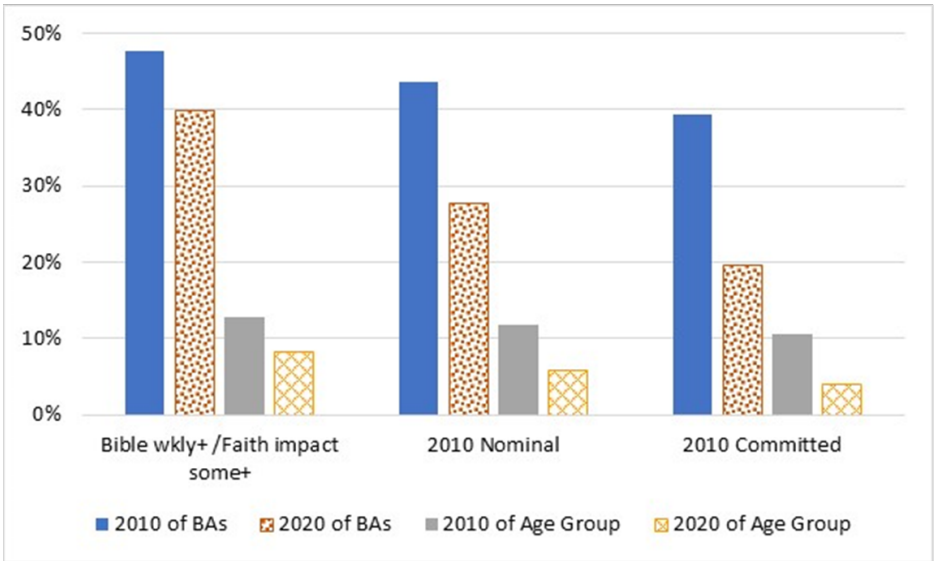
How do these religious activities vary by age among Born Again Christians? The results are plotted in the graph on the right for a
Committed Level of Activity. As shown, the percentage of the youngest adults is significantly less than for the two older groups. However, as the graph moves to the right adding more aspects to the cumulative total, the difference becomes small. In general, the youngest adults are less likely to practice key components of an active faith, but regardless of age the numbers are small.

Figure 6 At Least a Nominal Level of Religious Activity for Born Again Christians by Age Range



The results are shown on the left for a Nominal or Committed Level of Activity. We have more Born Again Christians who participate across these levels. The lines still trail down sharply as we move to the right, adding more practices to the cumulative total. The fact that only one out of five Born Again Christians ages 18 through 29 pray daily, attend church at least monthly, and read the Bible at least weekly presents a major challenge to our young adult ministries. I would suggest that these activities are essential to a consistently grow sanctification in our lives.

Figure 7 Comparison of Religious Practices in 2010 and 2020 Born Again Christians Ages 18 through 39



Religious Practice from 2010 to 2020

How has the commitment to religious practices fared over the last 10 years or so? Our survey from 2010 asked the same questions regarding attendance, Bible reading, and the importance of faith. The questions on prayer and giving were different. However, we can get some good comparison data looking at the three common questions.

In the figure at right we use two terms, 2010 Nominal and 2010 Committed, which are defined below. The 2010 Nominal attend monthly plus, read the Bible weekly plus, and agree that their faith is significant in their daily lives. The 2010 Committed attend **more than** monthly, read the Bible weekly plus, and **strongly agree** that their faith is significant in their daily lives.

The first category shown does not include church attendance. One unknown with the attendance question taken during the Covid-19 pandemic is that some respondents may have replied taking the pandemic into consideration and while other respondents considered normal times. We see a slightly greater drop-off between the first category and the 2010 Nominal category which could be associated with this issue. However, the difference is not large enough to impact the overall conclusions.

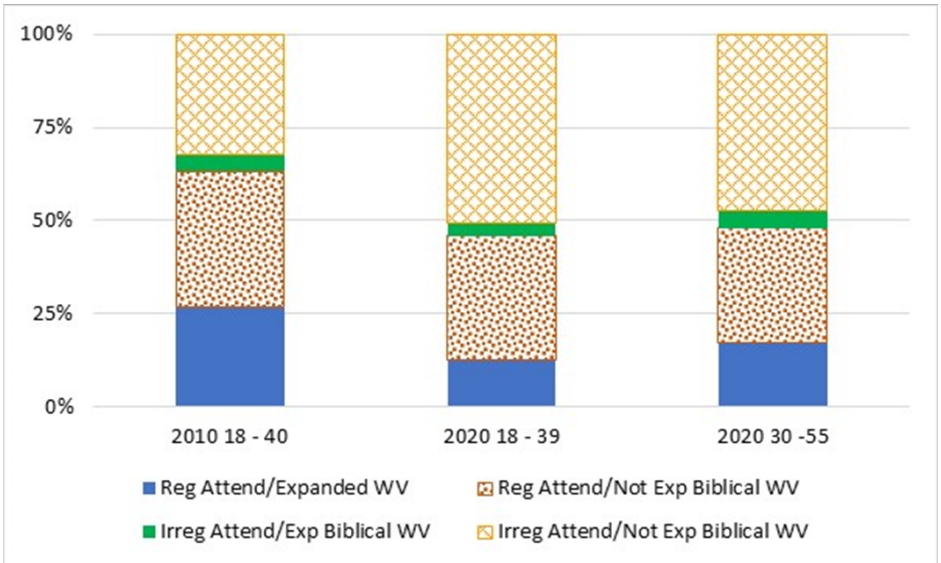
What we see is that the drop-off in the 2010 Nominal category is from 44% to 28% and the drop-off in the 2010 Committed category is down one half from 40% to 20%. These numbers reflect an astounding drop in the importance that Born Again Christians place on these simple religious activities.

Combining Worldview and Church Attendance (a key metric from our earlier book{1})

In our prior study of Born-Again Christians, one of the key divisions we used in looking at religious practices, religious beliefs and cultural practices was a combination of Biblical

Worldview and Church Attendance. We found that those Born-Again Christians with a Biblical Worldview and regular church attendance (twice a month or more), were much more likely to demonstrate biblical religious practices, beliefs, and cultural practices. So, we wanted to compare those results with the findings from our new survey.

Figure 8 Church Attendance and Expanded Biblical Worldview



The figure on the left compares the findings from 2010 with those from 2020 using the more stringent Expanded Biblical Worldview. The values shown are the percent of Born-Again Christians (so all columns add up to 100% even though the percentage of Born Again Christians is less in 2020). Two age ranges are used in 2020; the first one is basically the same age range used in 2010 (18 – 39) and the second age range (30 – 55) is very close to the age range of the 2010 survey aged by the ten years that have gone by.

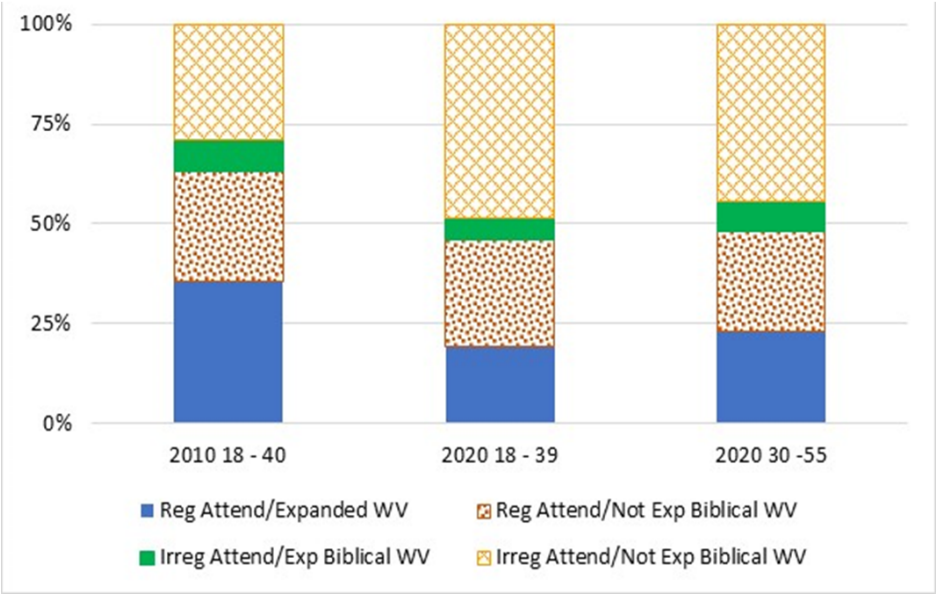
Looking at those with regular attendance and an Expanded Biblical Worldview we see a significant reduction among 18- to 29-year-olds in 2020 (27% down to 13%) with a lesser reduction among 30- to 55-year-olds down to 17%. The percentage of regular attenders without an Expanded Biblical Worldview has remained relatively constant. But of course, that does not mean that the people who stopped attending were those with an Expanded Biblical Worldview. It could be that many without it stopped attending while some decided that they did not believe all of the positions in the worldview but kept attending on a

regular basis.

The area showing a startling high level of growth are those attending monthly or less who do not hold to an Expanded Biblical Worldview. This is the square that ten years ago we wanted to drive down to a smaller number. Instead, it has grown by about 18% (from 32% to 50%).

Now let's examine the same chart using a Basic Biblical Worldview. We see nearly the same features as discussed above. A significant drop is shown in those with regular attendance and a Basic Biblical Worldview coupled with a significant increase in those with irregular attendance and no Basic Biblical Worldview.

Figure 9 Church Attendance and Basic Biblical Worldview among Born Again Christians in 2010 and 2020



Ultimate Purpose for Living

We wanted to explore what American young adults thought they were living their lives for. So we asked, "Which statement comes closest to describing your ultimate primary purpose for living?" The choices to select from were:

1. To be a good person and make others happy.
2. To serve God by living a life which proclaims Christ's grace.
3. To make it through each day with integrity.

4. To live at peace with all.

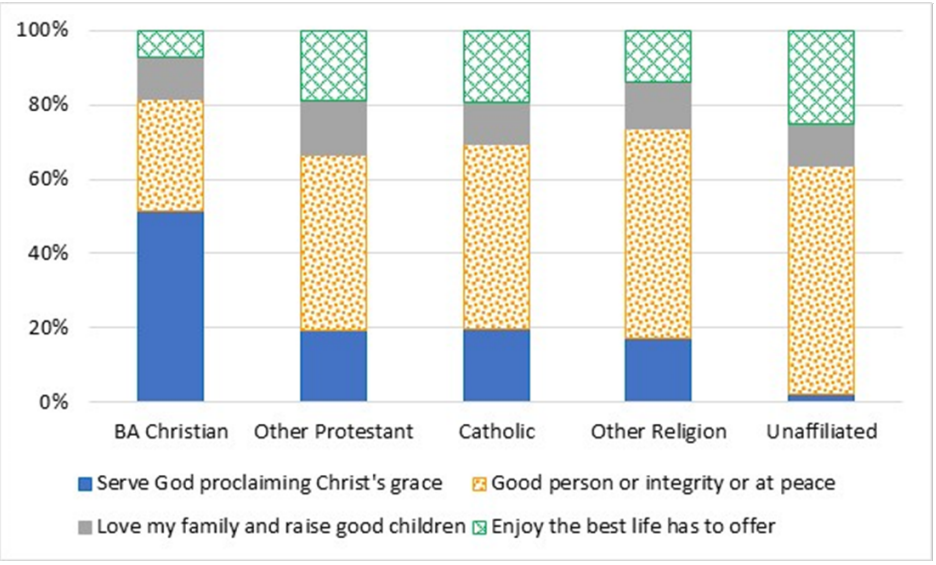
5. To enjoy the best life has to offer, e.g. success, money, travel.

6. To love my family and raise loving, productive children.

Most of these answers sound like good purposes for life. But only one of them extends into eternity and recognizes our Creator and his "desire for all people to be saved and to come to the knowledge of the truth."{2} The answers to this question help identify those who are living their life as eternal beings rather than as temporal beings.

The results are charted in the graph to the left. As shown, just over half of Born Again Christians profess an eternal perspective. This means almost half do not, with most of those selecting a purpose that focuses on good behaviors in their personal life.

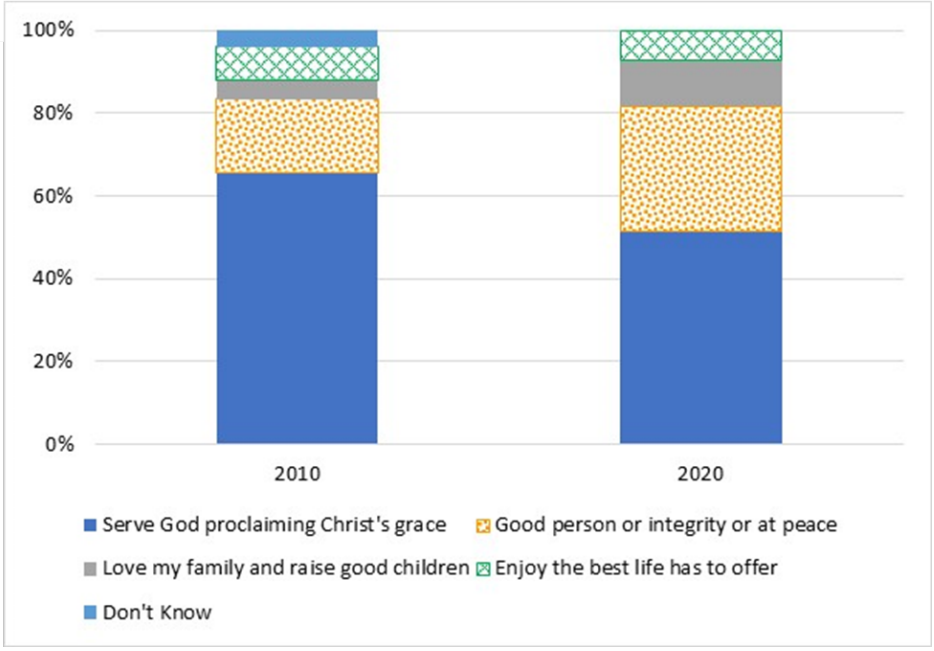
Figure 24 My Ultimate Purpose for Living
Americans 18 through 39



Every other religious group has very few that selected an eternal perspective as their ultimate purpose for living. Around forty to fifty percent of the other groups selects a purpose reflecting good behaviors.

It is interesting that only a small percentage of each group selected the family focused purpose for living. I would like to know if that would have been a larger number say fifty years ago.

Figure 25 My Ultimate Purpose for Living: 2010 and 2020
Born Again Christians 18 through 39



Finally, note this is another question that highlights the stark difference between the Unaffiliated and Born Again Protestants. We see that 57% of Born Again Protestants selected the eternal answer while only 2% of the Unaffiliated did the same. This result is a clear indicator that the Unaffiliated do not include a lot of Christians who do not want to affiliate with a particular Christian group.

For Born Again Christians, we can compare data from our 2010 survey with the 2020 survey as shown in the figure. The 2010 survey had the
same question as the 2020 survey, but it had more answers to choose from. For example, there were three answers that had an eternal perspective: *to serve God and live out His will for my life, to lead others to salvation in Jesus Christ, to praise and glorify God*. These three answers were grouped together to align with the 2020 answer: *To serve God by living a life which proclaims Christ's grace*.

As you can see the percentage of Born Again Christians who included God in their ultimate purpose for living dropped from 66% in 2010 to 51% in 2020, a significant drop. It appears that in 2020 people who did not name God in their answer opted to pick an admirable answer focused on themselves.

Relationship to a Basic Biblical Worldview

Consider the question of how many Born Again Christians accept a Basic Biblical Worldview and an eternal perspective on their ultimate purpose. We find that 88% of those with a Basic Biblical Worldview selected an ultimate purpose proclaiming God's grace. Conversely, 43% of those selecting an ultimate purpose proclaiming God's grace affirmed a Basic Biblical Worldview for their life (as compared with 25% for Born Again Christians as a whole). Thus, we find a fairly strong correlation between a biblical worldview and an eternal ultimate purpose for life.

Acceptance or Tolerance

Some of the key findings on this topic summarized at the beginning of this report are repeated below prior to going into the details.

Looking at Born Again Christians ages 18 through 39, we find:

- Only about one quarter (27%) of them disagree with the statement ". . . it is important to let people know that I affirm as true (at least for them) their religious beliefs and practices."

- At the same time, almost two thirds (65%) agree that tolerance is best defined as "Treating with respect people with ideas or actions that you believe to be wrong or misguided."

- This is another topic where we see somewhat conflicting results. Apparently, many Born Again Christian young adults think that you cannot believe someone is "wrong or misguided" when it comes to religion. Or they believe that "Treating with respect" means "affirming as true (at least for them)".

According to the Collins Dictionary, "Tolerance is the quality

of allowing other people to say and do what they like, even if you do not agree with or approve of it."{3} In today's culture, we find two conflicting understandings of the meaning of tolerance. One, following the idea of the dictionary meaning is, "treating with respect people with ideas or actions that you believe to be wrong or misguided." The second one influenced by postmodern philosophy and popularized by the secular media, is "valuing human beings equally and affirming their ideas as right for them." The second definition basically assumes that there are no absolute truths in our existence and therefore we have no basis to disagree with what someone else believes.

Which of these definitions holds sway among our population today?

To explore this question, we asked two different questions dealing with how to treat those who have a different religious viewpoint. The first question we asked on this topic is "What does Tolerance mean to you?" The respondents chose from four possible answers:

1. Treating with respect people with ideas or actions that you believe to be wrong or misguided.

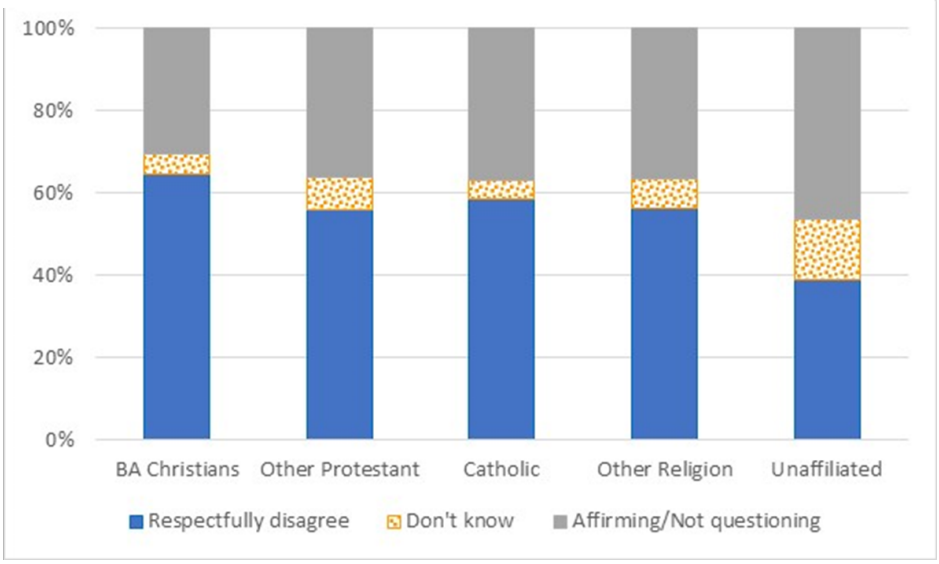
2. Not questioning another person's moral decisions.

3. Valuing human beings equally and affirming their ideas as right for them.

4. Don't know.

This question gives us information on how people interpret the word, not whether they apply tolerance in their dealings with others.

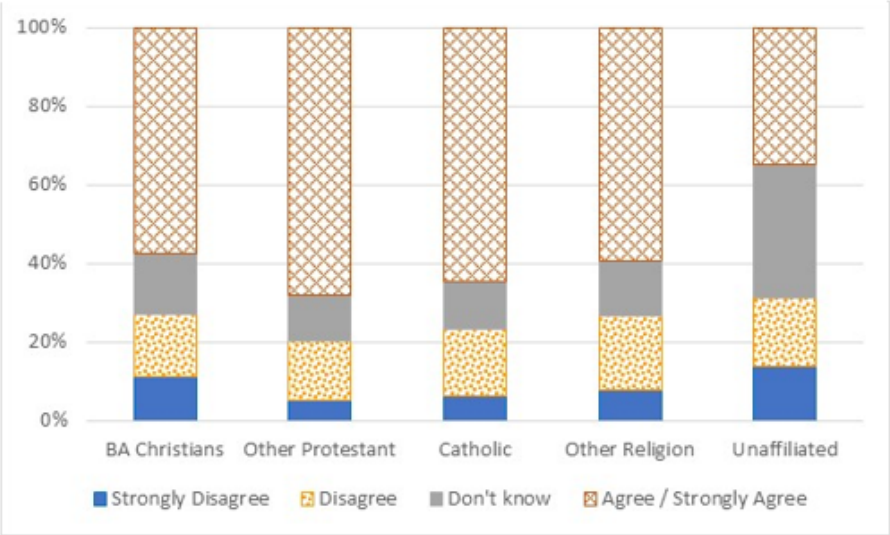
Figure 1 How 18 - 39 Year Old Americans Define Tolerance



In figure 1, we see how the definitions are distributed. Almost two thirds (65%) of young adult, Born Again Christians selected a classic definition of tolerance. As shown, over 50% of the other religious groups also selected a classic definition. But as one can see from the graph, a significant number of young adult Americans were selecting a different definition with the portions ranging from one third to almost one half of each religious group. So, it appears that a majority of the population is hanging onto the classic definition, but definitions which question the reality of absolute truths have a strong following.

Now let’s look at how people apply tolerance in the area of religious beliefs. Are they quick to say, “I will respect you and your beliefs even though I believe them to be wrong”? Or are they going to follow the trend saying, “They may well be true for you.”

Figure 2 Should I tell others I affirm as true their religious beliefs 18 – 39 Americans



To find out, we asked another question: "When discussing religious matters, I feel that it is important to let people know that I affirm as true (at least for them) their religious beliefs and practices," with the answer ranging from Agree Strongly to Disagree Strongly. As an evangelical Christian, I would answer that I Disagree Strongly with that statement. I want them to know that I respect them as a person, but I believe I have been shown the absolutely true answer as to how man can be reconciled to our creator God. But somehow, when asked in this manner, Born Again Christians just don't seem to get the importance of disagreeing as shown in Figure 1.

As shown in the figure, only about one in four (27%) Born Again Christians disagree with the statement. This level tracks closely with the rest of the population. If one is agreeing with the statement, one is
either saying in religion what's not true for me can be true for you, or there are multiple religions that are the truth, or we should lie to others about the absolute truth of Christianity when discussing religion with them. All three of those options are clearly countered by the Bible which tells us that Jesus Christ is the source of absolute truth, that there is only one way to heaven, and that lying about the truth is against the nature of God.

The disconnect between the definition of tolerance and

applying tolerance in our interactions with other religions is striking. As noted in the initial summary, apparently many Born Again Christian young adults think that you cannot believe someone is “wrong or misguided” when it comes to religion. Or they believe that “Treating with respect” means “affirming as true (at least for them).” We don’t have data to distinguish between these two options, but I suspect that both of them contribute to the current reluctance to lift up Jesus as God’s one true answer to the fundamental problem of mankind.

Notes

1. Stephen Cable, Cultural Captives: The Beliefs and Behaviors of American Young Adults, 2012
2. 1 Timothy 2:4
3. Collins English Dictionary, Tolerance definition and meaning | Collins English Dictionary (collinsdictionary.com)

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