

# “What’s a Good Evangelism Training Curriculum?”

Can you recommend any curriculum I could use to train young people in evangelism?

I think one of the best evangelism training out there is [“Becoming a Contagious Christian”](#) by Willow Creek. “Evangelism Explosion” ([www.eeinternational.org/](http://www.eeinternational.org/)) is also another very good tool.

Patrick Zukeran  
Probe Ministries

---

## Apologetics and Evangelism

*Probe’s founder Jimmy Williams, a master in classical apologetics, explores the use of apologetics in sharing the gospel.*

*This article is also available in [Spanish](#). *

Today as never before, Christians are being called upon to give reasons for the hope that is within them. Often in the evangelistic context seekers raise questions about the validity of the gospel message. Removing intellectual objections will not make one a Christian; a change of heart wrought by the Spirit is also necessary. But though intellectual activity is insufficient to bring another to Christ, it does not follow that it is also unnecessary. In this essay we will examine the place and purpose of apologetics in the sharing of our faith with others.

The word "apologetics" never actually appears in the Bible. But there is a verse which contains its meaning:

But sanctify the Lord God in your hearts, and be ready always to give *an answer* to every man who asketh you the reason for the hope that is within you with meekness and fear (1 Peter 3:15).

The Greek word *apologia* means "answer," or "reasonable defense." It does not mean to apologize, nor does it mean just to engage in intellectual dialogue. It means to provide reasonable answers to honest questions and to do it with humility, respect, and reverence.

The verse thus suggests that the *manner* in which one does apologetics is as important as the words expressed. And Peter tells us in this passage that Christians are to be ready *always* with answers for those who inquire of us concerning our faith. Most Christians have a great deal of study ahead of them before this verse will be a practical reality in their evangelistic efforts.

Another question that often comes up in a discussion about the merits and place of apologetics is, "What is the relationship of the mind to evangelism?" "Does the mind play any part in the process?" "What about the effects of the fall?" "Isn't man dead in trespasses and sins?" "Doesn't the Bible say we are to know nothing among men except Jesus Christ and Him crucified?" "Why do we have to get involved at all in apologetics if the Spirit is the One Who actually brings about the New Birth?"

I think you will agree that today there are many Christians who are firmly convinced that answering the intellectual questions of unbelievers is an ineffectual waste of time. They feel that any involvement of the mind in the gospel interchange smacks too much of human effort and really just dilutes the Spirit's work.

But Christianity thrives on intelligence, not ignorance. If a

real Reformation is to accompany the revival for which many of us pray, it must be something of the mind as well as the heart. It was Jesus who said, "Come and see." He invites our scrutiny and investigation both before and after conversion.

We are to love God with the *mind* as well as the heart and the soul. In fact, the early church was powerful and successful because it out-thought and out-loved the ancient world. We are not doing either very well today.

## Reasoning and Persuading

Most Christians today seem to prefer experiencing Christianity to thinking about or explaining it. But consider these verses:

Matthew 13:23: "But he who received the seed on the good ground is he who hears the word and *understands* it, who indeed bears fruit." They all heard it, but only the "good soil" *comprehended* it.

Acts 8:30: "When the Spirit prompted Philip to join himself to the chariot of the Ethiopian eunuch (who was reading Isaiah 53), he asked, 'Do you *understand* what you are reading?' The eunuch replied, 'How can I except some man should *guide* me?'"

Acts 18:4: Paul at Corinth was "reasoning in the synagogue every sabbath and trying to *persuade* the Jews and Greeks."

Acts 19:8: Paul at Ephesus "entered the synagogue and continued speaking out boldly for three months, *reasoning* and *persuading* them about the kingdom of God."

Romans 10:17: "So then faith comes by *hearing* and *hearing* by the word of God." Again the emphasis is on hearing with perception.

2 Corinthians 5:11: "We *persuade* men," says Paul. Vine's *Expository Dictionary* describes this Greek word like this: "to apply persuasion, to prevail upon or win over, bringing about

a change of mind by the influence of reason or moral considerations.”

All of these words—persuasion, dialogue, discourse, dispute, argue, present evidence, reason with—are vehicles of communication and are at the heart of Paul’s classical evangelistic model. Can there be saving faith without understanding? Can there be understanding without reasoning? The Bible would appear to say no. Paul urges believers in 2 Timothy 2:15 to study to show ourselves approved unto God, workmen that need not to be ashamed.

J. Gresham Machen, a great Christian scholar, said the following words in 1912 to a group of young men at Princeton Seminary:

It would be a great mistake to suppose that all men are equally well-prepared to receive the gospel. It is true that the decisive thing is the regenerative power in connection with certain prior conditions for the reception of the Gospel. . . . I do not mean that the removal of intellectual objections will make a man a Christian. No conversion was ever wrought by argument. A change of heart is also necessary . . . but because the intellectual labor is insufficient, it does not follow that it is unnecessary. God may, it is true, overcome all intellectual obstacles by an immediate exercise of His regenerative power. Sometimes He does. But He does so very seldom. Usually He exerts His power in connections with certain conditions of the human mind. Usually He does not bring into the kingdom, entirely without preparation, those whose mind and fancy are completely contaminated by ideas which make the acceptance of the Gospel logically impossible.

If these words were true in 1912, how much more are they needed today?

## Individual Responses

People respond to the gospel for various reasons—some out of pain or a crisis, others out of some emotional need such as loneliness, guilt, insecurity, etc. Some do so out of a fear of divine judgment. And coming to know Christ brings a process of healing and hope to the human experience. To know Christ is to find comfort for pain, acceptance for insecurity and low self-esteem, forgiveness for sin and guilt.

And others seem to have *intellectual* questions which block their openness to accept the credibility of the Christian message. These finally find in Christ the answers to their intellectual doubts and questions.

Those today who are actively involved in evangelism readily recognize the need for this kind of information to witness to certain people, and there are many more doubters and skeptics out there today than there were even twenty years ago.

We can see more clearly where we are as a culture by taking a good look at Paul's world in the first century. Christianity's early beginnings flourished in a Graeco-Roman culture more X-rated and brutal than our own. And we find Paul *adapting* his approach from group to group.

For instance, he expected certain things to be in place when he approached the Jewish communities and synagogues from town to town. He knew he would find a group which already had certain beliefs which were not in contradiction to the gospel he preached. They were monotheists. They believed in one God. They also believed this God had spoken to them in their Scriptures and had given them absolute moral guidelines for behavior (the Ten Commandments).

But when Paul went to the Gentile community, he had no such expectations. There he knew he would be faced with a culture that was polytheistic (many gods), biblically ignorant, and

living all kinds of perverted, wicked lifestyles. And on Mars Hill in Athens when he preached the gospel, he did somewhat modify his approach.

He spoke of God more in terms of His presence and power, and he even quoted truth from a Greek poet in order to connect with these “pagans” and get his point across: “We are God’s offspring” (Acts 17:28).

One hundred years ago, the vast majority of Americans pretty much reflected the Jewish mentality, believing in God, having a basic respect for the Bible, and strong convictions about what was right and what was wrong.

That kind of American can still be found today in the 90s, but George Gallup says they aren’t having much of an impact on the pagan, or Gentile community, which today holds few beliefs compatible with historic Christianity.

To evangelize such people, we have our work cut out for us. And we will have to use both our minds and our hearts to “become all things to all men in order to save some.”

## **A Variety of Approaches**

As we’re considering how we as Christians can have an impact on our increasingly fragmented society, we need to keep in mind that many do not share our Christian view of the world, and some are openly hostile to it.

In fact, a college professor recently commented that he felt the greatest impediment to social progress right now was what he called the bigoted, dogmatic Christian community. That’s you and me, folks.

If we could just “loosen up a little,” and compromise on some issues, America would be a happier place. What is meant by this is not just a demand for tolerance . . . but wholesale acceptance of *any* person’s lifestyle and personal choices!

But the Bible calls us to be “salt and light” in our world. How can we be that effectively? I don’t have a total answer, but I’ll tell you after 30+ years of active ministry what isn’t working. And by my observation, far too many Christians are trying to address the horrendous issues of our day with one of three very ineffective approaches.

**Defensive Approach** – Many Christians out there are mainly asking the question, “How strong are our defenses?” “How high are our walls?” This barricade mentality has produced much of the Christian subculture. We have our own language, literature, heroes, music, customs, and educational systems. Of course, we need places of support and fellowship. But when Paul describes spiritual warfare in 2 Corinthians 10, he actually *reverses* the picture. It is the *enemy* who is behind walls, inside strongholds of error and evil. And Paul depicts the Christians as those who should be mounting offensives at these walls to tear down the high things which have exalted themselves above the knowledge of God. We are to be *taking* ground, not just holding it.

**Defeatist Approach** – Other Christians have already given up. Things are so bad, they say, that my puny efforts won’t change anything. “After all, we are living in the last days, and Jesus said that things would just get worse and worse.” This may be true, but it may not be. Jesus said no man knows the day or the hour of His coming. Martin Luther had the right idea when he said, “If Jesus were to come tomorrow, I’d plant a tree today and pay my debts.” The Lord may well be near, He could also tarry awhile. Since we don’t know for sure, we should be seeking to prepare ourselves and our children to live for Him in the microchip world of the 21st century.

**Devotional Approach** – Other Christians are trying to say something about their faith, but sadly, they can only share their personal religious experience. It is true that Paul speaks of us as “epistles known and read” by all men. Our

life/experience with Christ *is* a valid witness. But there are others out there in the culture with “changed” lives . . . and Jesus didn’t do the changing! Evangelism today must be something more than “swapping” experiences. We must learn how to ground our faith in the facts of history and the claims of Christ. We must have others grapple with Jesus Christ, nor just our experience.

## **Apologetics and Evangelism**

I want to conclude this essay with some very important principles to keep in mind if we want to be effective in seeing others come to know Christ through our individual witness.

1. Go to people. The heart of evangelism is Christians taking the initiative to actually go out and “fish for men.” Acts 17:17 describes for us how Paul was effective in his day and time: “Therefore he reasoned in the synagogue with the Jews and with the gentile worshippers, and in the marketplace daily with those who happened to be there.”

2. Communicate with people. Engage them. Sharing the Gospel involves communication. People must be focused upon and then understand the Gospel to respond to it. It is our responsibility as Christians to make it as clear as possible for all who will listen. “Knowing, therefore, the terror of the Lord, we persuade men” (2 Cor. 5:11).

3. Relate to people. Effective witness involves not only the transmission of biblical information; it also includes establishing a relationship with the other person. Hearts, as well as heads, must meet. “So, affectionately longing for you,” said Paul to the Thessalonians, “we were well pleased to import to you not only the good news of God, but also our own lives, because you have become dear to us” (1 Thess. 2:8).

4. Remove barriers. Part of our responsibility involves having



the skills to eliminate obstacles, real or imagined, which keep an individual from taking the Christian message seriously. When God sent the prophet Jeremiah forth, He said, "Behold, I have put my words in your mouth . . . and I have ordained you to pluck up and to break down, to destroy and to overthrow, to build and to plant." Sometimes our task as well is one of "spiritual demolition," of removing the false so the seeds of truth can take root. Apologetics sometimes serves in that capacity, of preparing a highway for God in someone's life.

5. Explain the gospel to others. We need an *army* of Christians today who can consistently and clearly present the message to as many people as possible. Luke says of Lydia, "The Lord opened her heart so that she heeded the things which were spoken by Paul" (Acts 16:14). Four essential elements in sharing the gospel:

- someone talking (Paul)
- things spoken (gospel)
- someone listening (Lydia)
- the Lord opening the heart.

6. Invite others to receive Christ. We can be clear of presentation, but ineffective because we fail to give someone the opportunity and encouragement to take that first major step of faith. "Therefore we are ambassadors for Christ, as though God were pleading through us: we beg you in Christ's behalf, be reconciled to God" (2 Cor. 5:20).

7. Make every effort by every means to establish them in the faith. Stay with them, ground them in the Scripture, help them gain assurance of their salvation, and get them active in a vital fellowship/church.

---

# Religious Trends Over the Last Decade

*Probe VP Steve Cable examines some of the findings of the Probe Survey 2020: The Changing Face of Christianity in America.*

## Religious Trends Over the Last Fifty Years

In late 2020, Probe administered a [new survey{1}](#) to over 3,000 Americans ages 18 through 55 as a follow up to our 2010 survey{2}. Comparing these two surveys reveals a striking decline in Christian religious beliefs and practice across America over the last decade. Before focusing on these changes, let's begin with a foundational question.

*How have young adult religious affiliations changed over the last five decades?*



As documented in the General Social Surveys{3} from 1970 through 1990, their religious affiliations remained fairly constant. Since then, there have been significant changes.

The most dramatic change is found in young adults under thirty who select a non-Christian affiliation. This group grew from about one fifth of the population in 1990 to almost half today. Those non-Christians from other religious faiths{4} such as Judaism, Islam, and Mormonism, grew slightly up to about 10% of the U.S. young adult population. At the same time, **the Unaffiliated (i.e. Atheist, Agnostic or Nothing in**

**Particular) almost tripled** to over a third of the population. Among the Unaffiliated, the Nothing in Particular category had by far the largest growth. The Pew Research surveys show an even greater increase, growing from 27% in 1996 to 59% in 2020.

Now bringing in the data from GSS 2010 survey, we learn that 26% of those in their twenties were Unaffiliated in 2010, growing to 30% of those in their thirties in 2018. This result means that more people in their twenties became Unaffiliated in their thirties. This result runs directly counter to the supposition of many that the growth in Unaffiliated would dissipate as young adults age and return to churches to raise their families.

Conversely, **Christian groups declined** with Other Protestants<sup>{5}</sup> dropping by half, from about one in four down to less than one in eight young adult Americans. Catholics also experienced major losses, dropping by one quarter down to less than one in five young adult Americans over this thirty-year period.

Although less affected, the Evangelical affiliation also experienced a drop in recent years. GSS reported a small decline in young adult, born again Protestants, from about one in four down to around one in five Americans. Pew Research<sup>{6}</sup> reported a steeper decline in young adult Evangelicals, from 28% in 2007 down to 20% in 2019.

Perhaps this decline is a winnowing out of those whose Christian beliefs are not vital to their lives. In which case, a greater percentage of born again Christians should hold a strong biblical worldview now in 2020 than in 2010. In the next section, we will explore this topic to find out the truth of the matter.

# Born Again Young Adults and a Biblical Worldview

In the next sections, we will be focusing on Born Again Christians in our Probe results. A Born Again Christian is someone who says:

1. I have made a personal commitment to Jesus that is still important in my life today and
2. I will go to heaven because I confessed my sins and accepted Jesus Christ as my savior.

We can compare the responses of Born Again Christians to those of Other Protestants and Catholics.

What portion of these three groups have a Basic Biblical Worldview strongly affirming that:

1. God is the all-powerful, all knowing, perfect creator who rules the world today.[{7}](#)
2. The Bible is totally accurate in all of its teachings.
3. A person cannot be good enough to earn a place in heaven.
4. While on earth, Jesus committed no sins like other people do.

All four concepts above are key components of God's redemptive plan. For example, Jesus being sinless made it possible for his death to redeem us.[{8}](#) Or, if the Bible is inaccurate in some of its teachings how could we know that it is correct in teaching about redemption?

In 2020 for those ages 18 through 39, one of four Born Again Christians, one of twenty Other Protestants and one of one hundred Catholics affirmed all four of these foundational beliefs. The statement least likely to be affirmed by all three groups was "a person cannot earn a place in heaven". Perhaps many have been influenced by the current postmodern thinking that what's not true for you can be true for someone

else.

Only Born Again Christians had a sizable minority of one fourth affirming this worldview. In contrast, nearly half of Born Again Christians affirmed it in 2010. Clearly, this last decade had a serious impact on the perception of what it means to be a Christian.

We see a similar drop when comparing those ages 18 to 29 in 2010 with the same cohort now 30 to 39 in 2020, once again belying the notion that young adults will return to a conservative faith in their thirties. Instead of a noticeable increase as the cohort aged, we see a sizeable drop in those who affirm these key Christian doctrinal statements.

As the percent of true Christians drops, the ability to reach out with the gospel is surely reduced. However, Christians in the Roman Empire in AD 60 were an even smaller portion. Three hundred years later virtually the entire empire was nominally Christian. If we “proclaim the excellencies of Him who called us out of darkness into His marvelous light<sup>{9}</sup>,” God will bring many to repentance.

## **Born Again Young Adults and Pluralism**

Pluralism is the belief that there are multiple ways to be right with God. **Pluralism and Christianity are not compatible.** Jesus clearly stated, “No one comes to the Father except through me.”<sup>{10}</sup> The high price paid through Jesus’ life and death excludes the possibility of Jesus being one of several options. As the Apostle Paul wrote, “There is salvation in no other name under heaven . . . by which we must be saved.”<sup>{11}</sup>

What does Probe’s new survey reveal about pluralism? Confronted with the statement, “Muhammad, Buddha and Jesus all taught valid ways to God,” how did American Christians respond? Do they align with clear biblical teaching by

strongly disagreeing? For those ages 18 through 39, we found that about one third of Born Again Christians, one in eight Other Protestants, and one in twenty Catholics did so. An overwhelming majority of Christians chose to accept a belief that devalues the death and resurrection of our Lord. Once again, only Born Again Christians had a sizeable minority of one third who agreed with Jesus and the New Testament.

Looking back to 2010, was there a significant change among Born Again Christians during this decade? For the same age group, the percent in 2010 strongly disagreeing was almost one half, compared to the one third in 2020. So, more Christians than ever have no reason to share their faith with people of other religions. As the need for evangelism increases, the number of Christians who believe evangelism is even needed by people of other religions decreases.

The age group 18 to 29 saw 45% choosing a non-pluralist view in 2010 with that same age cohort (now 30 to 39) dropping to 35% in 2020. Once again, we see that as Born Again Christians are maturing, more of them are abandoning rather than clinging to the strong truth of the gospel of Jesus Christ.

To counter this slide with the young adults we know, please:

1. Pray for the Lord to send laborers into the harvest, opening their to the infinite value of the gospel.
2. Explain that the chasm is so great only God can make a way of reconciliation. As Paul wrote, *“God desires all men to be saved and to come to the knowledge of the truth. For there is one God and one intermediary between God and humanity, Jesus . . . who gave himself as a ransom for all . . .”*

[{12}](#)

3. Explain that your accepting pluralism will not get your non-Christian friends into heaven. Only the truth of Christ presented to them by willing lips has power over their

eternal destiny.

## Young Adults and Jesus Our Savior

Probe's new survey shows that professing to be born again does not equate to orthodox biblical beliefs. In this section, we will see this borne out in beliefs about Jesus Christ.

**First, why did Jesus die on a cross?** The Bible is clear Jesus chose the cross. **“He did it to redeem us by taking our sins and our punishment upon Himself.”** Close to nine out of ten 18- to 39-year-old, Born Again Protestants selected this answer.[{13}](#) All Christian leaders should want their people to know Jesus' role in their redemption, even those with a works-based gospel. Yet less than two thirds of Other Protestants and Catholics selected that answer.

Many said either the Jewish or Romans leaders caused Jesus' death. But Christians should know that prior attempts by those groups were supernaturally thwarted.

**Second, “Jesus will return to this earth to save those who await his coming.”**

This statement comes from scripture, “ . . . so Christ, having been offered once to bear the sins of many, will appear a second time, . . . to save those eagerly waiting for him.”[{14}](#) As you can see, this verse answers both questions. The apostle Paul wrote, “For the Lord himself will come down from heaven . . . and the dead in Christ will rise first.”[{15}](#)

Around two thirds of Born Again Protestants strongly agree that Jesus will return to save. Apparently, the remaining third are not sure.

For other Christian groups, only about one third of them strongly agreed.

**The third question is: “When he lived on earth, Jesus**

**committed sins like other people.”**

The Bible clearly states, “*God made the one who did **not know sin** to be sin for us so that in Him we would become the righteousness of God.*”[\[16\]](#) God laid our sins upon Jesus in his earthly death. If Jesus were a sinner like you and I, His death would have been for His own sin.

Once again, about one third of Born Again Protestants did not select Disagree Strongly. Having this large group who don't understand biblical Christianity is disappointing.

Young adult Born Again Protestants drop down to about one half when looking at **all three questions together**. It appears the other half are trusting Jesus to save them, without a good understanding of who Jesus is. All other Christian groups drop to one in ten or less professing these truths about Jesus.

Finally, we find nine out of ten people with a Basic Biblical Worldview also select a biblical answer for the three Jesus questions. This shows a strong correlation between a Basic Biblical Worldview and an understanding of Jesus' purpose.

## **Are the Unaffiliated Uncommitted Christians?**

In this section we will access Probe's 2020 survey to learn about those identifying as Agnostic or Nothing in Particular. We will call them AGNIPS. Perhaps, as some have suggested, a significant percentage are really Christians not affiliated with any denomination.

Among those ages 18 through 39, one in five are AGNIPS. About one third of these were Protestants as children but only three out of one hundred profess to being born again. So, it appears unlikely that any significant portion of the AGNIPS are latent Born Again Christians.



Of course, many people professing to be Christians do not qualify as Born Again. So perhaps many AGNIPS are latent Other Protestants or Catholics. Let's look at three different metrics to see if this proposition is supported by data.

First, look at a nominal level of religious activity: pray at least daily and read your Bible at least weekly. I think anyone not doing these has little interest in their faith. For this young adult segment, 35% of Born Again Christians and almost 30% of Other Protestants and Catholics *but* less than 5% of AGNIPS perform these activities. Compared to professing Christians, the AGNIPS have very few doing these activities.

Looking only at AGNIPS who were affiliated with a Protestant faith as a child, we find only 3% performing these activities.

A second metric: how about those who believe God is creator and active in the world and do not believe good works will get them into heaven? We find: 33% Born Again Christians, 4% Other Protestants and Catholics, around 0.5% of all AGNIPS and only 0.4% of AGNIPS with a childhood Protestant affiliation.

Finally, of those who strongly agrees with the statement, "I believe that the only path to a true relationship with God is through Jesus Christ." Once again: 64% of Born Again Christians, 28% of Other Protestants and Catholics, 5% of all AGNIPS and 5% of AGNIPS with a childhood Protestant affiliation.

All of these metrics agree that very few young adults who are Agnostics or Nothing in Particular appear to have latent Christian beliefs. Even those who were affiliated with a Protestant church as a child did not have a higher level of affiliation with Christian beliefs.

Over this last decade, among Born Again Christians, a basic biblical worldview and understanding of Jesus is decreasing while pluralism is increasing. And the growing AGNIP population is far removed from Christian thought. Those who

follow Christ, must respond by speaking the truth about Christ in our churches, our neighborhoods, and the world. We cannot expect any of these groups to just come back to a solid Christian belief. We must reach out to them.

## Notes

1. Our new 2020 survey looks at Americans from 18 through 55 from all religious persuasions. Although still focused on looking at religious beliefs and attitudes toward cultural behaviors, we expanded the scope surveying 3,106 Americans ages 18 through 55. Among those responses, there are 717 who are Born Again allowing us to make meaningful comparisons with our 2010 results while also comparing the beliefs of Born Again Christians with those of other religious persuasions.

2. Our previous survey, the 2010 Probe Culturally Captive Christians survey, was limited to Born Again American's ages 18 through 40. This survey of 817 people was focused on a obtaining a deeper understanding of the beliefs and behaviors of young adult, Born Again Christian Americans. For a detailed analysis of the outcomes of our 2010 survey and other surveys from that decade, go to our book [Cultural Captives: The Beliefs and Behavior of American Young Adults](#)

3. General Social Survey data was downloaded from the Association of Religion Data Archives, [www.TheARDA.com](http://www.TheARDA.com), and were collected by the National Opinion Research Center.

4. Note that the Other Religions category includes Christian cults (e.g. Mormon, Jehovah's Witnesses), Jews, and other world religions.

5. Protestants who did not profess to being born again

6. U.S. Religious Landscape Survey 2007, U.S. Religious Landscape Survey 2014, Religious Knowledge Survey 2019 Pew Forum on Religion & Public Life (a project of The Pew Research Center). The Pew Research Center bears no responsibility for the analyses or interpretations of the data presented here. The data were downloaded from the Association of Religion Data Archives, [www.TheARDA.com](http://www.TheARDA.com), and were collected by the Pew Research Center.

7. 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.
- Don't know

8. See for example 2 Corinthians 5:21, Hebrews 4:15

9. 1 Peter 2:9

10. John 14:6

11. Acts 4:12

12. 1 Timothy 2:4-6

13. Other answers included:

- He threatened the Roman authority's control over Israel.
- He threatened the stature of the Jewish leaders of the day.
- He never died on a cross.
- He failed in his mission to convert the Jewish people into believers.

14. Hebrews 9:27-28 ESV

15. 1 Thessalonians 4:16

16. 2 Corinthians 5:21 NET

# Gen-Z: The Generation That Ends Christian Influence in America?

*In order to grow the number of Gen-Z Christians, we need an understanding of ways to build bridges from their pluralistic, secular worldview to seriously contemplating the unique grace of God. Steve Cable draws upon the wisdom of two pastors who are making a real difference in the lives of young adults to address this important topic.*

## What Are Gen-Zs Like?

In this article we look beyond the Millennials to consider the latest generation and what they tell us about the future of Evangelicals in America.



Gen-Z is the generation born between 1995 and 2010.

This year, half of the Gen-Z generation are 18 or older. By the time they are all at least 18, the Millennials and Gen-Zs will make up almost 50% of the adult population. We will consider how this generation compares with previous generations. We want to understand this generation to truly communicate the good news of the gospel to them; to help them “to walk in a manner worth of the Lord.”[\[1\]](#)

In their book, *So the Next Generation Will Know*[\[2\]](#), Sean McDowell and J. Warner Wallace identified some key traits common among Gen-Zs. They are:

1. Digital Multitaskers – “spending nearly every waking hour interacting with . . . digital technology,” often while watching television
2. Impatient – quickly moving from thing to thing with an attention span of around 8 seconds

3. Fluid – constantly blurring the lines; making truth, genders, and family structures personal choices
4. Lonely – swamped in social media where personal relationships are minimized while personal troubles follow them everywhere. Sean points to “the availability of endless counterfeits that claim to be able to fill their hearts with meaning.”[{3}](#)
5. Individualistic – individual feelings more important than facts while judging the choices of others is avoided. As James White points out in *Meet Generation Z*[{4}](#), “the ability to find whatever they’re after without the help of intermediaries . . . has made them more independent. . . . Like no other generation before, Gen-Z faces a widening chasm between wisdom and information.”[{5}](#)

Most importantly, most of these young Americans are thoroughly secular with little exposure to Christian theology. As White opines, “They are lost. They are not simply living in and being shaped by a post-Christian cultural context. They do not even have a memory of the gospel. . . . They have endless amounts of information but little wisdom, and virtually no mentors.”[{6}](#)

As they enter adulthood, the culture around them will not encourage them to consider the claims of Christ. In fact, the Millennials going before them are already seen leaving any Christian background behind as they age into their thirties.

## **Gen-Z: How Are They Trending?**

What can we truly know about the religious thinking of Gen-Zs age 11 to 25? Pew Research surveyed teens and their parents giving us a glimpse into both[{7}](#).

They found *one third* of American teens are religiously Unaffiliated.[{8}](#) In contrast, their parents were less than *one quarter* Unaffiliated. Another Pew survey[{9}](#) found more than

*half* of young adult Gen-Zs are unaffiliated. This group is easily the largest religious group among Gen-Zs.

Teens attend church services with their parents, but lag behind in other areas. Less than *one fourth* of teens consider religion very important. And on an absolute belief in God and praying daily, the teens trail their parents significantly.

Using an index of religious commitment<sup>{10}</sup>, almost *half* of the parents but only *one third* of teens rated high. In fact, almost half of teenagers with parents who rated high did not rate high themselves.<sup>{11}</sup>

Perhaps the minds of teenagers are mush. Their views will firm up as they age. In reality, older Gen-Zs and Millennials also trail older adults by more than 20 points in believing in God and praying daily.<sup>{12}</sup> Also, church attendance drops dramatically among these young adults who are no longer attending with parents.

If religion were important to teens, they would look to religious teaching and beliefs to help make decisions about what is right and wrong. But less than *one third* of teens affiliated with a religion turned to its teachings to make such decisions.

As George Barna reports,<sup>{13}</sup> “The faith gap between Millennials and their predecessors is the widest intergenerational difference identified at any time in the last seven decades.” It seems that Gen-Z will increase this gap.

## **Gen-Z: Worldview and Apologetics**

Why have the Unaffiliated been growing dramatically over the last 25 years while doctrinally consistent Christians have been declining? At one level, we recognize the watered-down gospel taught in many churches encourages people to pursue other things and not waste time on church. That may have been

the primary issue at one time. But in this decade, we are seeing a real reduction in the number of Evangelicals as well. The self-professed Evangelicals{14} among those ages 18 to 29 has reduced from 29% down to 20%, a reduction of almost one third.

One major driver is the dominant worldview of our young adult society. The worldview promoted by our schools, media, and entertainment industry has changed from a Christian inspired worldview to a worldview which is secular and specifically anti-Christian. As James White observes, "It's simply a cultural reality that people in a post-Christian world are genuinely incredulous that anyone would think like a Christian—or at least, what it means in their minds to think like a Christian." {15}

Almost all Gen-Zs have been brought up hearing the worldview of Scientism espoused. This worldview teaches "that all that can be known within nature is that which can be empirically verified . . . If something cannot be examined in a tangible, scientific manner, it is not simply unknowable, it is meaningless." {16} At the same time, most Gen-Zs have not even been exposed to an Evangelical Christian worldview. Consequently, apologetics is critical for opening their minds to hear the truth of the gospel. Many of them need to understand that the basic tenets of a Christian worldview can be true before they will consider whether these tenets are true for them. Answering questions such as: "Could there be a creator of this universe?" and "Could that creator possibly be involved in this world which has so much pain and suffering?" is a starting point to opening their minds to a Christian view.

Encouraging Gen-Zs to understand the tenets of their worldview and comparing them to a Christian worldview begins the process of introducing them to the gospel. As White points out, "I have found that discussing the awe and wonder of the universe, openly raising the many questions surrounding the universe and

then positing the existence of God, is one of the most valuable approaches that can be pursued.”[{17}](#) The Christian worldview is coherent, comprehensive and compelling as it explains why our world is the way it is and how its trajectory may be corrected into one that honors our Creator and lifts up people to a new level of life.

## **Gen-Z: Removing the Isolation of Faith**

What will it take to reach Gen-Z? James White says, “. . . the primary reason Gen-Z disconnects from the church is our failure to equip them with a biblical worldview that empowers them to understand and navigate today’s culture.”[{18}](#) If we want to equip Gen-Zs to embrace faith, we must directly discuss worldview issues with them.

The challenge is exacerbated as most Gen-Zs are taught a redefined tolerance: to not only accept classmates with different worldviews, e.g. Muslims and the Unaffiliated, but to believe that it is as true for them as your parents’ worldview is for them. As Sean McDowell states, “Gen-Zs are exposed to more competing worldviews—and at an earlier age—than any generation in history.”[{19}](#)

The new tolerance leads directly to a pluralistic view of salvation. Christ stated, “No one comes to the Father except through me,”[{20}](#) and Peter preached that “There is salvation in no one else, for there is no other name under heaven . . . by which we must be saved.”[{21}](#) Yet the survey of American teens[{22}](#) finds *less than one third* believe that only one religion is true, broken up into *two-thirds* of Evangelicals and *less than one-third* of Mainlines and Catholics.

Compounding these issues is the growing practice of limiting the impact of religious beliefs on real life. Sean points out, “The biggest challenge in teaching worldview to young people is the way our increasingly secular culture fosters the compartmentalization of faith.”[{23}](#) We need to help them see



how a consistent Christian worldview applies to all issues. It is foolish to segregate your spiritual beliefs from your life decisions.

As an example, many Gen-Zs are enamored by a socialist view that the government should provide everything we need, equally distributing goods and services to all. Those who work hard and excel will have their productivity redistributed equally. It sounds like a possibly good approach and yet it has destroyed the economies of many countries including Russia, Cuba, and Venezuela. It fails because it is based on a worldview that “assumes greed comes from inequality in the distribution of material goods in society.”[{24}](#) In contrast, the Bible is clear that greed is part of the fallenness of the human heart. As a result, any centralized function with no competition discourages productivity and becomes an inefficient bureaucracy.

## Reaching Gen-Zs

Today, most Gen-Zs move into adulthood with little exposure to the gospel. The majority are either Unaffiliated, another religion, or have a nominal Christian background. Current surveys find that 98% of young Americans do not have a Christian worldview.[{25}](#)

This sobering data does not mean giving up on reaching Gen-Z. But if we are not intentional about it, we are not going to stem the tide. As James White observes, “What is killing the church today is (focusing) on keeping Christians within the church happy, well fed, and growing. The mission . . . must be about those who have not crossed the line of faith.”

And Sean McDowell points out that we need “to teach the difference between subjective and objective truth claims and make sure they understand that Christianity falls in the latter category.”[{26}](#)

Sean encourages a focus on relationships saying, “Relationships are the runway on which truth lands. Take the time to listen with empathy, monitor from a place of wisdom, and demonstrate your concern.”[{27}](#) White agrees, saying, “If we want (them) to know the faith, we have to teach, model and incarnate truth in our relationship with them.”[{28}](#) From a place of relationship, we can address challenges keeping them from truly hearing the gospel.

One key challenge is the role of media. As Sean notes, “Media shapes their beliefs, and it also shapes the orientation of their hearts.”[{29}](#) To counter this pervasive influence, he suggests engaging them in a skeptic’s blog. Help them consider 1) what claim is being made, 2) is the claim relevant if true, and 3) decide how to investigate the claim.[{30}](#) By learning to investigate claims, they are examining the truth of the gospel. We should never fear the gospel coming up short when looking for the truth.

Key ways White’s church is connecting with the Unaffiliated include:

1. Rethinking evangelism around Paul’s message in Athens. Tantalizing those with no background to search for truth in Christ.
2. Teaching the grace/truth dynamic in quick segments consistent with their learning styles.
3. Being cultural missionaries – learning from those who have not been Christians.
4. Cultivating a culture of invitation by creating tools to invite friends all the time.

If we focus on growing the number of Gen-Z Christians, we could change the trajectory of American faith. If we devote ourselves to prayer, the leadership of the Holy Spirit, and reaching the lost in America rather than continuing church as usual, God can use us to turn the tide.

## Notes

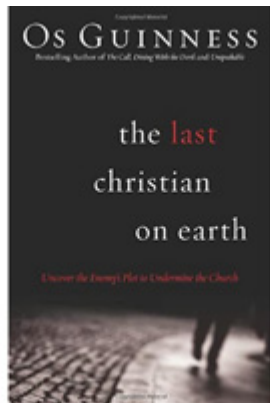
1. Colossians 1:9.
2. Josh McDowell and J. Warner Wallace, *So the Next Generation Will Know*, 2019, David C. Cook.
3. McDowell and Wallace, p. 66.
4. James White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World*, Baker Books, 2017.
5. White, p. 44.
6. White, p. 64-65.
7. Pew Research Center, U.S. Teens Take After Their Parents Religiously, Attend Services Together and Enjoy Family Rituals, September 10, 2020.
8. These are people who self-identify as atheist, agnostic or nothing in particular. In previous surveys, we referred to them as the Nones. Calling them the “unaffiliated” helps us avoid the confusion between “Nones” and “nuns.”
9. Call out Pew survey from 2019.
10. The index of religious commitment looks at the answers to questions on church attendance, belief in God, prayer, and importance of religion and rates a respondents commitment from high to low based on their answers.  
General Social Survey, 2018.
11. 42% of the teenagers with parents with a high index had a medium or low index.
12. General Social Survey, 2018
13. American Worldview Inventory 2020, Cultural Research Center at Arizona Christian University.
14. Pew Research surveys 2007, 2014, 2019.
15. White, p. 130.
16. White, p. 141.
17. White, p. 139.
18. White, p. 80.
19. McDowell and Wallace, p. 81.
20. John 14:6b.
21. Acts 4:12.
22. Pew Research Center, U.S. Teens.
23. McDowell and Wallace, p. 87.

24. Ibid, p. 93.
25. American Worldview Inventory 2020.
26. McDowell and Wallace, p. 113.
27. McDowell and Wallace, p. 78.
28. White, p. 64.
29. McDowell and Wallace, p. 164.
30. Ibid, p. 173-4.

©2021 Probe Ministries

---

# Digging Our Own Grave: The Secular Captivity of the Church



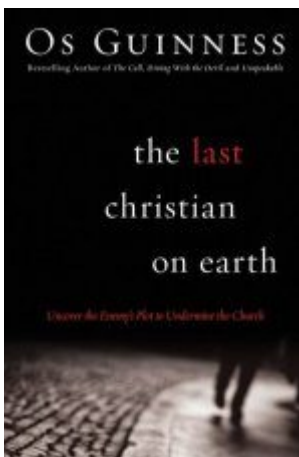
*Rick Wade provides an overview of how the Christian church has become captive to the godless values and perspective of the surrounding culture, based on Os Guinness' book The Last Christian on Earth.*

## Our Real Enemy

If memory serves me correctly, it was my introduction to such concepts as secularization and pluralization. I'm speaking of the book *The Gravedigger Files* written by Os Guinness in the early 1980s. The subtitle of *The Gravedigger Files* is *Papers on the Subversion of the Modern Church*. The book is a fictional dialogue between two members of a council which has as its purpose the undermining of the Christian church. The Deputy Director of the Central Security Council gives one of his subordinates advice on how to accomplish their goal in his area.



In 2010, Guinness published a revised and updated version of *Gravedigger Files*. He gave it the new title *The Last Christian on Earth*. The title was inspired in part by Luke 18:8: "When the Son of Man comes, will he find faith on the earth?"



What Guinness wanted to do in *Gravedigger* and the updated version was to show how the church in America is being undermined from within. We concern ourselves so much about outside enemies without realizing that we are at times our own worst enemies. He wrote: "*The Christian faith contributed decisively to the rise of the modern world, but it has been undermined decisively by the modern world it helped to create. The Christian faith has become its own gravedigger.*"[\[1\]](#)

The primary focus of Probe Ministries now is what's been

called the cultural captivity of the church. All too many of us are influenced more by our culture than by the Bible. It's impossible to separate oneself from one's surrounding culture, to be sure, but when there is conflict, we are called to follow Christ. Cultural captivity is subtle. It slowly creeps up on us, and, before we know it, it has soaked into our pores and infected much of what we think and do. "Subversion works best when the process is slow and subtle," Guinness's Deputy Director says. "Subtle compromise is always better than sudden captivity."[\[2\]](#)

This book is helpful for seeing ourselves in a clearer light, and for understanding why some of the things we do, which seem so harmless, are really very harmful to our own Christian lives and to the church.

## Stages of Subversion

Rather than directly attacking the church, the enemy finds it more profitable to try to undermine it. "Subversion" is the word Os Guinness's Deputy Director uses in the book *The Last Christian on Earth*. How does this happen?

This process of undermining comes in various stages. Three of them are demoralization, subversion, and defection.[\[3\]](#)

*Demoralization* is the softening up of the church through such things as hypocrisy and public scandals. Morale drops, and our ability to resist the devil's advances decreases.

*Subversion* comes about from winning over key church leaders who begin to trumpet "radical" and "daring" ideas (better words for this, Guinness says, may be "revisionist" and "unfaithful"[\[4\]](#)).

*Defection* comes when prominent members abandon the church, such as when former fundamentalists publicly deny the divine authority of the Bible.

Faithfulness, which once was understood as being committed to God, now has a new focus. The desire to be “in the world but not of the world” is realigned. The church’s commitment to the world turns into attachment, and worldliness settles in. “Worldliness” is a term once used by fundamentalists to describe being too attached to the world, but it went out of favor because of the excesses of separationism. It was a word to be snickered at by evangelicals who were adept—or thought they were adept—at being in the world without becoming its servant. This snickering, however, doesn’t hide the fact that the evangelical sub-culture exhibits a significant degree of being of the world, or worldly.

Moving through these stages, the Deputy Director says, has led the church deeper and deeper into cultural captivity. The church becomes so identified with the culture that it no longer can act independently of it. Then it finds itself living with the consequences of its choices. Says the Deputy Director, “Our supreme prize at this level is the complete devastation of the Church by getting the Adversary [or God] to judge her himself. “Here, in a stroke,” he continues, “is the beauty of subversion through worldliness and its infinite superiority to persecution. . . . if the Adversary is to judge his own people, who are we to complain?”[{5}](#)

## **Forces of Modernism**

In *The Last Christian*, Os Guinness describes three challenges of modernity which aid in the subversion of the church. They are secularization, privatization, and pluralization. These forces work to squeeze us into the mold of modernistic culture. To too great an extent, they have been successful.

*Secularization* is the process of separating religious ideas and institutions from the public sphere. Guinness’s Deputy Director speaks of society being “freed” from religious influence.[{6}](#) This is how secularists see the separation.

Religion is seen as restrictive and oppressive and harmful, and the public square needs to be free of it. All ideas and beliefs are welcome as long as they aren't explicitly grounded in religious belief. Because of the influence of the public arena in our lives, Guinness points out that "*Secularization ensures that ordinary reality is not just the official reality but also the only reality.* Beyond what modern people can see, touch, taste and smell is quite simply nothing that matters." [{7}](#)

If religion is removed from the public square, the immediate result is *privatization*, the restriction of religion to our private worlds. This can be the small communities of our churches or it can mean our own individual lives. Guinness writes that "today, where religion still survives in the modern world, no matter how passionate or committed the believer, it amounts to little more than a private preference, a spare-time hobby, and a leisure pursuit." [{8}](#)

The third force is *pluralization*. With the meeting of many cultures comes the awareness that there are many options with regard to food, dress, relationships, entertainment, religion, and other aspects of life. The number of options multiplies in all areas, "especially," notes Guinness, "at the level of worldviews, faiths and ideologies." [{9}](#) Choosing isn't a simple matter anymore since it's so widely believed that there *is* no truth in such matters. In fact, choosing is what counts. Guinness writes, "what matters is no longer good choice or right choice or wise choice, but simply choice." [{10}](#)

## **Some Characteristics of Subversion**

What are some characteristics of a subverted church? Os Guinness discusses several in his book *The Last Christian on Earth*.

One result of being pushed into our own private worlds by



secularization is that we construct our own sub-culture and attempt to keep a distance. But then we turn around and model our sub-culture after the wider culture. For example, it's no secret that evangelical Christianity is heavily commercialized. Our Christianity becomes our style reflected in plenty of Christian kitsch and in being surrounded by the latest in fashions. The depth of our captivity to things—even Christian-ish things—becomes a measure of the shallowness of our Christianity. Compared to what Jesus and the apostles offered, which included sacrifice and suffering, says Guinness, “today’s spiritual diet . . . is refined and processed. All the cost, sacrifice and demand are removed.”[{11}](#)

Another pitfall is rationalization, when we have to weigh and measure everything in modernistic ways. We’re guided by “measurable outcomes” and “best practices” more than by the leading of the Spirit.[{12}](#)

Feeling forced to keep our Christian lives separate from the wider culture—the sacred/secular split, it’s been called—reduces Christianity in size. We don’t know how to apply it to the larger world (apart from excursion-style evangelism). “Many Christians,” Guinness writes, “have so personal a theology and so private a morality that they lack the criteria by which to judge society from a Christian perspective.”[{13}](#) Lacking the ability to even make sound judgments about contemporary issues from a distinctly Christian perspective, we’re unable to speak in a way that commands attention. Christianity is thought at best to be “socially irrelevant, even if privately engaging,” as someone said.[{14}](#)

A really sad result of the reshaping of Christianity is that people wonder why they should want it at all. The church is the pillar of truth, Paul says (1 Tim. 3:15). The plausibility of Christianity rises and falls with the condition of the church. If the church is weak, Christianity will seem weak. Is

this the message we want to convey?

## A Wrong Way to Respond

In the face of the pressures of the modern world on us, the conservative church has responded in varying ways in the wider culture.

Os Guinness describes what he calls the *push* and *pull* phases of public involvement by conservatives. The push phase comes when conservatives realize how much influence they have lost. For much of the nineteenth century, evangelical Christianity was dominant in public life. Over the last century that has been stripped away, and conservatives have seen what they held near and dear taken away. This loss of respect and position in our society has resulted in insecurity.[{15}](#)

In response, conservative Christians push for power by means of political action and influence in education and the mass media. "But, since the drive for power is born of social impotence rather than spiritual authority," Guinness writes, "the final result will be compromise and disillusionment." They fall "for the delusion of power without authority."[{16}](#)

When they recognize the loss of purity and principles in their actions, they begin to pull back and disentangle themselves from the centers of power. There is a return to the authority of the gospel without, however, a sense of the *power* of the gospel. Standing on the outside, as it were, they resort to "theologies stressing prophetic detachment, not constructive involvement."[{17}](#) This is the phase of "hypercritical separatism."

Then comes a third phase, the enemies' coup de grâce. Standing back to view all this, some Christians experience what Guinness's Deputy Director gloatingly describes as "a fleeting moment when they feel so isolated in their inner judgments that they wonder if they are the last Christian left." There

is left “a residue of part self-pity, part discouragement, and part shame that unnerves the best of them.”<sup>{18}</sup> But these are the few. The many are simply kept asleep, the Director is happy to report, unaware of what has happened.

This article has given only a taste of Os Guinness’s message to us. The hope for the church is a return to the gospel in all its purity and power. I invite you to read *The Last Christian on Earth* and get a fuller picture of the situation and what we can do to bring about change.

## Notes

1. Os Guinness, *The Last Christian on Earth: Uncover the Enemy’s Plot to Undermine the Church* (Ventura, Calif.: Regal, 2010), 11.
2. Ibid., 51, 52.
3. Ibid., 28.
4. Ibid.
5. Ibid., 32-34.
6. Ibid., 57.
7. Ibid., 63.
8. Ibid., 72.
9. Ibid., 92.
10. Ibid., 97.
11. Ibid., 159.
12. Ibid., 138.
13. Ibid., 155.
14. Theodore Roszak, *Where the Wasteland Ends* (New York: Doubleday, 1973,), 449; quoted in Guinness, *Last Christian*, 79.
15. Guinness, *Last Christian*, 166.
16. Ibid., 213.
17. Ibid., 214.
18. Ibid.

---

# The Value of Christian Doctrine and Apologetics

*Dr. Michael Gleghorn makes a case for why Christian doctrine and apologetics are important for spiritual growth and maturity.*

Just prior to beginning college, I committed my life to Christ. Naturally, as a new believer wanting to grow in my faith, I embarked upon a program of daily Bible reading. When I came to Paul's letter to Titus in the New Testament, I was both struck and inspired by a particular command, which I found nestled among others, there in the first chapter.



Paul reminded Titus, whom he had left on the island of Crete, that he wanted him to “straighten out what was left unfinished and appoint elders” in the local churches which had been established (Titus 1:5). After listing various spiritual and moral qualifications that an elder was to have, Paul went on to insist that he must also “hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it” (Titus 1:9). When I first read those words, it was as if a light went on inside my head and I thought, “That’s exactly what I would like to do! I want to be able to ‘encourage others by sound doctrine and refute those who oppose it’” (Titus 1:9). Paul’s words thus encouraged me to take up, in a serious way, the study of Christian doctrine and apologetics.

But what exactly do I mean by “Christian doctrine” and “apologetics”? At its most basic level, Christian doctrine is essentially the same thing as Christian teaching. Such teaching aims at providing a logically consistent and

“coherent explication of what the Christian believes.”<sup>{1}</sup> Apologetics is a bit more complicated. It comes from the Greek term, *apologia*, and means “defense.” It was often used in law courts in the ancient world.<sup>{2}</sup> Indeed, the book of Acts records several instances in which the Apostle Paul was called upon to “make a defense” of himself before various governing authorities, like Felix, Festus, and Agrippa (e.g., Acts 24:10; 25:8; 26:1-2).

Of course, when we’re talking about *Christian* apologetics, we’re concerned with “making a defense” of the truth-claims of Christianity. The Apostle Peter tells us, “Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence” (1 Peter 3:15). Christian doctrine and apologetics play an important role in the life and health of the church. So please keep reading as we delve more deeply into these issues.

## **The Value of Christian Doctrine**

Why is Christian doctrine important for the life and health of the church? The Apostle Paul told Titus that he wanted him to appoint elders in the local church who would be able to “encourage others by sound doctrine and refute those who oppose it” (Titus 1:9). The teaching of sound Christian doctrine is important for several reasons, but for now let me simply mention two. First, sound Christian doctrine helps us to learn what is true about both God and ourselves. Second, it reminds us of the right way to live in light of such truths. And both of these are essential for the life and health of the church.

First, it’s important to know what is true about God and ourselves. Indeed, our eternal destiny depends on it! Not only must we know that God is holy and righteous and will punish all sin, we must also realize that we are sinners (Numbers 14:18; Romans 3:23). But this, in itself, would lead to

despair. Hence, we must also understand that God loves us and sent his Son to be the Savior of the world (John 3:16; 1 John 4:14). We need to grasp that forgiveness and reconciliation with God are freely available to those who turn to Christ in repentance and faith (Acts 3:19; 16:31). Sound Christian doctrine is thus essential for salvation (John 14:6; Acts 4:12; 1 John 5:9-13; 2 John 1:9). Without it, true spiritual life and health is impossible.

But this does not exhaust the importance of Christian doctrine. For once we are saved through faith in Christ, God then calls us to grow up and become like his Son—and this would be exceedingly difficult apart from instruction in sound Christian doctrine. As Christian philosopher Bill Craig observes, “If we want to live correctly for Christ . . . we need to first think correctly about Christ. If your thinking is skewed and off-base, it is going to affect your life and your Christian discipleship.”<sup>{3}</sup> Indeed, the Apostle Paul contrasts Christian *maturity*, characterized by genuine “knowledge of the Son of God,” with spiritual *immaturity*, characterized by a lack of such knowledge and a proneness to being deceived (Ephesians 4:13-14).

God calls us to Christian maturity—and instruction in Christian doctrine plays an important role in our spiritual growth. But there is also a role for Christian apologetics—and we must now turn to consider that.

## **A Defense of Christian Apologetics**

Many people question the value of Christian apologetics for the life and health of the church.<sup>{4}</sup> They contend that it’s impossible to “argue” anyone into becoming a Christian. Instead of making a defense for the truth of Christianity, we ought rather to invest our limited resources in preaching the gospel of Christ, trusting that God will open people’s hearts and draw them to himself.

Now while I certainly agree that we should be preaching the gospel, and trusting that God will use it to draw men and women to himself, this negative view of apologetics is frankly unbiblical, untrue, and shortsighted.

In the first place, such a view is unbiblical. Both Jesus and the Apostle Paul used arguments and evidence to convince their listeners of particular theological truths (Matthew 22:15-46; Acts 17:16-34). Moreover, the Apostle Peter tells us to always be ready to “make a defense” (or offer an apologetic) to those who ask about our hope in Christ (1 Peter 3:15). A negative view of Christian apologetics thus runs counter to the teaching of Scripture.

Second, it’s simply untrue that no one ever comes to Christ through apologetic arguments and evidence.[{5}](#) Indeed, sometimes the Holy Spirit actually uses arguments and evidence to draw people to Christ![{6}](#) And while such people may admittedly be in the minority, they can be extremely influential in commending the faith to others, for they are often prepared to offer good reasons for believing that Christianity is really true!

Finally, a negative view of Christian apologetics is shortsighted. The great theologian J. Gresham Machen argued that we should aim to create “favorable conditions for the reception of the gospel.” Along these lines, he noted the difficulty of attempting to do evangelism once we’ve given up offering an intellectually credible case for the truth of Christianity. “We may preach with all the fervor of a reformer,” he said, “and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation . . . to be controlled by ideas which . . . prevent Christianity from being regarded as anything more than a harmless delusion.”[{7}](#) Machen understood that neglecting apologetics is shortsighted. For unless we offer arguments and evidence, we make it that much easier for people

to simply shrug their shoulders and continue ignoring Christianity's truth-claims.

Having now dismantled the arguments *against* apologetics, we'll next consider its *benefits* for the life and health of the church.

## The Value of Christian Apologetics

Christian apologetics is concerned to offer a robust defense for the truth of Christianity. Hence, training in Christian apologetics can be of great value for the life and health of the church. This is because such training helps to instill within believers a deep confidence that Christianity is really true. And when one becomes convinced that Christianity is really true, one is typically more likely to share one's faith with others—and less likely to abandon the faith when confronted with various social, cultural, and intellectual pressures.

Let's consider that first point, that when one becomes convinced of Christianity's truth, one is more likely to share this truth with others. Many Christians admit to being hesitant about sharing their faith because they're afraid someone will ask them a question that they are ill-prepared to answer.<sup>[8]</sup> Training in apologetics can help counteract this fear. Granted, one may still be asked a question that is difficult to answer. But apologetics training can help alleviate the fear associated with such situations by helping believers understand that good answers are available—even if they can't remember what those answers are! To give an illustration, if I learn that there is excellent evidence that a particular drug can cure some disease, then I will be far more confident about sharing this fact with others—even if I can't answer all their questions about *how* the medicine works. I may not remember exactly *how* it works, but I do know that there is very good evidence *that* it works. And knowing this, I



will naturally be more confident telling others about it, even if I can't answer all their questions about how or why.

Moreover, training in apologetics can help insulate believers from abandoning the faith, for they now know that there are good reasons to believe that Christianity is really true. Of course, most people who abandon the faith do so for *non*-intellectual reasons. Still, as Paul Chamberlain observes, "A number of vocal critics who have moved from Christianity to atheism cite intellectual difficulties with Christianity" as a prime reason for quitting the faith.[{9}](#) While apologetics training can't completely prevent such outcomes, it can make them less likely. After all, it's far more difficult to abandon a view once you've become sincerely convinced of its truth.

## Our Witness to the World

Over a hundred years ago, the theologian J. Gresham Machen forcefully argued that, for the faithful Christian, all of life—including the arts and sciences and every sphere of intellectual endeavor—must be humbly consecrated to the service of God.[{10}](#) Indeed, this should be true not only for every individual Christian in particular, but for the entire church in general. Our witness to the world depends on it.

Machen wrote:

Christianity must pervade not merely all nations, but . . . all of human thought. The Christian, therefore, cannot be indifferent to any branch of earnest human endeavor. It must all be brought into some relation to the gospel. It must be studied either in order to be demonstrated as false, or else in order to be made useful in advancing the Kingdom of God. . . . The Church must seek to conquer not merely every man for Christ, but also the whole of man.[{11}](#)

In this article, we've been considering the importance of

Christian doctrine and apologetics for the life and health of the church. And clearly, Machen's proposal cannot be effectively implemented apart from a healthy understanding of these issues on the part of the church. After all, how can "all of human thought" be brought "into some relation to the gospel" unless we first understand what the gospel is? How can views "be demonstrated as false" unless we first have some idea of what's true—and how to reason correctly about it? How can views "be made useful in advancing the Kingdom of God" unless we first understand such views, along with how and why they can be useful in advancing God's kingdom? If we are ever to have a hope of carrying out a project like this, in a manner that is both practically effective and faithful to our God, then sound Christian doctrine and apologetics must occupy a central role in our endeavors.

Christian doctrine and apologetics are not antithetical to the life and health of the church. They are rather of fundamental importance. Only by knowing what we believe, and why it's really true, can we fulfill Peter's injunction to always be ready "to make a defense" to anyone who asks about our hope in Christ (1 Peter 3:15). And only thus can we progress to true spiritual maturity, avoiding the "craftiness of men in their deceitful scheming" (Ephesians 4:13-14). So if we care about the life and health of the church—along with its witness to the world—we must encourage a healthy dose of respect for sound Christian doctrine and apologetics.

## Notes

1. Molly Marshall-Green, "Doctrine," in *Holman Bible Dictionary*, gen. ed. Trent C. Butler (Nashville: Holman Bible Publishers, 1991), 374.
2. Steven B. Cowan, "Introduction," in *Five Views on Apologetics*, ed. Steven B. Cowan (Grand Rapids, MI: Zondervan, 2000), 8, Kindle.
3. William Lane Craig, "Foundations of Christian Doctrine (Part 1)," *Reasonable Faith*, October 22, 2014, accessed August

22, 2018,  
[www.reasonablefaith.org/podcasts/defenders-podcast-series-3/s3-foundations-of-christian-doctrine/foundations-of-christian-doctrine-part-1/](http://www.reasonablefaith.org/podcasts/defenders-podcast-series-3/s3-foundations-of-christian-doctrine/foundations-of-christian-doctrine-part-1/).

4. Many of the points made in this section are indebted to the discussion in William Lane Craig, "Foundations of Christian Doctrine (Part 2)," Reasonable Faith, October 29, 2014, accessed August 29, 2018, [www.reasonablefaith.org/podcasts/defenders-podcast-series-3/s3-foundations-of-christian-doctrine/foundations-of-christian-doctrine-part-2/](http://www.reasonablefaith.org/podcasts/defenders-podcast-series-3/s3-foundations-of-christian-doctrine/foundations-of-christian-doctrine-part-2/).

5. See, for example, the "Testimonials" section of the Reasonable Faith website, accessed August 29, 2018, [www.reasonablefaith.org/testimonials](http://www.reasonablefaith.org/testimonials).

6. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway Books, 2008), 192.

7. J. Gresham Machen, "Christianity and Culture," *Princeton Theological Review* 11 (1913): 7.

8. Indeed, entire books have been written to help believers feel better prepared for such conversations. See, for example, Mark Mittelberg, *The Questions Christians Hope No One Will Ask: (With Answers)* (Tyndale, 2010).

9. Paul Chamberlain, "Why People Stop Believing," *Christian Research Journal* 41, no. 4:11.

10. Machen, "Christianity and Culture," 5.

11. Ibid., 6.

©2019 Probe Ministries

---

## Why We Shouldn't Date Non-

# Christians

*Kyle Skaggs examines theological and sociological reasons why it's a bad idea for Christ-followers to date unbelievers.*

Should you date a non-Christian? The world tells us, "Why not? You can't help who you are attracted to. As long as you don't force your beliefs on the person you're dating, there won't be a problem." But what do we say? To provide a biblical answer to this question, let's assume that you, the hypothetical Christian single, are dating with the purpose of marriage.

According to the Christian worldview, believers are to seek out a marriage that honors God. We are to leave our parents and join as one flesh with our spouse (Genesis 2:24), being faithful by reserving sex and romantic attention for that one person and only that one person (Exodus 20:14, Proverbs 6:20-35, Matthew 5:27). This way, a marriage that honors God places His will above your own desires. In order to best do this, your marriage needs to be religiously homogamous. In other words, you need to marry another Christian.

The scripture concerning marrying a non-Christian is straightforward. 2 Corinthians 6:14-18 warns against doing it because being unequally yoked will cause us to stumble in our walk with Christ. While there is no verse that explicitly mentions dating non-Christians, what applies to marriage clearly applies to dating as well. Dating is courtship, an intentional step on the road to marriage. How you go about dating will affect how you go about marriage. There are three areas of concern when it comes to dating non-Christians. The first is your personal walk with Christ. The second is loving and honoring your spouse. Third is raising your children as Christians.

Therefore, I find it's good to explore why we are told not to be unequally yoked beyond "because the Bible says so," as well

as the practical concerns of courting non-believers. There are some who would argue that it is fine to date non-Christians. Some of the arguments they give are decent. Others are not so good. I will be paraphrasing some arguments I've personally heard. For context, we must first explore why we are told not to marry unbelievers.

When the people of Israel were preparing to enter the promised land, God commanded them multiple times not to marry or intermingle with the people they were being sent to drive out, because God was having Israel drive them out. They were marked for judgment because of their wickedness. The Lord makes the consequences of intermingling with the Canaanites clear:

“...lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.” (Exodus 34:15-16 ESV)

Again in Deuteronomy, the Israelites were commanded to drive out the nations who inhabited the Promised Land, “...that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the Lord your God” (20:16-18 ESV).

“So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods. And the people of Israel did what was evil in the sight of the Lord. They forgot the Lord their God and served the Baals and the Asheroth.” (Judges 3:5-7 ESV)

Yoking with unbelievers creates a stumbling block for you in your relationship with God, and as you can see from Israel's history, marriage to unbelievers leads to sin because it is

the believer who compromises their faith. Take Solomon as an example. He was a man of wisdom and integrity who built the temple in Jerusalem. Like his father David, he disobeyed the Lord's command to Israel's kings not to take many wives (Deuteronomy 17:17). Unlike his father, many of Solomon's wives were foreigners who evidently did not stop worshiping the gods of their homelands, since Solomon was convinced to build altars for those gods. Why did he marry all these pagan women? I can't say. He probably thought he could handle them.

This set Israel on a cycle of idolatry, oppression, and repentance much like the one in Judges.

To this, some might say, "But we aren't living in the Old Testament," or "that applied to the Hebrews in their particular context of taking the Promised Land.". Even later scripture contains the exact same message.

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? . . . What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."(2 Corinthians 6:14-18 ESV)

The believer and the unbeliever live in two different realities. One is light, with God revealing sin and calling the believer to be more like Christ, while the other is darkness, with an apathetic attitude towards God's values. The ungodly do not know or care for God's laws. As the believer pulls towards God, the unbeliever pulls away. They do this because God intrudes more on the relationship as He changes the believer. Over time, the relationship will most likely

become strained and bitter. The believer is forced to choose between pleasing God and pleasing the person they are dating. This conflict is amplified after marriage.

This is supported by scientific studies as well. Studies have found that couples belonging to differing religions have more frequent conflicts than those of the same faith.[{1}](#) In South Korea, a study found that Christian couples with similar attitudes towards religion and church attendance reported happier marriages.[{2}](#) The same trend was found in an American study.[{3}](#) Being unequally yoked has negative effects on your relationship with your spouse.

Being unequally yoked affects more than your relationship with God. It affects your children as well. After you are married, your children will be taught conflicting ways to live, which will more often than not lead them away from Christ. "When couples belong to different faiths or have different levels of religiosity, their children cannot easily acquire a shared set of beliefs."[{4}](#)

It also has a negative effect on your relationship with your children.[{5}](#) In a study by George Fox University based on a survey by Knowledge Works, religious discord in heterogamous marriages (marriages between spouses with religious differences) in turn affected the children. Fathers who were more religious than their wives felt less close to their children because of their differing attitudes towards faith. In a study by Petts and Knoester,[{6}](#) school-age children with unequally yoked parents are twice as likely to use alcohol and three times as likely to use marijuana than children with same-faith parents." According to Petts' study, children younger than school age in low income urban homes have been found to experience a negative correlation between their parents' uneven religiosity and positive behaviors. In Bartkowski's 2008 study,[{7}](#) the frequency of parental arguments over religion is negatively associated with child development at kindergarten age. From these studies, it can be

inferred that choosing to marry a fellow Christian will benefit your future children far more than yoking yourself to a non-believer.

## **Some Objections (Good and Bad)**

Two objections I have heard after presenting the scriptural and scientific evidence are “I still don’t think it’s a big deal, because God has told people to be unequally yoked,” and “What if I use dating as an opportunity to witness to them?”

A possible third option is the “I don’t care” response, which is not an objection, because there is no argument being made. It is beyond frustrating, because it makes the conversation meaningless. If you find yourself saying something along those lines at this point in the article, then you’ve already made up your mind.

As a Christian, your first responsibility to nonbelievers is to live a Christlike life, showing the love of Jesus with the intent to introduce them to the Good News of the gospel of Christ. This especially extends to your dating. Christians are told to date and ultimately marry other believers because they are taught that marriage is holy before God.

One objection I’ve heard against what I’ve been saying goes: “But didn’t Hosea marry a whore on God’s command? What if God told me to date this person?” This was an attempt to argue that God’s singular exception justifies courting a non-Christian.

Yes, God did tell Hosea to marry a prostitute. No, it is not the same thing, because the woman Hosea married was a sinner, not a non-believer. First, this argument is too divorced from the context of scripture to be valid. Second, Hosea was a unique individual, one whom God raised up as a prophet. Third, the purpose of this marriage was to show Israel how they were unfaithful to God when the woman inevitably slept with other



men! It was certainly not a good marriage. So unless you're a prophet whom God is telling to use your horrible dating life as an object lesson, you can't say that it's good for you to date a non-Christian.

## **Missionary Dating: A Lukewarm Fantasy**

Speaking of exceptions, there is one scenario people have been using to excuse being unevenly yoked for decades if not centuries: missionary dating. There's this prevailing idea among young Christians that you can date someone for the purpose of sharing the gospel with them.

This is the fiction of missionary dating. It is what Christians tell themselves to justify an unwise decision. First, it attempts to wed (pun intended) two activities that do not complement each other. Courtship involves getting to know someone in order to decide whether you will marry them, while evangelism involves getting to know someone as part of a discipleship process. Dating with the intent to bring someone to Christ tries to reconcile the equal power dynamic of courtship with the mentor-student power dynamic of discipleship. This is not a good plan.

Second, missionary dating leaves you as your date's only window into Christianity. Evangelism can require more than one person ministering to the unbeliever. It is a team effort even when we don't see it. Dating, on the other hand, is more exclusive.

Third, no one can serve two masters. You will love one and hate the other. You will favor either ministry or dating to the exclusion of the other. The temptation to stop ministering in favor of dating is stronger. The consequence of this is that you make compromises as all close relationships do, and present an imperfect picture of God's kingdom. If in your date's eyes, you live just like everyone else, they will not see what it means to give oneself up to Christ.

When you date someone, always be examining yourself. Pray that the Holy Spirit will reveal the contents of your heart to you. The Lord does not tell us to sin against Him. Anything contrary to what God commands us to do in Scripture is from the devil. To that end, missionary dating can only be effective for those who are able to use wisdom and discernment. It is inadvisable for those who are not spiritually mature. I'm sure Christians have been saved because of missionary dating, but they are few and far between.

## **Sending the Wrong Message**

Finally, choosing to date a non-Christian instead of ministering to them is foolish because of the message you send. When you date someone like this, you are telling them that you either don't care about God or you don't care they are going to hell. It is more important to you that they pour themselves into a relationship with you than it is for them to come to know Christ. On the other hand, prioritizing evangelism and discipleship shows them you want them to share in the kingdom of God.

In conclusion, dating a non-Christian is counterproductive to your walk with Christ. Scripture warns us against marrying non-believers, so why risk falling in love with one? We see time and time again just how easily it can indirectly damage your relationship with God. They do not know your God, nor do they honor Him. The excuses for dating non-believers are logically unsound at worst, and at best cannot stand the test of God's word. Dating a non-Christian will also cause unneeded drama, and should you choose to tie the knot, that conflict will become worse. This will make the lives of your future children needlessly complicated, their development will be hindered because of you and your spouse's fighting, and they will not be shown what a stable and godly family looks like, nor will you be able to effectively raise them to love and

fear God. Missionary dating is counterproductive for both dating and evangelism. The people I know who were successful in it admitted that they went through a lot of unnecessary hardship. It is better to remain as friends at least until they come to know Christ. This shows that you care more for the state of their relationship with God than your own wants, and enables you to minister to them through your relationship.

## Notes

1. Meyers, Scott M. Religious Homogamy and Marital Quality: Historical and Generational Patterns, 1980-1997. *Journal of Marriage and Family*,

2. Lee, S. and Lee, M.-J. (2023), Religious Homogamy and Marital Satisfaction in South Korea: Exploring Variations across Religious Groups. *J Sci Study Relig.*, 62: 672-693. [doi.org/10.1111/jssr.12861](https://doi.org/10.1111/jssr.12861)

3. Meyers, op. cit.

4. Kim, Young-Il, and Isaak Swan. 2019. "Religious Heterogamy, Marital Quality, and Paternal Engagement" *Religions* 10, no. 2: 102. [doi.org/10.3390/rel10020102](https://doi.org/10.3390/rel10020102)

5. Ibid.

6. Richard J. Petts, Parental Religiosity, Religious Homogamy, and Young Children's Well-Being, *Sociology of Religion*, Volume 72, Issue 4, Winter 2011, Pages 389-414, [doi.org/10.1093/socrel/srr021](https://doi.org/10.1093/socrel/srr021). Cited in Kim and Swan, 2019.

7. John P. Bartkowski, Xiaohe Xu, Martin L. Levin, Religion and child development: Evidence from the Early Childhood Longitudinal Study, *Social Science Research*, Volume 37, Issue 1, 2008, Pages 18-36, ISSN 0049-089X, [doi.org/10.1016/j.ssresearch.2007.02.001](https://doi.org/10.1016/j.ssresearch.2007.02.001). Cited in Kim and Swan, 2019.

Further Reading: Vaughn R. A. Call and Tim B. Heaton, Religious Influence on Marital Stability, *Journal for the Scientific Study of Religion* Vol. 36, No. 3 (Sep., 1997), pp. 382-392

(11 pages)

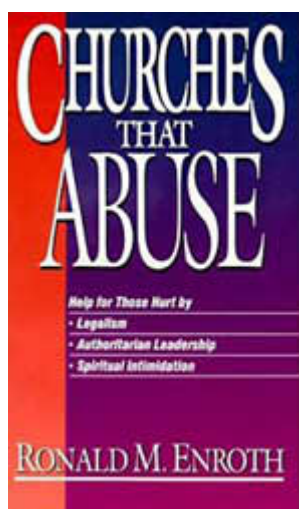
# Abusive Churches

*What characterizes abusive churches is their cultic method of ministry. Although outwardly orthodox in their theology, these churches use abusive and mind control methods to get their followers to submit to the organization. In this article Dr. Pat Zukeran covers eight characteristics of abusive churches.*

[This article is also available in Spanish.](#)



We are all familiar with traditional cults such as the Mormons and the Jehovah's Witnesses. There are, however, other groups with cultic characteristics that do not fit the same profile as the traditional cults. Sometimes called "abusive churches" or even "Bible-based cults," they appear outwardly orthodox in their doctrinal beliefs. What distinguishes these groups or churches from genuine orthodox Christianity is their abusive, cultic-like methodology and philosophy of ministry.



In his book *Churches That Abuse*, Dr. Ronald Enroth carefully examines several of these churches throughout the United States. He reveals the cultic methods these groups use and points out several distinguishing marks of abusive churches. At this point I will briefly introduce each of these characteristics and some of my own. Later, I'll discuss all these characteristics in detail.

First, abusive churches have a control-oriented style of

leadership. Second, the leaders of such churches often use manipulation to gain complete submission from their members. Third, there is a rigid, legalistic lifestyle involving numerous requirements and minute details for daily life. Fourth, these churches tend to change their names often, especially once they are exposed by the media. Fifth, denouncing other churches is common because they see themselves as superior to all other churches. Sixth, these churches have a persecution complex and view themselves as being persecuted by the world, the media, and other Christian churches. Seventh, abusive churches specifically target young adults between eighteen and twenty-five years of age. The eighth and final mark of abusive churches is the great difficulty members have in getting out of or leaving these churches, a process often marked by social, psychological, or emotional pain.

Those involved in a church that seems to reflect these characteristics would be wise to evaluate the situation thoroughly and leave the church if it is appropriate. Staying may increase the risks of damaging your family relationships and multiplies the likelihood of losing your perspective. Members of such churches often develop a distorted view of reality, distrust everyone, and suffer from stress, fear, and depression. Some former members even continue to experience these things after escaping from an abusing church. There are also several documented cases in which associating with an abusive church has led to the deaths of individuals or their relatives.

Some of these groups have networks of many sister churches. In some cases these groups have split off from more mainstream denominations. Occasionally the new groups have even been denounced by the founding denomination. Such groups often disguise themselves by frequently changing the name of their organization, especially following adverse publicity. This practice makes the true nature of these organizations more

difficult to determine for the unsuspecting individual. Some abusive churches have college ministries all across the country. On some university campuses such student movements are among the largest groups on their respective campuses.

It is important that Christians today know the Bible and know how to recognize such churches so as not to fall into their traps. In order to help people become more aware of churches which may be abusing their members, I now want to go through in more detail the eight characteristics I mentioned earlier.

## **Control-Oriented Leadership**

A central feature of an abusive church is control-oriented leadership. The leader in an abusive church is dogmatic, self-confident, arrogant, and the spiritual focal point in the lives of his followers. The leader assumes he is more spiritually in tune with God than anyone else. He claims insight into Scripture that no one else has. Or, he may state that he receives personal revelations from God. Because of such claims, the leader's position and beliefs cannot be questioned; his statements are final. To members of this type of church or group, questioning the leader is the equivalent of questioning God. Although the leader may not come out and state this fact, this attitude is clearly seen by the treatment of those who dare to question or challenge the leader. The leader of the movement often makes personal decisions for his followers. Individual thinking is prohibited; thus the followers become dependent on the leader.

In the hierarchy of such a church, the leader is, or tends to be, accountable to no one. Even if there is an elder board, it is usually made up of men who are loyal to, and will never disagree with, the leader. This style of leadership is not one endorsed in the Bible. According to Scripture all believers have equal access to God and are equal before Him because we are made in His image, and we are all under the authority of the Word of God. In 1 Thessalonians 5:21 believers are

directed to measure all teachings against the Word of God. Acts 17:11 states that even the apostle Paul was under the authority of the Bible, and the Bereans were commended because they tested Paul's teachings with the Scriptures. Leaders and laity alike are to live according to Scripture.

## **Manipulation of Members**

Abusive churches are characterized by the manipulation of their members. Manipulation is the use of external forces to get others to do what someone else wants them to do. Here manipulation is used to get people to submit to the leadership of the church. The tactics of manipulation include the use of guilt, peer pressure, intimidation, and threats of divine judgment from God for disobedience. Often harsh discipline is carried out publicly to promote ridicule and humiliation.

Another tactic is the "shepherding" philosophy. As practiced in many abusive churches this philosophy requires every member to be personally accountable to another more experienced person. To this person, one must reveal all personal thoughts, feelings, and discuss future decisions. This personal information, is not used to *help* the member, but to *control* the member.

Another means of control is isolation. Abusive churches may cut off contact between a new member and his family, friends, and anyone else not associated with the church.

How different this style of leadership is from the leadership of Jesus, the Good Shepherd who lovingly, gently, humbly, and sacrificially leads His sheep.

## **Rigid, Legalistic Lifestyle**

The third characteristic of abusive churches is the rigid, legalistic lifestyle of their members. This rigidity is a natural result of the leadership style. Abusive churches

require unwavering devotion to the church from their followers. Allegiance to the church has priority over allegiance to God, family, or anything else.

Often members are required or pressured to attend Bible studies five, six, or seven days a week. There is a requirement to do evangelism; a certain quota of contacts must be met, and some churches even require members to fill out time cards recording how many hours they spent in evangelism, etc. Daily schedules are made for the person; thus he is endlessly doing the church's ministry. Former members of one church told me they were working for their church from 5:00 am to 12:00 midnight five days a week.

Members of such churches frequently drop out of school, quit working, or even neglect their families to do the work required by the church. There are also guidelines for dress, dating, finances, and so on. Such details are held to be of major importance in these churches.

In churches like these, people begin to lose their personal identity and start acting like programmed robots. Many times, the pressure and demands of the church will cause a member to have a nervous breakdown or fall into severe depression. As I reflect on these characteristics I think of Jesus' words concerning the Pharisees who "tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger" (Matt. 23: 4). What a contrast from the leadership style of Jesus who said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you. . . .For my yoke is easy and my burden is light" (Matt. 11:28-30).

## **Frequent Changing of Group/Church Name**

A fourth characteristic of abusive churches is a pattern of constantly changing the name of the church or campus ministry. Often a name change is a response to unfavorable publicity by



the media. Some abusive churches have changed their name several times in the course of a few years.

If you are in such a church, one that has changed its name several times because of bad publicity, or if you feel unceasing pressure to live up to its demands, it is probably time to carefully evaluate the ministry of the church and your participation in it.

## **Denouncing All Other Churches**

Let us now take a look at the fifth characteristic: abusive churches usually denounce all other Christian churches. They see themselves as spiritually elite. They feel that they alone have the truth and all other churches are corrupt. Therefore, they do not associate with other Christian churches. They often refer to themselves as some special group such as, "God's Green Berets," "The faithful remnant," or "God's end-time army." There is a sense of pride in abusive churches because members feel they have a special relationship with God and His movement in the world. In his book *Churches That Abuse*, Dr. Ron Enroth quotes a former member of one such group who states, "Although we didn't come right out and say it, in our innermost hearts we really felt that there was no place in the world like our assembly. We thought the rest of Christianity was out to lunch." However the Bible makes it clear, that there are no spiritually elite groups or churches. Ephesians 4:36 states, "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope, when you were called, one Lord, one faith, one baptism; One God and Father of all."

The Christian church universal is united by the same God, the same Holy Spirit, and the fundamental beliefs of the Bible which include such things as the Trinity, authority of the Bible, the death and resurrection of Jesus, the deity of Christ, justification by faith alone, and so on. In these

central truths we stand united. A church which believes itself to be elite and does not associate with other Christian churches is not motivated by the spirit of God but by divisive pride.

## **Persecution Complex**

The sixth characteristic follows naturally. Because abusive churches see themselves as elite, they expect persecution in the world and even feed on it. Criticism and exposure by the media are seen as proof that they are the true church being persecuted by Satan. However, the persecution received by abusive churches is different from the persecution received by Jesus and the Apostles.

Jesus and the Apostles were persecuted for preaching the truth. Abusive churches bring on much of their negative press because of their own actions. Yet, any criticism received, no matter what the source—whether Christian or secular—is always viewed as an attack from Satan, even if the criticisms are based on the Bible. This makes it difficult to witness to a person in such a church for he will see your attempt to share the gospel with him as persecution. Often in cases like these, when I am accused of persecuting, I simply reply, “I am here talking to you with the Word of God which you say you believe. How can this be persecution?” This approach often helps in continuing the dialogue with a member of an abusive church who has been brainwashed to believe that all opposition is persecution.

## **Targeting Young Adults**

The seventh characteristic of abusive churches is that they tend to target young adults ages 18-25 who are in the middle class, well educated, idealistic, and often immature Christians. Young adults are the perfect age group to focus on because they are often looking for a cause to give their lives to, and they need love, affirmation, and acceptance. Often

these churches will provide this, and the leaders frequently take the role of surrogate parents.

## **Painful Exit Process**

The eighth characteristic is a painful and difficult exit process. Members in many such churches are afraid to leave because of intimidation, pressure, and threats of divine judgment. Sometimes members who exit are harassed and pursued by church leaders. The majority of the time, former members are publicly ridiculed and humiliated before the church, and members are told not to associate in any way with any former members. This practice is called shunning.

Many who leave abusive churches because of the intimidation and brainwashing, actually feel they have left God Himself. None of their former associates will fellowship with them, and they feel isolated, abused, and fearful of the world. One former member of a particular campus ministry said, "If you leave without the leadership's approval, condemnation and guilt are heaped upon you. My pastor told me he thought it was satanic for me to leave and wondered if I could continue my salvation experience."

Let me conclude this discussion by sharing some practical ways of reaching those who are involved in abusive churches. First, we must begin with prayer. Witnessing to those brainwashed in abusive churches is often intimidating and difficult. Often leaders will not allow an individual member to meet with an outsider unless accompanied by an older, more experienced person who is trained in debating and/or intimidation. Therefore, we must pray (1) for a chance to speak with the individual<sup>{1}</sup> and that he would be open to what we have to share.<sup>{2}</sup>

Second, lovingly confront the person and surface some biblical issues. Often, abusive churches have a bizarre teaching or a theological error that can be pointed out. In his book

*Churches That Abuse*, Dr. Ron Enroth documents several examples of this. For instance, the leader of one church had strange teachings based on his claims of extra-biblical revelations from God.<sup>{3}</sup> These included dietary laws, sexual behavior, home decorations, and others. The leader of another group called doctors “medical deities.” He also claimed medicines had demonic names and if taken, opened a person up to demonic influence.<sup>{4}</sup> Pointing out errors, inconsistencies, and bizarre beliefs may open the individual’s mind and prompt him to begin asking questions.

Third, share articles you may find in the newspaper or in magazines on the particular church under discussion. The book that I have often quoted from, *Churches That Abuse*, is an excellent resource. The key is to get the individual to start asking questions and research answers for himself. Tell him to test everything with the Scriptures and not to be afraid to ask questions. If the leader is afraid or hesitant to answer a member’s honest questions, the maturity of that leadership may be suspect.

Jesus, however, said that truth is a means of freedom, not bondage. He said, “You shall know the truth, and the truth shall make you free” (John 8:32).

## **Notes**

1. Ronald Enroth, *Churches That Abuse* (Grand Rapids, Mich.: Zondervan, 1992), p. 118.
2. Ibid., p. 181.
3. Ibid., p. 128.
4. Ibid., p. 170.

©1993 Probe Ministries.

---

# Apologetics and Spiritual Skirmishing

*Kyle Skaggs urges Christians to use the spiritual armor of Ephesians 6 in engaging in apologetics.*

As I was working towards my degree at Dallas Baptist University I did volunteer work with an online ministry. There, I encountered people from all walks of life; all of them having questions about Christ and Christianity. For a while, I was doing well. I found joy in encouraging and counseling other believers. I also learned to tell the difference between non-believers who were willing to listen and those who were only there to argue.

Around a week from graduation I logged to the ministry's website feeling confident. I'd spent hours reviewing various arguments and counterarguments, I was certain I would use what I had learned over four years to lead the conversation to the Gospel. This was not what happened. Instead, the people I talked to became either confused or frustrated before leaving. Figuring I was just having one of those bad days, I thought nothing of it. The same thing happened the next day. Now I was conflicted. I wondered why I was ineffective, because everything I said was supported by Scripture, so I logged off and puzzled over what I was doing wrong. While I was lost in my thoughts, a very clear voice in my head said, "You cannot lecture people into the Kingdom of God." I had forgotten 1 Peter 3:15; "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect..." That rebuke from the Holy Spirit sent me on a journey of reflection on the spiritual skirmishes that we so easily lose sight of in our

daily routine.

## **Spiritual Warfare**

“Enemy-occupied territory—that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage.” [{1}](#) Our adversaries are the rulers, authorities, and the powers of this dark world. (Ephesians 6:12) Every ideology, philosophy, and worldview not of the Gospel is controlled by the spiritual forces of darkness.

The devil knows his time is short (Revelation 12:12), so he is intent on dragging as many souls down with him as he can. To his annoyance, if you have already been saved by grace through faith, and are now saved, you are called to make disciples of all nations (Matthew 28:19). He is resourceful, and if he can't stop you from having a relationship with God, then he will use every trick to make you as ineffective as possible in your walk with Christ, and in evangelism.

The Devil and his forces are relentless. Whenever we attempt to evangelize, every gap in our defenses can and will be exploited. How are we Christians to contend with these forces of darkness? Paul tells us to put on the full armor of God so that we can take our stand against the Devil's schemes. Let's take a look at the parts of the spiritual armor God provides.



## **The Belt of Truth**

First, we must remain grounded in the truth. Ephesians 6:14 refers to the Belt of Truth, which holds our equipment within easy reach. When we face an enemy whose only weapons are lies and deceptions, we have the advantage. We have nothing to hide! All we need to do is tell the truth!

To wear the belt is to be ready. There has been increasing pressure to ignore fundamental Christian teachings for the sake of convenience. Do not do this. Know your scripture and gird yourself in the truth of the Gospel.

## **The Helmet of Salvation and the Breastplate of Righteousness**

Second, we must wear the helmet of salvation (Ephesians 6:17) and the breastplate of righteousness (6:14) to turn aside any attacks that slip through our defenses. In those days, just as it is now, the helmet and breastplate are essential equipment to protect the head and the heart, and just one of the things separating the true soldier from the levy and the ad hoc militia.

In the same way, the certainty of our salvation and the

righteousness of Christ are key pieces of our armor. As I have said before, Satan is ruthless. He will use every sin you have committed to shift your focus away from those who need Christ, and onto yourself. Being assured of our salvation and our righteousness before God is our greatest defense against these attacks.

## The Gospel of Peace

What made the Romans such a formidable force? Discipline and adaptability. Being able to march long distances and maneuver across a variety of terrain. Timing and distance determine the victor of any confrontation. To do this, they needed shoes that were durable and able to grip the ground firmly.



With the readiness that comes from the Gospel of Peace (Ephesians 6:15), we can rapidly move to where the Lord needs us. “[God’s Soldier’s] movements are dictated by the needs of the Gospel witness.”[\[2\]](#)

## The Shield of Faith



We are also told to take up the Shield of Faith (Ephesians 6:16) to extinguish the flaming arrows of the evil one. The favored shield in the time Ephesians was written was the Roman *scutum*, a large shield that protected most



of the soldier's body, enabling the Romans to protect both themselves and each other in tight formations without sacrificing their defense when fighting in looser formations. Most deaths in ancient battles occurred after, during, and after a rout. Therefore projectiles were used to disrupt and to instill fear before the two sides met in melee. Standing firm against hails of projectiles was key to surviving the battle.

It is the same with all believers. Our faith is our primary defensive and offensive tool. People who have faith in Christ are willing to risk being made to look foolish. They are confident in the hope they have in Christ, and are therefore enabled to do great things. People who act out of faith inspire others to do the same. Our faith also protects us from the feelings, falsehoods, and ideas the Devil likes to use to discourage us. If we are discouraged from our walk, then we have already lost.

## The Sword of the Spirit

Finally, Ephesians 6:17 refers to the Sword of the Spirit, or the word of God. In conjunction with the *scutum* was the *gladius*, a short sword primarily used for thrusting and short cuts. It was the legionary's primary weapon. After throwing their *pila* (specialized javelins) to disrupt the enemy formation, the Romans drew their swords and closed the distance to engage in hand-to-hand fighting. Their armor and discipline enabled them to weather the brutal melee far better than their opponents. Ideally, this caused the enemy to rout.



There is a good reason the word of God is described as a sword

in other passages. It is absolute truth. Revelations 9:15 and Hebrews 4:12 describe God's word as a double-edged sword. In Hebrews, Paul says "it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Like a sword, learning to use God's word effectively requires constant training. Christians should therefore study and seek to live according to the word so they can stand firm when confronted by the Enemy.

By being willing to close in, to deliver the word of God straight into the heart of the matter, shrewdly providing an answer for our faith with gentleness and respect, we can establish common ground with those who do not know Christ, thus opening the way for them to hear the gospel. We do this knowing full well that friends and even family may hate us for confronting the world. Because we are willing to push through, we are able to form relationships with people and show what it means to walk with Christ! As with Roman equipment in Jesus' day, the armor of God is tailor made to allow us to safely close the distance with the enemy, and with the word of God, drive them from the field.

All we have to do is put it on.

### **Notes**

1. Lewis, C.S. *Mere Christianity*, 1952.
2. Ellicott, C. J. (1970). *Ellicott's commentary on the Whole Bible Volumes VII-VIII: Acts to Revelation*. Zondervan Publishing House. 1959.

©2024 Probe Ministries

---

# God Space: Where Spiritual Conversations Happen Naturally

*Dr. Michael Gleghorn offers an introduction and overview of Doug Pollock's book by the same title. Those who want to learn more about how to have natural and effective spiritual conversations are encouraged to read (and apply) Pollock's book for themselves.*

## Creating God Space

If you're a Christian, you probably wrestle from time to time with how best to share your faith with non-Christian friends and family. I mean, let's face it. We often *want* to share our faith. But we're a bit confused (maybe even overwhelmed) with how to go about it in a natural and non-threatening way. *Is there a way to have spiritual conversations naturally?*



According to Doug Pollock, the answer is “Yes”—and it all begins with something he calls “God Space.” “I often wonder,” he says, “what would happen if . . . the body of Christ could create low-risk, high-grace places for people to pursue their need to have spiritual conversations.”[\[1\]](#) But Doug not only wonders about it, he's also spent the better part of his adult life actually doing it—and training others to do it too. Although he's had many roles, he's probably best known for his work as an author, speaker, and evangelism trainer for Athletes in Action.[\[2\]](#) His passion, however, is pointing people to Christ through spiritual conversations in which people have the freedom to simply be themselves.

You see, Doug believes that people actually want (and even

need) to have such conversations. Moreover, they're often even willing to have them. The problem, of course, is that such conversations can often seem intimidating—even threatening—to both Christian and non-Christian alike. So Doug advocates creating a “safe space” in which to have such conversations. But he warns us that for many non-Christians in our world today, the church is often *not* perceived as safe.[{3}](#) Hence, he says, if we want to reach people for Christ, then we've got to go to *them*—and help create a “safe space” for spiritual conversations right where they are.

Doug calls it “God Space” —a space where “God is . . . encountered in . . . ways that address the longings and cries of the heart.” In God Space “the ‘unworthy’ feel safe enough to bring their real selves . . . into the light, and to journey, one step at a time, toward the magnetic pull they sense deep in their souls.” It's a space where “spiritual curiosity is aroused, and the message of Christianity becomes plausible.”[{4}](#)

Does this sound like something you'd be interested in learning more about? Then keep reading as we consider Doug's book in more detail.

## **Spiritual Conversation-Killers**

Doug Pollock offers some great advice about how to have natural, non-threatening spiritual conversations with those who don't know Christ. Before discussing this advice in more detail, however, we first need to pause and consider some of the ways in which we might unintentionally shut-down, or “kill,” a spiritual conversation before it even has a chance to get going.

Doug describes ten “spiritual conversation-killers” in his book. Although we can't discuss them all, we'll at least mention a few of them. To get started, think of the non-Christian people you know and interact with on a somewhat

regular basis. How many of them would be interested in having a “low-risk, high-grace” spiritual conversation with you? If your answer is few to none of them, then you might be guilty of the most basic spiritual conversation-killer of them all: “an unbelieving heart.”[{5}](#) If we assume that the non-Christians we know aren’t interested in talking about spiritual things, then we probably won’t have many spiritual conversations with them.

And Doug says this is a big mistake. “I’ve had spiritual conversations with people all over the world,” he writes, “including the supposed ‘tough places.’ I think it’s because the Holy Spirit has given me a conviction that if God has put eternity in every person’s heart, which is what Ecclesiastes 3:11 tells us, then *all* people were made for spiritual conversations.”[{6}](#) So let’s not “kill” an opportunity for spiritual conversations because of unbelief. Instead, let’s assume that if we approach such conversations wisely, we’ll find people eager to talk with us.

Okay, so how do we approach such conversations wisely? In my opinion, the best way to have good *spiritual* conversations is simply to apply some of the very same principles that go into having good conversations of any sort.[{7}](#) For example, how well would my conversation go if I was disrespectful of the other person’s beliefs or opinions? Or what if I came across as harsh, combative, or domineering? Would such conversations be successful? Probably not. And if that’s the case with everyday conversations, then it’s probably the case with spiritual conversations too. So if we want to have good spiritual conversations, we need to be humble, gracious, kind and polite. If not, we’ll probably “kill” whatever spiritual conversations we might otherwise have had. And when that happens, no one wins.

# Wondering Your Way Into Spiritual Conversations

In *God Space: Where Spiritual Conversations Happen Naturally*, Doug has four great chapters on *noticing*, *serving*, *listening*, and *wondering* your way into spiritual conversations. For our purposes, let's direct our attention to that final chapter, which involves "wondering" our way into spiritual conversations. "Of all the things you'll read in this book," Doug tells us, "this chapter holds the most promise if you truly want to see the quality and quantity of your spiritual conversations increase."[{8}](#)

So how does it work? How do we *wonder* our way into spiritual conversations? As Doug lays it out for us, there are essentially two steps. First, we have to be really good listeners.[{9}](#) If we're not actively listening to what people are telling us, then we're not going to have much to wonder about. That's because we *wonder* our way into spiritual conversations by asking good questions about what another person is telling us. That's step two. After listening carefully to what the other person is saying, we begin to wonder "out loud" by asking questions that are relevant to the conversation we're having.[{10}](#)

According to Doug, "good wondering questions" will "flow naturally out of your context and . . . conversations." They reveal "that you have listened thoughtfully." They "are open-ended and promote more dialogue and reflection." They "probe sensitively and reflectively into someone's belief systems." And finally, such questions encourage "others to investigate the Christian life" for themselves.[{11}](#)

So by listening carefully and asking good "wondering" questions about what you're being told, you can open the door to all sorts of spiritual conversations. Doug even offers some examples of "good ways to

start wondering.”{12} Suppose your conversation partner has made an interesting claim or expressed an intriguing perspective on some issue. You might respond by saying, “That’s an interesting perspective; I’m wondering how you arrived at that conclusion?”{13} Notice how such a question not only demonstrates an interest in, and respect for, the other person and their views—it also serves to keep the conversation moving forward in a positive direction. Indeed, once you get a knack for listening carefully and asking good wondering questions, who knows how many spiritual conversations you might find yourself having!

## **Bringing the Bible Into Your Conversations**

Let’s now discuss Doug’s advice about bringing the Bible into our conversations.{15}

The word of God is powerful. Paul describes it as “the sword of the Spirit.”{16} And the author of Hebrews tells us it can “judge the thoughts and intentions of the heart.” {17} Indeed, it’s partly because the Bible *is* so powerful, that we need to be careful about the way in which we bring it into our conversations.

As Doug reminds us, “If people sense you’re trying to use the Bible as an authoritative ‘crowbar’ to beat them into submitting to your viewpoint, your conversation is likely over. However, if you humbly ask for permission to introduce the Scriptures into your dialogue, ‘deep spiritual magic’ begins to happen.”{18} The key point here, of course, is *asking for permission*. This is important and Doug encourages us to always make a habit of it.{19} After all, if the person has given you permission to share something from the Bible, then they won’t feel awkward or threatened when you do so. And if they *haven’t* given you permission, then it’s probably better just to wait and pray for a more opportune time.

Okay, that sounds good. But how can we know when it's right to ask for permission? Here we need a measure of wisdom and even plain common sense. In general, however, when the person expresses an *interest* in some issue about which the Bible speaks, it might be a good time to ask for *permission* to share what the Bible says. Doug gives the example of talking with some non-Christian college students about the meaning of love.<sup>{20}</sup> The students were intensely interested in this topic, but they were having a hard time defining what the word even meant. After discussing the issue for a bit, Doug asked for permission to share what the Bible has to say about love. Having gotten their permission, he directed them to the famous love passage in 1 Corinthians 13. Primed and ready, the students eagerly listened to what the Bible had to say. Its message had suddenly become relevant to them, for it spoke directly to an issue about which they cared deeply.

If we could learn how to introduce the Bible like *that*, our non-Christian friends might be more eager to hear what it says. In the next section we'll conclude our discussion of Doug's book by considering "missed opportunities" and "burned bridges."<sup>{21}</sup>

## **Missed Opportunities and Burned Bridges**

We've considered several ways to improve our conversations, but it's easy to make mistakes. So now we'll consider Doug's advice about "missed opportunities" and "burned bridges." Can "missed opportunities" be reclaimed and "burned bridges" be rebuilt? And if so, then how do we do it?

Let's first consider missed opportunities. Suppose you had a conversation with a neighbor who made a comment that left a wide-open door for spiritual conversation—and you said . . . nothing. We've probably all had conversations like this. Maybe the comment caught us off guard, and we just weren't sure how to respond. Or maybe we felt too tired, or scared, or something else. Whatever the reason, we can "reclaim" such



missed opportunities. It's often not even that hard. Doug tells of missing out on a great opportunity because he just wasn't sure what to say. About a month later, however, he got another opportunity. He told the person that he'd been thinking a lot about a comment which they had previously made. Intrigued, the person asked what it was—and almost immediately they were right back where they had left off a month earlier!{22}

Okay, that's the easy one. But what if we *didn't* remain silent. What if we said the *wrong* thing— and now feel like we've burned our bridges with another person? Granted, this is more difficult. But Doug throws down a challenge. For once we recognize and admit our mistake to ourselves, we can then confess it to God and bring the issue before Him in prayer. After praying about it, Doug says, we can actually go to the person and let them know that we've been thinking about how we "come across" in spiritual conversations. We can even ask if they'd be willing to give us "some honest feedback" about how others might perceive us in this area. And if so, then we can listen carefully and apologize for any mistakes we might have made. Of course, we can't predict how the other person will respond. But by taking this approach, we can go a long way toward restoring the relationship.{23}

If you'd be interested in creating some "God Space" for your own conversations, then I encourage you to get (and read) Doug's book for yourself. I think you'll be really glad you did.

## Notes

1. Doug Pollock, *God Space: Where Spiritual Conversations Happen Naturally* (Loveland, CO: Group, 2009), 11-12.
2. For more on Doug, check out his website: [www.godsgps.com/](http://www.godsgps.com/)
3. Pollock, *God Space*, 16.
4. The citations in this paragraph can be found in Pollock, *God Space*, 20-21.

5. This is "Killer 1" in Doug's view. See Pollock, *God Space*, 24.
6. Ibid., 25.
7. In what follows, I briefly mention several of the spiritual conversation-killers which Doug discusses on pp. 29-32. Specifically, Doug mentions conversation "killers" like disrespect, control, judgment and combativeness.
8. Pollock, *God Space*, 65.
9. See Doug's chapter, "Listening Your Way Into Spiritual Conversations," in Pollock, *God Space*, 53-64.
10. Ibid., 14.
11. All of the quoted material in this paragraph comes from a section on "Good Wondering Questions" in Pollock, *God Space*, 73.
12. See the examples under this section heading in Pollock, *God Space*, 73.
13. Ibid., 73.
14. This is one way in which Doug likes to refer to non-Christians. See Pollock, *God Space*, 16.
15. See Pollock's chapter 9, "Bringing the Bible into your Conversations," in *God Space*, 87-99.
16. Ephesians 6:17.
17. Hebrews 4:12 (NASB).
18. Pollock, *God Space*, 95.
19. Ibid., 93.
20. See the discussion in Pollock, *God Space*, 90-94.
21. Doug discusses this topic in chapter 10, "Reclaiming Missed Opportunities and Rebuilding Burned Bridges," 100-106.
22. Doug shares this story on pp. 101-103.
23. The citations in this paragraph come from Doug's discussion on p. 106.