

Gambling – Is It Good for Society? A Christian Perspective

Kerby Anderson looks at the harmful effects of both legal and illegal gambling. He considers the negative impacts on society, government policy, and the economy when gambling is prevalent in a culture. From a Christian worldview perspective, he considers how gambling introduces problems such as covetousness, poor work ethics, and destroyed family units.



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

Gambling used to be what a few unscrupulous people did with the aid of organized crime. But gambling fever now seems to affect nearly everyone as more and more states are legalizing various forms of it.

Thirty years ago, gambling was a relatively rare phenomenon with casinos operating only in the distant Nevada desert and a few states with lotteries or pari-mutuel betting. Today, legalized gambling is permitted in forty-seven states and the District of Columbia. More Americans are gambling than ever before, and they are also gambling more money.^{1}

The momentum seems to be on the side of those who want legalized gambling as a way to supplement state revenues. But these states and their citizens often ignore the costs that are associated with legalized gambling.

Types of Gambling

Gambling comes in many forms. Perhaps the most popular type of gambling is state-sponsored lotteries. This would include the weekly lottery games, as well as the daily lottery numbers and

scratch-off ticket games.

A second type of gambling would be casinos. Gambling in this venue would include jackpot slot machines, video card game machines, various casino card games such as poker and blackjack, and other casino games such as roulette.

Sports betting is a third type of gambling. Someone can bet on the outcome of a sporting event or a particular part of a sporting event. Usually, bets are placed on a bookmaker's odds so that the actual bet is against the point spread. Sports betting would also include illegal office pools and even weekend golfers who bet dollars or cokes for each hole.

Pari-mutuel betting (horse racing, dog racing, and jai alai) is another form of sports gambling. Horse racing is legal in 43 states with over 150 racetracks in the United States.

Convenience gambling (also called retail gambling) includes stand-alone slot machines, video poker, video keno, and other games. These are usually found in bars, truck stops, and convenience stores.

Online gambling represents a new frontier in the spread of gambling. The availability and accessibility of Internet gambling appears to have greatly increased the number of people gambling on a regular basis.

Bad Social Policy

Legalized gambling is bad social policy. At a time when Gamblers Anonymous estimates that there are at least 12 million compulsive gamblers, it does not make a lot of sense to have the state promoting gambling. State sponsorship of gambling makes it harder, not easier, for the compulsive gambler to reform. Since about 96 percent of those gamblers began gambling before the age of fourteen,[\[2\]](#) we should be especially concerned about the message such a policy sends to

young people.

The economic costs that gamblers themselves incur are significant. The average compulsive gambler has debts exceeding \$80,000.[\[3\]](#) And this figure pales in comparison with other social costs that surface because of family neglect, embezzlement, theft, and involvement in organized crime. Compulsive gamblers affect the lives of family, friends, and business associates. Some of the consequences of gambling are marital disharmony, divorce, child abuse, substance abuse, and suicide attempts.

Proponents argue that state lotteries are an effective way to raise taxes painlessly. But the evidence shows that legalized gambling often hurts those who are poor and disadvantaged. A national task force on gambling found that those in the lowest income bracket lost more than three times as much money to gambling (as a percentage of income) as those at the wealthiest end of the spectrum.[\[4\]](#) One New York lottery agent reports that “seventy percent of those who buy my tickets are poor, black, or Hispanic.”[\[5\]](#) And a National Bureau of Economic Research “shows that the poor bet a much larger share of their income.”[\[6\]](#) The study also found that “the less education a person has, the more likely he is to play the lottery.”[\[7\]](#)

A major study on the effect of the California lottery came to the same conclusions. The Field Institute’s California poll found that 18 percent of the state’s adults bought 71 percent of the tickets. These heavy lottery players (who bought more than twenty tickets in the contest’s first forty-five days) are “more likely than others to be black, poorer and less educated than the average Californian.”[\[8\]](#)

Studies also indicate that gambling increases when economic times are uncertain and people are concerned about their future. Joseph Dunn, director of the National Council on Compulsive Gambling, says, “People who are worried about the

factory closing take a chance on making it big. Once they win anything, they're hooked." [{9}](#)

The social impact of gambling is often hidden from the citizens who decide to legalize gambling. But later these costs show up in the shattered lives of individuals and their families. One study in *The Journal of Social Issues* found that as gambling increases, there is an increase in "(a) proportion of divorce and separation; (b) disagreement about money matters with one's spouse; (c) lack of understanding between marital partners; and (d) more reported problems among children of gamblers." [{10}](#)

Psychologist Julian Taber warns, "No one knows the social costs of gambling or how many players will become addicted . . . the states are experimenting with the minds of the people on a massive scale." [{11}](#) Families are torn apart by strife, divorce, and bankruptcy. Boydon Cole and Sidney Margolius in their book, *When You Gamble—You Risk More Than Your Money*, conclude, "There is no doubt of the destructive effect of gambling on the family life. The corrosive effects of gambling attack both the white-collar and blue-collar families with equal vigor." [{12}](#)

The impact on crime is also significant. The crime rate in gambling communities is nearly double the national average. [{13}](#) Researchers calculate that for every dollar the state received in gambling revenues, it costs the state at least three dollars in increased social costs (for criminal justice and social welfare). [{14}](#)

Bad Governmental Policy

Legalized gambling is also bad governmental policy. Government should promote public virtue, not seduce its citizens to gamble in state-sponsored vice. Government is supposed to be servant of God according to Romans 13, but its moral stance is

compromised when it enters into a gambling enterprise.

Citizens would be outraged if their state government began enticing its citizens to engage in potentially destructive behavior (such as taking drugs). But those same citizens see no contradiction when government legalizes and even promotes gambling. Instead of being a positive moral force in society, government contributes to the corruption of society.

Ross Wilhelm, professor of business economics at the University of Michigan, says,

State lotteries and gambling games are essentially a “rip-off” and widespread legalization of gambling is one of the worst changes in public policy to have occurred in recent years. . . . The viciousness of the state-run games is compounded beyond belief by the fact that state governments actively advertise and promote the games and winners.[{15}](#)

The corrosive effect legalized gambling has on government itself is also a cause for concern. As one editorial in *New York Times* noted, “Gambling is a business so rich, so fast, so powerful and perhaps inevitably so unsavory that it cannot help but undermine government.”[{16}](#)

Legal and Illegal Gambling

One of the standard clichés used by proponents of legalized gambling is that by instituting legal gambling, illegal gambling will be driven out. This argument makes a number of faulty assumptions. First, it assumes that people are going to gamble anyway; and so the state might as well get a piece of the action. Second, it assumes that given the choice, people would rather gamble in a state-sponsored program because it will be regulated. The state will make sure that the program is fair and that each participant has an equal chance of winning. Third, it assumes that if the state enters the gambling arena, it will drive out illegal gambling because it

will be a more efficient competitor for gamblers' dollars.

While the arguments seem sound, they are not. Although some people do gamble illegally, most citizens do not. Legalized gambling entices people to gamble who normally would not gamble at all. Duke University researchers have found that the lottery is a "powerful recruiting device" because one-fourth of those who otherwise would not gamble at all do bet on lotteries.[{17}](#)

Second, legal gambling does not drive out illegal gambling. If anything, just the opposite is true. As legalized gambling comes into a state, it provides additional momentum for illegal gambling. The Organized Crime Section of the Department of Justice found that "the rate of illegal gambling in those states which have some legalized form of gambling was three times as high as those states where there was not a legalized form of gambling."[{18}](#) And one national review found that

In states with different numbers of games, participation rates increase steadily and sharply as the number of legal types of gambling increases. Social betting more than doubles from 35 percent in states with no legal games to 72 percent in states with three legal types; the illegal gambling rate more than doubles from nine percent to 22 percent; and commercial gambling increases by 43 percent, from 24 to 67 percent.[{19}](#)

Legalized gambling in various states has been a stimulator of illegal gambling, not a competitor to it.

The reasons for the growth of illegal gambling in areas where legalized gambling exists are simple. First, organized crime syndicates often use the free publicity of state lotteries and pari-mutuel betting to run their own numbers games. The state actually saves them money by providing publicity for events involving gambling. Second, many gamblers would rather bet

illegally than legally. When they work with a bookie, they can bet on credit and do not have to report their winnings to the government, two things they cannot do if they bet on state-sponsored games. This explains why illegal gambling thrives in states with legalized gambling.

Another important issue is the corrupting influence legalized gambling can have on society. First, legalized gambling can have a very corrupting influence on state government. In the last few years there have been numerous news reports of corruption and fraud in state lotteries. Second, there is the corrupting influence on the citizens themselves. Gambling breeds greed. Research has shown that the number of compulsive gamblers increases between 100 and 550 percent when legalized gambling is brought into an area.^{20} Every day, otherwise sane people bet large amounts of money in state lotteries because they hope they will win the jackpot. Moreover, states and various gambling establishments produce glitzy ads that appeal to people's greed in order to entice them to risk even more than they can afford.

Government should be promoting positive social values such as thrift and integrity rather than negative ones such as greed and avarice. They should be promoting the public welfare rather than seducing citizens to engage in state-sponsored vice.

Economic Costs

Legalized forms of gambling (state lotteries, pari-mutuel betting, and casinos) are often promoted as good economic policy. Proponents say they are painless ways of increasing billions of dollars in state revenue. But there is another economic side to legalized gambling.

First, the gross income statistics for legalized gambling are much higher than the net income. State lotteries are one

example. Although about half the states have lotteries and the figures vary from state to state, we can work with some average figures. Generally, the cost of management, advertising, and promotion is approximately sixty cents of each dollar. In other words, for every dollar raised in a lottery, only forty cents goes to the state budget. By contrast, direct taxation of the citizens costs only about one cent on the dollar, so that for every dollar raised by taxes, ninety-nine cents goes to the state.

Second, gambling adversely affects a state economy. Legalized gambling depresses businesses because it diverts money that could have been spent in the capital economy into gambling that does not stimulate the economy. Boarded-up businesses surrounding casinos are a visible reminder of this, but the effect on the entire economy is even more devastating than may be at first apparent. Money that could be invested, loaned, and recycled through the economy is instead risked in a legalized gambling scheme.

Legalized gambling siphons off a lot of money from the economy. More money is wagered on gambling than is spent on elementary and secondary education (\$286 billion versus \$213 billion in 1990).[\[21\]](#) Historian John Ezel concludes in his book, *Fortune's Merry Wheel*, "If history teaches us anything, a study of over 1,300 legal lotteries held in the United States proves . . . they cost more than they brought in if their total impact on society is reckoned."[\[22\]](#)

Biblical Perspective

Even though the Bible does not directly address gambling, a number of principles can be derived from Scripture. First, the Bible emphasizes a number of truths that conflict with gambling. The Bible, for example, emphasizes the sovereignty of God (Matt. 10:29–30). Gambling, however, is based on chance. The Bible admonishes people to work creatively and for

the benefit of others (Eph. 4:28), while gambling fosters a something-for-nothing attitude. The Bible condemns materialism (Matt. 6:24–25) while gambling promotes it.

Gambling breeds a form of covetousness, whereas the tenth commandment (Exod. 20:17) admonishes people not to covet. Coveting, greed, and selfishness are the base emotions that entice individuals to gamble. Christians should be concerned about gambling if for no other reason than the effect it has on the “weaker brother” and how it will affect the compulsive gambler. State-sponsored gambling makes it more difficult for compulsive gamblers to reform. Legalized gambling becomes an institutionalized form of greed.

Second, gambling destroys the work ethic. Two key biblical passages deal with the work ethic. In Colossians 3:23–24 the apostle Paul wrote, “Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.” And in 2 Thessalonians 3:7,10, he stated, “For you yourselves know how you ought to follow our example. . . . For even when we were with you, we gave you this rule: If a man will not work, he shall not eat.”

The Twentieth Century Fund research group commented, “Gambling’s get-rich-quick appeal appears to mock capitalism’s core values: disciplined work habits, thrift, prudence, adherence to routine, and the relationship between effort and reward.”[\[23\]](#) These core values of the work ethic are all part of the free enterprise system and are part of the Christian life. Gambling corrupts these values, and replaces them with greed and selfishness. Rather than depending on hard work, gamblers depend on luck and chance.

Third, gambling destroys families. Gambling is a major cause of family neglect. Many of the social costs associated with gambling come from a get-rich-quick mindset. As people get

caught up in a gambling frenzy, they begin to neglect their families. Money spent on lottery tickets or at racetracks is frequently not risk capital but is income that should be spent on family needs. According to 1 Timothy 5:8, a person who refuses to care for his family is worse than an unbeliever. Parents must provide for their children (2 Cor. 12:14) and eat the bread of their labors (2 Thess. 3:12). When gambling is legalized, it causes people to neglect their God-mandated responsibility to care for their families, and many of those families then often end up on welfare.

Fourth, gambling is a form of state-sponsored greed. Romans 13:4 teaches that government is to be a servant of God, providing order in society and promoting public virtue. Legalized gambling undercuts government's role and subverts the moral fabric of society through greed and selfishness promoted by a state-sponsored vice.

Since gambling undermines the moral foundations of society and invites corruption in government, Christians must stand against attempts to legalize gambling.

Notes

1. Report of the National Gambling Impact Study Commission, 18 July 1999, 1.
2. "Gambling in America," *Gambling Awareness Action Guide* (Nashville: Christian Life Commission, 1984), 5.
3. Sylvia Porter, "Economic Costs of Compulsive Gambling in U.S. Staggering," *Dallas Morning News*, 4 January 1984, 6C.
4. The Final Report of the Commission on the Review of the National Policy toward Gambling, 1976, 65.
5. Charles Colson, "The Myth of the Money Tree," *Christianity Today*, 10 July 1987, 64.
6. Gary Becker, "Higher Sin Taxes: A Low Blow to the Poor," *Business Week*, 5 June 1989, 23.
7. J. Emmett Henderson, *State Lottery: The Absolute Worst Form of Legalized Gambling* (Atlanta, GA: Georgia Council on Moral

and Civil Concerns, n.d.). 11.

8. Brad Edmonson, "Demographics of Gambling," *American Demographics*, July 1986, 40-41.

9. Curt Suplee, "Lotto Baloney," *Harper's*, July 1983, 19.

10. T. Dielman, "Gambling: A Social Problem?" *Journal of Social Issues* 35, No. 3 (1979), 39.

11. Julian Taber, "Opinion," *USA Today*, 14 August 1989, 4.

12. Borden Cole and Sidney Margolis, *When You Gamble-You Risk More Than Your Money* (New York: Public Affairs Pamphlet, 1964), 12.

13. Joseph Shapiro, "America's Gambling Fever," *U.S. News and World Report*, 15 January 1996, 58.

14. John Warren Kindt, statement before a hearing of the U.S. House of Representatives Committee on Small Business, 21 September 1994.

15. "State Lotteries and Gambling-Results Have Not Equalled Expectations," *USA Today*, April 1979 (Vol. 107, No. 2407), 1.

16. *New York Times*, 9 February 1980.

17. Charles Clotfelter and Philip Cook, *Selling Hope: State Lotteries in America* (Cambridge, MA: Harvard University Press, 1991).

18. Emmett Henderson, *State Lottery: The Absolute Worst Form of Legalized Gambling* (Atlanta: Georgia Council on Moral and Civil Concerns, n.d.), 26.

19. *Final Report of the Commission on the Review of National Policy toward Gambling*, 1976, 71.

20. John Warren Kindt, "The Economic Aspects of Legalized Gambling Activities," *Duke Law Review*, 43 (1994): 59.

21. David Neff and Thomas Giles, "Feeding the Monster Called More," *Christianity Today*, 25 November 1991, 20.

22. Quoted by William Petersen, *What You Should Know about Gambling* (New Canaan, CT: Keats, 1973), 37.

23. James Mann, "Gambling Rage: Out of Control," *U.S. News and World Report*, 30 May 1983, 30.

Emerging Adults Part 2: Distinctly Different Faiths – Evangelical Views Declining

National Study of Youth and Religion

The National Study of Youth and Religion (Wave 3) contains the detailed data from which Christian Smith presented a summary of the results in his book, *Souls in Transition: The Religious & Spiritual Lives of Emerging Adults*. My prior article, ["Emerging Adults and the Future of Faith in America,"](#) summarized some of the important results reported in his book. One of his results showed that the number of young adults who identify themselves as not religious or as a religious liberal has grown from one in three young adults in 1976 to almost two out of three young adults in 2008. This huge difference in beliefs reflects that the dominant culture has changed from supporting Christian beliefs to now being basically counter to them. Today's emerging adults are immersed in a postmodern culture that "stressed difference over unity, relativity over universals, subjective experience over rational authorities, feeling over reason."[\[1\]](#)

This culture has produced a set of young Americans who may still claim to be associated with Protestant or Catholic beliefs but in reality have accepted the view that God and Christ are potentially helpful upon death, but are of little value until then. As these young adults moved from teenagers into emerging adults, Smith found that over four out of ten of them became less religious over a five year span. However, he did find that about one in three would identify themselves as

evangelical and probably continue to identify themselves that way for the foreseeable future.

However, to look at the data more closely, we can access this study of 18- to 23-year-olds online at the Association of Religious Data Archives.[\[2\]](#) Using this data, we can look at the association between questions in ways that we could not see in Christian Smith's book. As we studied this data, we found an even bleaker view of the future of the evangelical church than that presented by his book.

Along with general demographic information, the questions asked by the survey can be generally divided into four segments: Religious Beliefs, Religious Practices, Cultural Beliefs, and Cultural Practices. When we analyze the data in these four segments, we find a significant disconnect between each of these four segments. One might expect that we would find a small but significant subset that shared an *evangelical* belief and practice *and* that applied those beliefs consistently to their *cultural* beliefs and practices. Instead, what we find is that of 881 evangelicals, a grand total of zero (that is zilch, nada, none) share a common set of beliefs across all four categories. In other words, there is no set of common beliefs amongst these 18- to 23-year-olds who belong to an evangelical church.

It is worth noting here that the 881 evangelicals discussed here are down from the 1064 evangelicals in the study of this same group as teenagers. The 881 includes 728 who were among the 1064 plus 155 new evangelicals. The new evangelicals were about one-third from mainline protestant, one-third from catholic, and one-third from not religious or non-Christian religions. Of the 336 who left evangelical Christianity about half went to other Christian religions and the other half went to nonreligious or indeterminate religious beliefs. Almost undoubtedly, if we were to include these original evangelicals in our evangelical statistics we would get even worse data. We should also note here that this group was 18 to 23 in 2008 so

now they are 20 to 25. However, we will refer to them as 18 to 23 in this article.

Religious Beliefs

Let us begin by first considering the data on religious beliefs. By itself, this is very interesting. First, we find that four out of five of those associated with an evangelical church believe in God as a personal being and Jesus as His Son who was raised from the dead. Unfortunately, it also means we are starting with one-fifth of those still associated with an evangelical church who either don't believe in God or in Jesus as His Son. It is interesting to note that one-third of mainline Protestants and nearly half of Catholics have this same attitude of unbelief. However, the number of evangelicals who believe in God and Christ is still a significant number and is 28% of the total population of 18- to 23-year-olds in America. When we add in the mainline and Catholic believers, we find approximately half of all young adults have a correct view of God and Jesus at this very basic level. Although half is not what we would like, it is probably more than we would expect to find with active Christians.

But when we add in the concepts that only people whose sins are forgiven through faith in Jesus Christ go to heaven and that there is only one true religion, the number of evangelicals in this age group who agree drops to 38%. Thus, only one in three ascribe to the most basic beliefs of evangelical Christianity. When we add in mainline Protestants and Catholics, the percentage of young Americans who believe in salvation only through Jesus Christ drops to less than one in five.

When one adds in the concepts that faith is important, that demons are real beings, and that there are some actions that are always right or wrong, and combine those with attending a worship service at least two times a month, the number among evangelicals drops to less than one in five. That is, four out

of five young evangelicals do not agree with these basic concepts. For mainline Protestants and Catholics, the percentages are 9% and 2%, indicating that almost none of them have a basic set of Christian beliefs. Combining these together shows that only 7% of all young adults hold to these basic beliefs.

Clearly, we have a major disconnect of belief for this age group, even among those who are associated with an evangelical church. As we probe beyond God and Jesus, we find that most of them do not have a set of beliefs consistent with the basic truths of the Bible.

In his book, Smith points out that for emerging adults “evidence and proof trump blind faith.”^{3} By this he means that most emerging adults view scientific views as based on evidence and truth while religious beliefs are simply blind faith. As one young person put it, “I mean there is proven fact and then there is what’s written in the Bible—and they don’t match up.”^{4} Or as another young person put it, “You have to take the Bible as symbolic sometimes. If you take it as literal there’s definitely a problem. There’s scientific proof [that contradicts it]. So you have to take it piece by piece and choose what you want to believe.”^{5}

The interesting result of this belief is that it does not primarily apply to the extremely small segment of the Bible which some might consider at odds with scientific theories (e.g., creation of the universe). Rather, they apply it to things like teachings on sexuality, the uniqueness of Jesus, and the beginning of life. So they use the excuse of science to modify any beliefs taught by the Bible that are inconsistent with current cultural beliefs.

Religious Practices

Perhaps we have now found the truly religious 18- to 23-year-olds among the one-out-of-four evangelicals that express a set

of core religious beliefs. Even if we add another seven questions on belief in things like life after death, heaven, judgment day, and miracles, we still have almost 15% of evangelical young adults who answer correctly. However, if this 15% is the core group of believers, then their religious behaviors will match their beliefs.

If this group of young adults is the core group, we would expect them to pray on a daily basis and to read the Bible at least once per week. When asked those questions, less than one in ten evangelical emerging adults hold the religious beliefs and engage in the religious practices. In fact, nearly half of those with the core beliefs do not read their Bibles or pray. When we add on questions about whether they are interested in learning more about their faith and have shared their faith with someone else, the number drops to less than one in twenty of the evangelical young adults. So, over 95 out of 100 young people affiliated with evangelical churches do not believe and practice their belief. Sadly, if we look at those who do these things and attend Sunday School or some weekday group and have read a devotional book in the last year, the number drops to 3% of evangelicals.

This data clearly shows that, for 18- to 23-year-old evangelicals, beyond a belief in God and Jesus there is no common set of beliefs and practices. Virtually every evangelical young adult will depart from the faith on one or more basic core beliefs and practices. It appears that there is *no common core group* of dedicated faithful believers among this age group.

As Christian Smith points out, emerging adults view religious ideas as a cafeteria line where you take the ones you like and leave the rest behind. As he says, "People should take and use what is helpful in it, . . . and they can leave the rest. . . . At least some parts of religions are 'outdated.' Emerging adults are the authorities for themselves on what in religion is good or useful or relevant for them."[\[6\]](#) As one of the

emerging adults put it, “Instead of fighting various religions, I just kinda combined religious ideas that were similar or sounded good.”^{7} So, since the emerging adult is the authority on what religious beliefs to accept rather than the Scriptures, their culture determines their religious beliefs rather than the other way around.

Cultural Beliefs

The data from this survey indicates that there is not a set of doctrinally pure religious believers in the 18 to 23 age range. But perhaps they are clearer on cultural beliefs that should be informed by their faith. To make the analysis easier we will consider two different sets of beliefs. The first set looks at their beliefs about creation, waiting on sex until marriage, and respect for religion in America. The second set considers living meaningful but not guilty lives, caring about the poor, and being against unmarried sex and divorce.

When asked about the creation of the world, approximately half of the evangelical emerging adults said that God created the world without using evolution over a long period of time to create new species. Only one in four young evangelicals believe they should wait to have sex and don't need to try out sex with their partner before they get married. Interestingly, only 16% of mainline Protestants and less than one in ten Catholic young adults believe the same way. As Smith points out, this belief is odd given the numerous studies which show that couples who do not live together before marriage have a significantly greater chance of success than those who do. Forty-eight percent of evangelicals have respect for organized religion in this country and believe it is ok for religious people to try to convert other people to their faith. However when we combine these three beliefs together, i.e. about creation, sex, and evangelism, we find that only one in ten evangelicals, one in twenty mainline Protestants, and only one in a hundred Catholics agree with all three of these areas.

Then when we look to see how many have the religious beliefs and practices *and* believe these cultural topics, we find that only 8 evangelicals (< 1%) and no mainline Protestants or Catholics qualify. Thus, we have only 8 people out of over 2500 who have a consistent set of evangelical religious beliefs, religious practices, and cultural beliefs.

Of course that is only a small subset of the cultural beliefs that should be impacted by our religious beliefs. Let's look at few more. Let's consider those who have not felt guilty about things in their life over the last year, who believe their life is meaningful and that they can change important things in their life as needed. We find that approximately one-third of each of the major groups agree with these statements. If we look at how many don't need to buy more and who care about the needs of the poor, we find that about one in four of all young adults agree with these objectives. However, when we combine these two areas, we find that only about one in ten young adults agree. Now add in the idea that unmarried sex and divorce are not okay, a statement with which 28% of evangelicals and 14% of all emerging adults agree. When we combine all three of these belief areas, we discover that only 2% of evangelicals agree with all three areas. If we combine these areas with religious beliefs and practices, we find that only four evangelicals (or less than one in two hundred) agreed.

When we combine both sets of cultural beliefs with the religious beliefs and practices, we find that there is one emerging adult out of over 2500 who agrees with those beliefs.

In both sets of data above, we considered questions dealing with sexual activity. In the first, we saw that the idea of waiting to have sex until marriage was rejected by three out of four of the evangelical, emerging adults. In the second set of data, we saw that a similar number believe that unmarried sex and divorce are okay. These beliefs are clearly counter to the teaching of Christianity, but they are dominant beliefs

among evangelical, emerging adults. As Christian Smith put it, “[M]ost emerging adults reduce a certain cognitive dissonance they feel—arising from the conflict of religious teachings against partying and sex before marriage versus their wanting to engage in those behaviors—by mentally discounting the religious teachings and socially distancing themselves from the source of those teachings.” In other words, they discount any religious teachings that would discourage them from doing what the culture promotes as acceptable, contrasted with the Bible which says, “Love not the world neither the things of the world. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, are not of the Father but are of the world.”[\[8\]](#)

Cultural Practices

Perhaps the disturbing cultural beliefs are belied by the cultural practices. Let’s look at some of the relevant cultural practices addressed in the National Study on Youth and Religion. Let’s begin with the number of people who have not smoked pot or engaged in binge drinking in the two weeks before the survey. Among evangelical, emerging adults over half (54%) have not engaged in these two activities. Of course this also means that almost half of them have engaged in one of both of these activities. Amongst Catholic emerging adults, two out of three have engaged in these behaviors.

How many have not engaged in viewing X-rated videos in the last year or unmarried sex (including oral sex)? This number begins at approximately one third of evangelicals not engaging in unmarried sex but drops to only one fifth when X-rated videos are added. So, 4 out of 5 evangelical, emerging adults are engaged in sexual sin, most of them on a regular basis.

On another venue of behavior, how many emerging adults have given money for charitable purposes, volunteered, and don’t admire people based on how much money they have? We find that approximately 15% of evangelicals, mainline Protestants, and

Catholics have done so. So, over 8 out of 10 have not given of themselves to help others.

Certainly Christians are called to “give thanks in all circumstances” (1 Thess. 5:18) and to “set their minds on heavenly things” (Col. 3:2). So let’s consider those who are grateful for the present and sometimes think about the future. This includes about half of all emerging adults. Thus, over half of emerging adults seldom give thanks and rarely think about the future.

Now let’s combine these thoughts and actions together and we find that only about 2% of all emerging adults hold to a biblical set of practices. So even though over half hold to a belief in abstaining from drugs and binge drinking, one-fifth affirm abstaining from illicit sexual activity, half hold to an attitude of gratitude for the present and the future, and 15% have given in some way of their time or money, when you combine them together only 2% have done all four items.

If we combine the four categories, Religious Beliefs, Religious Practices, Cultural Beliefs, and Cultural Practices, we find that no one holds to the set of beliefs which are most consistent with Scripture.

Conclusions

There are many conclusions that could be drawn from the data above. Two of the most important conclusions are as follows. First, the basic religious beliefs of emerging adults largely depart from the Bible, and when you add in religious practices and cultural beliefs and practices we find that no one maintains a distinctly biblical worldview. Second, there does not appear to be uniformity in the beliefs of emerging adults. Rather than having a subset of evangelicals, say 15%, holding to a distinctly biblical worldview, you end up with none because they trip up in different areas.

As Christian Smith pointed out, “emerging adults felt entirely comfortable describing various religious beliefs that they affirmed but that appeared to have no connection whatsoever to the living of their lives.”{9} This is because religious teachings are not the authority on this world. Rather, it is what you choose to believe that is your authority for the “truth” in your life. As one emerging adult put it, “I think that what you believe depends on you. I don’t think I could say that Hinduism is wrong or Catholicism is wrong . . . I think it just depends on what you believe.”{10} This concept results in a set of evangelical, emerging adults who don’t hold to a set of common beliefs about God, Jesus, religion, and cultural practices, but instead hold to a wide variety of beliefs which are counter to the Bible. We must not say because they go to church that they believe the truth of the Bible. This survey shows that almost certainly they do not.

At Probe, we are committed to making a difference in this emerging generation. Over the next decade, we are committed to freeing the minds of 50 million Christians and converting them into confident ambassadors for Christ. If we and others like us are not successful, the children of these emerging adults may have no Christian example to follow.

Notes

1. Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009), 101.
2. www.thearda.com/Archive/Files/Descriptions/NSYRW3.asp, “The National Study of Youth and Religion, www.youthandreligion.org, whose data were used by permission here, was generously funded by Lilly Endowment Inc., under the direction of Christian Smith, of the Department of Sociology at the University of Notre Dame.
3. Smith and Snell, *Souls in Transition*, 158.

4. Ibid., 158.
5. Ibid., 158.
6. Ibid., 157.
7. Ibid., 157.
8. 1 John 2:15-16 (NASU)
9. Smith and Snell, *Souls in Transition*, 155.
10. Ibid p. 156

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See Also:

[Emerging Adults and the Future of Faith in America](#)

[Emerging Adults A Closer Look](#)

[The Importance of Parents in the Faith of Emerging Adults](#)

[Cultural Captives – a book on the faith of emerging adults](#)

Prometheus, God and Film: 10 Science Fiction Movies with a Theological Theme

Dr. Terlizzese looks to see if we can find a Christian worldview perspective or, at least, questions which need theological answers in a number of popular science fiction movies. He finds some good themes and bad themes and offers advice on how to view movies of all types.

Sci-fi films have never been more popular than they are today. Witness this summer's offerings: *Prometheus* (see below),

Chronicle, *The Hunger Games* even the comic book–inspired *Avengers* and the romantic comedy *Seeking a Friend for the End of the World* feature elements of science fiction. And like most arts and literature, they contain elements of theology. This genre borrows a basic aspect of the Christian worldview concerning the value and meaning of individuals in a world of technological conformity.

Sci-fi combines a somewhat biblical understanding of mankind with an almost religious belief in technological progress. This fuels the popular fear that technology will rob people of their souls or individuality. The modern technological worldview is rooted in *materialism*: it affirms that people are basically machines who can be objectified, categorized and manipulated as any other object in nature. One film scholar notes this connection:

*Scientism opened the doors for a mechanical view of mankind. . . . We are no longer special, no longer sacred – neither the form (body) nor the mind. “Let us conclude boldly then that man is a machine, and that there is only one substance, differently modified, in the whole world. What will all the weak reeds of divinity, metaphysic, and nonsense of the schools avail against this firm and solid oak?”[Le Mettrie]. [Sci-fi] arises out of the tension between this kind of “rude” scientism and the Christian cosmology. Scientism “robs” humans of their very humanity and makes them out to be biological machines, much like the alien children in *Village of the Damned*. [\[1\]](#)*

Reaching a Popular Audience

The sci-fi genre asks, What is human nature?[\[2\]](#) In light of technological advance, how we define humanity becomes more crucial as technology changes not just the natural world, but humanity itself. It has become imperative not only for philosophers, but for everyone to ask, how is technological

advance transforming human nature? The failure to perceive change caused by new technology creates a serious problem for an age so enormously influenced by it. Sci-fi movies serve as a philosophical treatise for average people who are not professionally trained, raising questions and issues that would otherwise be lost on the common person because of their intolerable abstraction.

The movies speak the common language of our times. When teachers want to make an idea concrete or illustrate a point, they grope for an example from a popular movie. Most people love movies and to be able to relate abstract concepts through such a relevant medium will certainly create a profound effect.

We normally think of sci-fi as promoting innovative technology that holds out optimistic promise for the future of mankind. This is generally true of print media produced by popular writers like Jules Verne, H. G. Wells or Isaac Asimov. However sci-fi film has taken another tack by appealing to commonly held suspicions of technological progress. An optimistic view of progress views new technology as a liberating force destined to lift the burdens of work, cure disease, improve communication and free humanity from natural limits. A pessimistic view takes the opposite direction; instead of liberation it fears that new technology will create a new form of enslavement and dehumanization that will rob people of their individuality or their very souls.

Given the popularity of movies and the latent theological premise of many sci-fi films, the following list presents an incomplete, but important sample of theology in sci-fi movies. It is intended to help Christians read the movies from more than a literalist perspective by paying attention to the metaphors and symbols that constitute their meaning. These movies may contain objectionable material, but more importantly, resonate with redemptive themes worth analyzing.

Movies are cultural day dreams, serving as modern folklore and morality tales. They signify a shared message of hope or fear not always transparent without analysis. So let's get started!

***Prometheus*, 2012**

Humanoid aliens seed earth with their DNA that creates humanity. They leave clues behind on how to find them in a distant galaxy. When earthlings discover their origins they uncover a plan for human extinction, revealing that the gods are hostile towards their own children. The movie raises classic theological and philosophical questions such as, Where did we come from? Why are we here? And, where are we going? Though never distinguishing between wishful thinking or religious truth claims, it presents faith as a choice for meaning, even in the face of the most hostile conditions. The cross remains a prominent and enduring symbol of hope and human redemption. Humans are worth saving and are not genetic mistakes that deserve extinction.

***The Terminator*, 1984**

Robots represent both hope and fear of technological aspirations. They symbolize the incredible potential of technological capability and human replacement. Robots are mechanical people that embody the fears of extreme rationalization. Cartesian philosophy identified reason as the definition of human nature, which takes its final form in the computer. Robots are nothing more than embodied computers. Sometimes the movies picture them as our slaves and protectors. Robots enable people to live work-free lives as with Robby the Robot from *Forbidden Planet* (1956) who undoubtedly depicts the most iconic and loveable of all movie robots. However, most robots represent something evil and ominous as in *The Terminator*.

The premise states that computer intelligence Sky Net became self-aware and immediately perceived humanity as a threat and initiated a nuclear strike. Some people survived to fight back

and achieved ultimate victory led by the messianic figure John Conner sent to rescue humanity from techno–enslavement and termination. Human victory over the machines necessitated that Sky Net send a robot agent back in time to eliminate the mother of the rebel leader. Commentators read the plot as loosely based on the story of the Birth of Christ. *The Terminator* encapsulates the abiding fear that mankind will one day destroy itself through the use of its own technology. That which was meant to enhance human life will one day annihilate it. The need for salvation remains paramount as the last installment *Terminator Salvation* (2009) indicates.

***The Matrix*, 1999**

In the not too distant future Artificial Intelligence (AI) becomes self–aware and identifies humanity as a threat and initiates a war, a common theme in science fiction. Humanity burns the atmosphere to create perpetual darkness in order to block the sun and deny the machines a power source. The machines respond by turning people into batteries and growing them in a huge incubator, kept alive in a vegetative state through feeding them the blood of the previous generation and by sending false impressions to the brain that simulate a normal existence. Billions of people are given fabricated lives in a huge computer–simulated world called the Matrix. Zion, the only surviving human city, awaits deep underground for their savior Neo, rescued from the Matrix and believed to possess the power to fight the machines within the Matrix and free mankind.

In addition to the obvious messianic overtones the series presents a complicated patchwork of different religious ideas from Christianity and Buddhism to Greek mythology as a counterpoint to the Cartesian philosophy that reason alone ultimately defines human nature. The computer best embodies the logical conclusion of rational thought and the loss of human freedom that results from the universal acceptance of rationalism. *The Matrix* demonstrates an acute historical

irony in rejecting rationalism and looking to premodern religious ideas to define human nature and provide meaning to life, even though these ideas are considered anachronistic in a secular and technological age.

The Book of Eli, 2010

The Book of Eli presents an explicitly Christian message of obedience to the voice of God in describing the spiritual journey and act of faith by the blind nomad Eli. Set in a post-apocalyptic world of the near future, a drifter finds his purpose in life through committing to memory the *King James Bible*, then spending thirty years traveling across the wasteland to an unknown destination. Along the way Eli encounters a ruthless mayor seeking the power of the book for his own political ends. In addition to the spiritual journey the movie depicts the dark side of faith when used to control and manipulate others.

The Invasion, 2007

The Invasion is an excellent remake of the original science fiction masterpiece *Invasion of the Body Snatchers* (1956, 1979) in which spores from outer space take over human bodies by emptying them of free will and any unique qualities as individuals, making everyone soulless and identical. The message is clear: that a world without free will may be more peaceful and happy, but would be horribly inhuman. What price are we willing to pay for peace, security and harmony? If these qualities are not derived from love then we do not have a world worth living in. In the absence of freedom, a nightmarish world of automatons pretending to be humans assumes control. They are bodies without souls. In the chilling words of the original movie, "Love, desire, ambition, faith—without them life's so simple."[\[3\]](#) This may be life in unison, but it is more like the life of a grove of trees all getting along rather nicely. This movie franchise argues for the idea that love and choice are essential aspects of our

humanity without which life loses its purpose.

Planet of the Apes, 1968

This 1960's protest film decries the potential genocide of nuclear war. Astronauts find themselves stranded on a strange planet where apes rule humans. The movie has several themes including the debate between evolution and creation, science and religion, church and state relations as well as racism and offers an accurate commentary on humanity as a creature that wages war on all those around it including himself. It is rare to find any movie that weaves so many themes into its message, while not revealing its main point until its climactic surprise ending.

The Day the Earth Stood Still, 1951

We do not need to see films based on the Gospels in order to find Christ at the movies. The presence of a Christ-like figure is usually signified when a heroic character with extraordinary powers dies and comes back to life, such as in the case of Klatuu, the representative of a galactic alliance who visits earth during the Cold War and warns that we must turn our efforts to peace or face annihilation because earth poses a threat to the rest of the galaxy. Humanity's technical abilities now exceed its self-control, which will end in disaster if it does not turn to peaceful ends.

Star Wars, 1977

Science fiction generally focuses on the power of reason and technology. *Star Wars* follows a different tack, making faith and religion central. The movie sets the action in the familiar device of good vs. evil, but adds the dimension of faith being more powerful than technical ability in the promotion of both good and evil. The *Star Wars* franchise contrasts with that other perennially popular space melodrama *Star Trek*, which often belittles notions of God, faith and religion. Based on the secular humanism of its creator Gene

Roddenberry, technology or human potential trumps faith and religion. In contrast, *Star Wars* derives from the ecumenical ideas of George Lucas, where faith represented by “the force”—for better or worse—is more powerful than raw technological ability.

Close Encounters of the Third Kind, 1977

Everyman Roy Neary experiences a close encounter with a UFO that sends him on a journey to discover its meaning. In the process he acts erratically, causing his wife Ronnie to leave him with their three children. The further he delves into the mystery, the more he discovers the truth behind his encounter: that extraterrestrials have visited earth and are seeking him out along with a select group of others. The movie vaguely resembles John Bunyan’s famous allegory of the Christian life, *Pilgrim’s Progress*. Aliens often represent transcendence in the movies, either as angelic messengers or demonic powers. *Close Encounters* may be interpreted as a spiritual journey that seeks out a higher purpose in life beyond mundane existence.

2001: A Space Odyssey, 1968

2001 lives up to its reputation as the greatest science fiction movie ever made. The movie begins with a tribe of hominids on the brink of starvation. An extraterrestrial force endows them with the gift of technology in the form of animal bones used to hunt for food and murder their opponents. The action then moves to outer space when the murder weapon is flung into the air and transforms into a space ship, suggesting continuity between the earliest technology and the most advanced.

Mankind finds itself on the brink of encountering extraterrestrial (ET) life near Jupiter. A small crew travels to the location of a beacon with the assistance of an onboard supercomputer, the HAL 9000, who (he is strangely human) becomes threatened by the crew who want to turn off his higher

cognitive ability. HAL murders the crew except for one member who escapes and finishes the mission. After his encounter with the ET, Commander Bowman converts into an angelic figure, or star child who returns to earth. Director Stanley Kubrick comments on the meaning of this scene when he says of Bowman, "He is reborn, an enhanced being, a star child, an angel, a superman, if you like, and returns to earth prepared for the next leap forward in man's evolutionary destiny."[\[4\]](#)

The star child is the first of a new race representing a spiritual rather than technological change. "Kubrick's vision reveals technology as a competitive force that must be defeated in order for humans to evolve."[\[5\]](#) The message of *2001* is that, though technology assists humanity in survival, it also threatens human existence.

A Final Word

Humanity now needs a spiritual transformation, not more technology, in order to survive. Although we find this theological message in an unusual source, it still represents an important warning we have yet to heed.

Notes

1. Per Schelde, *Androids, Humanoids and Other Science Fiction Monsters* (New York: New York University Press, 1993), 125.
2. Deborah Knight and George McKnight, "What is it to be human? *Blade Runner* and *Dark City*" in *The Philosophy of Science Fiction Film*, ed., Steven M. Sanders (Lexington, KY: The University Press of Kentucky, 2008), 26.
3. M. Keith Booker, *Alternative Americas: Science Fiction Film and American Culture* (Westport CT: Praeger, 2006), 63.
4. Stanley Kubrick quoted in Thomas A. Nelson, *Kubrick: Inside a Film Artist's Maze* (Bloomington, IN: Indiana University Press, 2000), 133.

5. Daniel Dinello, *Technophobia! Science Fiction Visions of Posthuman Technology* (Austin: University of Texas Press, 2005), 99.

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Redeeming The Hunger Games: From a Christian Worldview Perspective

Although not explicitly anti-Christian, The Hunger Games presents a very disturbing future world where children are forced to fight one another to the death. Sue Bohlin presents solid, biblically based concepts on how we are to consider movies in general and redeeming questions we should ask of this movie if one chooses to see it. Viewing movies with the intent of understanding the worldview behind the movie can help us present our Christian worldview in a way that communicates with the people around us.

Should Christians read (or see) *The Hunger Games*? Some people make strong arguments for avoiding any contact with the books or movie. No one will lie on their deathbed and say, “Oh, how I regret missing *Hunger Games*.” But this is the latest “big thing” to hit our culture; is there a way for Christ-followers to redeem it and not simply consume it as entertainment?

This separatist (and unrealistic) position confirms an unhealthy false dichotomy between “things of the world” and “things of the spirit realm.” We need to see the world as one

reality where Christ rules over all and has something to say about everything. It would be better to ask, “How does the Bible relate to *Hunger Games*?” It would be better to compare biblical truths and biblical values to any body of work people are reading or viewing or listening to, the way that we can better judge the crookedness of a stick by laying it next to a straightedge.

Developing our critical thinking skills protects us from absorbing and internalizing ungodly ideas, creating yet more “cultural captives” who are more conformed to the surrounding cultures than the Word and character of God.

“It’s just a story. . .”

Many people dismiss concern over blockbuster novels and movies by saying, “Come on, it’s just a story, it’s *fiction*!” But we need to be *more* careful about how we process ideas and images that come through story, since most people’s defenses are down with this genre, and they just absorb the story without thinking or analyzing. That’s a major contributing factor to cultural captivity in the church—people have been absorbing the ideas and values of the culture through music, TV, movies, books, and even just personal conversation, without comparing them to what God says.

When people take in and digest *Hunger Games* as mere entertainment, their unthinking discernment puts them in the same category as the Capitol spectators who have no concept of the atrocity of human beings being sacrificed for their diversion. But if you are deeply troubled by its depiction of the broken reality of life in a fallen world, if you are able to think about the implications of the story, then you are interacting with the books and movie with wisdom.

I think the best way to build wisdom and develop critical thinking is by asking questions that help us evaluate what we read or see.

For example, something is terribly wrong in the world that author Suzanne Collins paints in *Hunger Games*. Our souls rebel against the evil, the sense of “not right-ness” in it. We need to ask ourselves (and others), *What is the “terribly wrong”?* *And where did that sense of right and wrong come from?* I suggest that the visceral reaction comes from the imprint of God, the *imago Dei*, on our souls. The rightness of the image of God on our souls contrasts painfully with the crookedness of the dystopian world of *Hunger Games*.

The presence of evil and sin in the books is not bad in and of itself; as in the Bible, they are never glorified or promoted. The result is that most readers/viewers react along moral lines: murder and betrayal are bad, sacrifice and loyalty are good. This is a legitimate and edifying use of literature and film.

Questions to Ask

My colleague Todd Kappelman, an accomplished literature and film critic, suggests several thoughtful questions to ask about films and books:

- *How important is life to the director/writers etc.? Are the tough issues dealt with or avoided?*
- *Is there a discernible philosophical position in the film? If so, what is it, and can a case be made for your interpretation?*
- *Is the subject matter of the film portrayed truthfully? Here the goal is to determine if the subject matter is being dealt with in a way that is in agreement with or contrary to the experiences of daily reality.*
- *Is there a discernible hostility toward particular values and beliefs? Does the film seek to be offensive for the sake of sensationalism alone?*

- *Is the film technically well made, written, produced and acted?*[{1}](#)

Christian thinker Leland Ryken proposes three more questions that the Christian ask when interpreting a work of art:

- *Does the interpretation of reality in this work conform or fail to conform to Christian doctrine or ethics? (The answer may be mixed for a given work.)*
- *If some of the ideas and values are Christian, are they inclusively or exclusively Christian? That is, do these ideas encompass Christianity and other religions or philosophic viewpoints, or do they exclude Christianity from other viewpoints?*
- *If some of the ideas and values in a work are Christian, are they a relatively complete version of the Christian view, or are they a relatively rudimentary version of Christian belief on a given topic?*[{2}](#)

Our good friend Dan Panetti from Prestonwood Christian Academy has assembled a deeply insightful white paper for parents to use in talking about *Hunger Games* with their children, to help them build a biblical worldview analysis of something students are intent on reading or seeing anyway. (And it's not just older students, either. One of my friends' eight-year-old son insisted on going to see the movie. His mother told me, "He was attracted by the movie trailers and he knew people reading the book. He was enticed by the action, but kids killing kids did bother him [but not that much].")

I am grateful for Dan's generosity in allowing us to share his questions in this article, and to make his entire PDF document available for you on our website [here](#). Below are three of the nine major themes he highlights for discussion. I invite you to read through his paper to sharpen your own critical

thinking skills!

And that's how we redeem *The Hunger Games*.

The Hunger Games Trilogy Parent Book Discussion

by Dan Panetti, Prestonwood Christian Academy – Plano, Texas

Substitutionary Atonement

The most important theme of this book, in my opinion, is the concept of substitutionary atonement (or penal substitution).

God made him who had no sin to be sin [or be a sin offering] for us, so that in him we might become the righteousness of God. – 2 Corinthians 5:21

Katniss voluntarily takes the place of her sister Primrose as the “tribute” from District 12—essentially Katniss took the place of Primrose replacing her sister’s life with her own. Compare this story to the story of the sacrifice of Jesus in our place. While Katniss is willing to give her own life to protect her younger sister, Jesus was willing to give His life as a ransom for ours...while we were yet sinners—still IN rebellion against His Father! While Prim was young, “innocent” and weak and Katniss was far more skilled and able to defend herself; it was Jesus who was perfect and sinless dying for us!

Violence

The primary complaint aired about *The Hunger Games* (both the books and the movie) related primarily to the violence; and, yes, the books and movie do have a violent theme and depictions. The first question is whether the violence is appropriate or simply gruesome for effect. Both Collins (the author) and those responsible for the movie do a remarkable job of actually restraining the emphasis on the violence. This

does not mean that the books and movie are appropriate for all ages—quite to the contrary. But in discussing this concept with your own children you can point out the fact that there are times in human history when people have had to stand up and fight for what they believe in. Engraved into the wall of the Korean War Veterans Memorial is the statement, “Freedom is not free.” Katniss lives under an oppressive government and is forced to fight not only to protect herself and those she loves, but in the second and third book she fights for an ideal of something that is greater than just herself. Later we will discuss the ideals of the Founding Fathers of our nation and their decision to throw off an oppressive government agreeing to pledge their lives, their fortunes and their sacred honor. Unlike previous generations, this generation is not as familiar with the cost of freedom born by those who give their lives in service to our nation. *The Hunger Games* reminds us that there are some things that are worth fighting for—and even dying for – meaning there will be a certain level of violence along the way.

Freedom is a fragile thing and is never more than one generation away from extinction. It is not ours by inheritance; it must be fought for and defended constantly by each generation, for it comes only once to a people. Those who have known freedom, and then lost it, have never known it again. ~ Ronald Reagan

Ethical Dilemmas

One of the most fascinating aspects of *The Hunger Games* is the presentation of numerous ethical dilemmas – questions where you could ask yourself, “What would I do if I were in that situation?”

Examples of ethical dilemmas for conversation purposes:

Is lying wrong? Is lying always wrong? Would you be willing to lie to protect the life of another person? Would you be

willing to lie to save your own life?

Obviously Katniss finds herself faced with these fascinating ethical dilemmas and she has choices to make. Whether she is inside the arena fighting for her life or leading a rebellion against President Snow and the oppressive government, Katniss is often faced with the choice of either having to lie or someone (including herself) having to pay the ultimate price of their lives!

Is killing wrong? Is killing another person always wrong? Would you be able to kill another person to save the life of someone you loved? Would you be able to take the life of another person to save your own life?

Again Katniss finds herself faced with these difficult situations. At the end of *The Hunger Games*, Katniss and Peeta decide that they would rather die than kill one another—and although Katniss hopes that those in control would rather have two victors than none, the reality is that both Katniss and Peeta take the poisonous berries with the intent of killing themselves.

Katniss struggles with this dilemma when she makes an alliance with Rue and when she remembers that Thresh let her live when he could have killed her. Why is it so difficult for Katniss to take the life of another while others in the arena appear to be so cavalier and nonchalant about it?

If you want to discuss more about ethical dilemmas, I suggest you read *The Hiding Place* by Corrie ten Boom. Corrie and her family were Dutch Christians who helped hide numerous Jews during WWII. Eventually Corrie and her family were arrested and sent away to concentration camps – her father and sister both died in a concentration camp.

As Christians we should look to God's Word for guidance in making decisions about life. Psalm 119:105 reminds us that God's Word "is a lamp to our feet and a light for our path."

Proverbs 3:5-6 tells us to “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.” Wise counsel is also strongly encouraged in Scripture. Proverbs 15:22 says, “Plans fail for lack of counsel, but with many advisers they succeed.”

Notes

1. www.ministeriosprobe.org/MGManual/Movies/Movies2.htm
2. www.ministeriosprobe.org/MGManual/Movies/Movies3.htm

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See Also:

[The Hunger Games: A hunger, a game or a calculated viewing option for Christians?](#)

The Hunger Games: A Hunger, a Game, or a Calculated Viewing Option for Christians?

Have you seen the film *The Hunger Games* (HG)? Read the trilogy? What is your view of its legitimacy as entertainment fare? Its literary value or concerns regarding its brutal theme? As the movie with the third-best cinematic opening weekend in history and a universal buzz to match, this surprising piece of popular culture demands a response. I want to discuss two somewhat opposed responses Christians may take.

I believe you can make a case for either one. What matters is *why* you choose and what to do with the story.

The film has been called *American Idol* meets *Lord of the Flies* for its unholy melding of pseudo-gladiatorial games with live reality TV—complete with elimination, only this type of competitive elimination is indeed Roman-styled: it's permanent. What's more, these are not hardened, adult warriors battling it out. Young teenage "tributes" from each district fight to the death within a mountainous domed "arena" while a viewing public ogles. Producers create real-time obstacles using godlike technology to up the ante and provide deadly tension. The whole thing is designed as a reminder of the rebellion that preceded the oppressive, dystopian government's stranglehold on its citizen subjects. Yet, the film (and reportedly the books) contains inherent appeal to some moral high ground and redemption. Are there compelling reasons for Christians to seek common ground with movie-goers who share faith as well as those who don't?

I think so, but first, some cautions, observations about audiences and points that require discernment.

A Brief Case for Critique and Avoidance

Kid-on-kid violence is just plain evil:

My initial concerns about the *HG* film centered on two things: its barbarous plot line of child-on-child executions together with its allure to children younger than the intended teen audience. I asked a group of high school seniors in a worldview-based Christian school discussion if they could, for the moment, suspend defense of their film viewing rights and agree that there was something deeply disturbing *in and of itself* about that theme: kids killing kids. They showed a dogged commitment to preserve the story along with their right to view it (methinks they protest too much); however, they admitted a bit grudgingly that something averse to human

dignity and the *Imago Dei* (image of God) is built into the storyline. Eventually, we established together that kids killing kids is absolutely evil.

A too-young audience:

Understandably, the young worldview-trained movie critics quickly went back to their arguments for its permissibility as literature for appropriately mature youth. Which brings up another point: when I took my own 16-year-old kids to see *HG*, taking quite seriously the admonition that “parental guidance” may be needed, I was struck deeply by the average age of viewers. It’s a teen film and book series, but most of the kids—who made up a good chunk of the audience—were either pre-teen or younger. This may well be indicative of nationwide audiences. The senior class agreed here too: that kind of negligence is the parents’ fault. They seemed bothered by that, wondering how such young kids could even process the “violent thematic material and disturbing images” that assigned it a PG-13 rating. Indeed, Probe Ministries’ research through The Barna Group shows that, though born-again parents still hold by far the biggest sway on their child’s views, most (at least those surveyed up to 40 years old) don’t do well either possessing or passing on a cohesive *biblical* worldview of their own. And that doesn’t even speak of unbelieving parents who might show up for some engaging entertainment unaware of the (further) desensitization, dehumanization and modeling this film risks.

Violent mimicry:

A recent, very poignant, *Twitter* post (tweet) belies the notion that such violence doesn’t really have an effect on young movie-goers. It said something like: “Overhearing two 12-year-olds arguing about how they’d have killed Foxface [a *HG* character] better.” The relationship of real-life violence correlated with viewing violence among children is well-documented, but is easily dismissed in the case of “my

kids.” When a Christian school classmate of my daughter said she wished that the violence in *Hunger Games* had been less muted by camera jiggles and off-screen implications, the connection to her love of horror films wasn’t lost on us. The question we need to help young people constantly ask is, “Am I willing to be so in tune with the Lord and His desire for my holiness that I am willing to give up my popular media and entertainment at any given time?” If killing people is cool, something is wrong.

Are we jaded, voyeuristic hypocrites?

One of *Hunger Games* author Suzanne Collins’ stated intentions in writing the books was reportedly to forcefully critique so-called reality TV. She derides “the voyeuristic thrill-watching people being humiliated, or brought to tears, or suffering physically—which I find very disturbing. There’s also the potential for desensitizing the audience, so that when they see real tragedy playing out on, say, the news, it doesn’t have the impact it should.”^[1] As I left the theater, I wondered, “Are we just one abstraction away from the curious and jaded crowds who drank in the macabre theater of the hunger games spectacle? After all, we’re watching them watching the killings for sport. No, I didn’t watch in order to cheer on the “careers,” the professionally trained assassins who hunted fellow teens in a pack. Nor do I condone any such thing. But I did buy a ticket for a movie, knowing the objectionable device by which Collins made her point. A *World* magazine review by Emily Whitten says it well: “...For all the beauty and moral high ground this story contains, it’s just as true that the world Collins has created is terribly evil... For some viewers at least—especially younger or more impressionable teens—*The Hunger Games* may produce the same deadening effect on the conscience that Collins seeks to warn us against.”^[2]

“Am I my brother’s keeper?” Yes:

Then there’s what I call “the stumble factor.” When a moral decision is under consideration—like whether to watch *The Hunger Games* or pass on it (or, perhaps to watch it privately)—we need to take into account the law of liberty that the Apostle Paul set forth in I Corinthians 8: 4-13. The essence of this ethic for the Christian believer is to consider the relative strength of an onlooker’s faith when engaging in something you feel free before God to do and, to default to that course of action which avoids making the weaker brother or sister violate their conscience. This is the well-known passage in which Paul deals with the disputable matter of meat offered to idols in a day of rampant paganism. To some weaker-minded Christian believers, imbibing such remnants of idolatry was unthinkable. However, to those who knew that idols are powerless and that all things are sanctified if one’s conscience is not being violated, eating temple-sold meat was perfectly fine.

The bottom line of the above and a similar passage, Romans 14: 13-23, seems to be: live according to your own convictions without putting them legalistically onto others, but defer to others’ convictions if you sense they have a weakness of conscience or simply a different conviction on a matter not explicitly dealt with by Scripture. As Titus 1:15 states, “To the pure, all things [like the meat from pagan worship rituals] are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.” We need to care about those who don’t yet believe, those believers who aren’t free to act as we do or aren’t for some reason able to expose themselves to things related to evil in any way without being compromised by it. Deference is godliness in this case.

A Brief Case for Engagement

The conversation with the Christian school seniors was instructive for everyone, including me. My original misgivings about *The Hunger Games*, written in an email to their administration, had been passed on to them. That memo referenced points of agreement with a very negative film review at an ultra-conservative Web site.[\[3\]](#) So, I knew going into the class discussion that I represented to at least some the legalistic, nay-saying, conservative older guy from that worldview ministry. The instructor had cleverly challenged the class with an extra credit assignment to write about the film and many students had passionately jumped at the opportunity. Now, these thinking kids were ready to stretch their rhetorical wings—or watch their classmates argue, at least.

Engagement does just that—it engages:

First, I polled the class. How many have seen *Hunger Games*?" All but four of the students' hands shot up. "How many haven't had a chance to, but intend to watch it?" Three of the remaining four hands went up. "How many of you stayed up late to catch the midnight premier?" A majority. "Did you enjoy it?" Lots of heads bobbing up and down."Okay, it seems we have a consensus. Next, I put a little syllogism on the board. It went something like this:

Premise #1: Romans 12:9b says, "...Abhor what is evil, cling to what is good." (Phil. 4:8, Psalm 101:3, 2 Cor. 8:21, etc.).

Premise #2: We've established that a central theme of The Hunger Games is evil (kids killing kids).

Conclusion: Therefore, it is wrong or very unwise for a believer to attend the film or read the books.

As you might expect, the reaction was immediate and, though subdued, passionate. "That misses the point!" "Not necessarily!" So we broke down the argument and concluded that the main point of contention was premise #2: that violence

against children is absolutely wrong to do. The issue here, they insisted, was the *portrayal* of violence, not the doing or condoning of it. Sharp young minds caught this crucial distinction, best illustrated by the fact that...

...Even God does it:

As a device, we agreed that violence and even worse elements are sometimes used by God Himself in Scripture. I mean, one would have to slice out entire passages like the story of Lot's daughters or the mass murders of Abimelech to avoid representation of rank evil in order to decry that evil. Thus, it's not necessarily morally wrong to depict even heinous evil for a moral purpose. Let your conscience be your guide (but be sure to develop a biblically tutored conscience): The students and I discussed similar themes in great literature from time immemorial. The ethic of a greater good coming from portrayals of evil in order to call it evil and contrast it with what is good came up. Together, we landed on a more nuanced, workable position. That's when I let my hair down about being a little subversive in my approach. Pointing to the internally logical but flawed argument on the board, I said, "Guys, this is what's wrong with so much in the Church today (and, I may add, why so many walk away from it)—*if* it's foisted on us without recognition of its subjectivity in application (remember the law of liberty of conscience in Romans 14?) and the need to reach our own conclusions outside of legalism's tyranny." The room relaxed palpably.

Wrestling with the implications is necessary:

This is huge! Youth and emerging adults in churches and Christian schools and the homes of believing parents report a near-universal feeling of never measuring up, and of an us-vs-them, separatist ethos among older Christians regarding culture. As a colleague said dolefully, "Heaven forbid that we would actually teach them to navigate the culture through using a biblical worldview!" But parents and spiritual

shepherds can't pass on what they don't have. Given the stress caused by social detachment and holding-up against the culture with its attendant fear-based Christian lifestyle so prevalent today, no wonder youths feel rebellious—such disengaged cloistering *should* be rebelled against. As their teachers do daily, I was attempting to model a reasoned, biblically centered discussion of disputable matters of conscience while calling mature students to a higher ethic focused on holiness, eternal perspective and loving one another—unmarred by life-robbing, one-conviction-fits-all legalism. If we cannot see the difference between primary theological doctrines and disputable social and cultural outworkings like which movie to watch, the fault lies within.

Seeking redeeming elements in secular art:

I believe all art, including film and literature like *The Hunger Games*, that resonates so resoundingly with its audience does so primarily by tapping into something redemptive—after all, the audience members are human, made in God's image, and thus long for the way the world was meant to be. This deep-seated connection to the hearts of people with the redemptive themes of books and movies and other forms of art is short-circuited by whitewashed, disingenuous portrayals of reality often found in "Christian" art. One Christian blogger reviewing *The Hunger Games* stated unequivocally that it "does a better job of depicting Biblical truth than much that passes for 'Christian' literature or film. It is not a shiny, neat, tidy story. It is full of violence, treachery, pride, oppression, greed, indifference, tyranny, and the misuse of power. It kind of looks like parts of the Bible that way." *The Hunger Games* avoids the unrealistic, passionless, half-hour TV show resolutions nearly universal in popular level Christian fare. "Basically, it [HG] is a picture of a world without any good news, without any gospel. It is exactly the world that we would be living in, and that some do live in, if Jesus had not come." [\[4\]](#) Contrasting the realistic depiction of a fallen

world and mankind with the gospel of hope, creative works like *The Hunger Games* can be used constructively.

I offered the class several redemptive elements I saw in the film's heroine Katniss Everdeen (again, I've not read the books). The most glaring depiction is as a Christ-figure, when she offers herself up in place of her young sister, who was randomly chosen as the district's tribute, presumably a death sentence for her. In fact, Katniss's character bears an uncanny resemblance to the ideals Romans 12:14–21, at least in a one-dimensional way (warning, this section contains movie spoilers):

"Bless those who persecute you. Bless and do not curse them." Katniss's reaction to the game, the professional "tributes" and to the arbitrariness of "fate" foisted on her by the show's producers didn't include literal blessing, but her dignity and restraint were apparent.

"Rejoice with those who rejoice, weep with those who weep." Katniss seemed to be a beacon of heartfelt servanthood in the raising of her sister and caretaking of her mother, excruciating as it was. In a very moving scene, Katniss sings a lullaby as Rue, her adopted little sister of sorts, dies in her arms from a game-inflicted injury. Katniss wept bitterly for her loss, a humanizing scene in an otherwise nihilistic story. She nursed a girlhood acquaintance and fellow tribute back to health from serious injury. Katniss entered into the lives of others in a vital way.

"Do not be haughty but associate with the lowly. Never be conceited."— Katniss displays a disarming unselfconscious manner. She was told she was good with a bow and arrow by her love interest back home and those on her team during the games—but she didn't come off as cocky. She originated from the poor coal-mining district but that didn't seem to denigrate her as a person in her own mind. She only wondered at the excesses and snootiness of the Capital residents

rather than resent them, and she chose to buddy up to the weakest of the contestants.

"If possible, so far as it depends on you, live peaceably with all." All the other tributes came up out of their elevator tubes onto the playing field swinging swords and throwing knives. Katniss ran away perhaps for survival's sake, but she did seem to act in defiance of the Darwinian kill-or-be-killed ethic. In this, too, she was only one of a few.

"...Never avenge yourselves...on the contrary, if your enemy is hungry, feed him...." Katniss didn't set herself up to avenge her persecutors but rather to get in their way by blowing up the food and equipment; she didn't fire on them from a superior position high in the trees. Rue, a cute little girl who helped turn deadly wasps into weapons against ambushing careers was technically her enemy—one who might've been luring her in for the kill. In the spirit of the hunger games, Katniss would have been wise to execute her just in case. But she ended up feeding her and making an alliance that went beyond the pragmatic.

"Do not be overcome with evil, but overcome evil with good." What did the dignified treatment of Rue's remains say about Katniss's character? The film's moral climax was embodied in a hand sign of respect toward the cameras following the death of Rue. This universally understood ode to the dignity of the dead caused a brief but unsuccessful rebellion among viewers. Katniss had risen above the crass cheapness assigned to human lives, overcoming evil with truth and goodness. What does that say about human nature?

Again, redemptive themes like this work because we all share deep knowledge of the incalculable value of a human life. What a wonderful jumping-off place for witnessing of the One who assigns and eternally redeems that value.

The Hunger Games is a force of popular culture that raises critical questions in a risky way. I firmly believe that it's not a simple issue of right or wrong whether to view or read this powerful story. Believers need to decide discerningly, in good conscience and with a view toward their decision's affect on their own mind and hearts as well as others whether to pursue it for entertainment or cultural engagement.

Endnotes

1. "Conscience Killer?" *World*, April 7, 2012, Emily Whitten. <http://www.worldmag.com/articles/19312>.
2. Ibid.
3. "How Hungry is America for The Hunger Games," David Outten with Tom Snyder, posted March 22, 2012, MovieGuide.com. <http://bit.ly/I6ey52>.
4. How "The Hunger Games" Reflects Biblical Truth, posted March 31, 2012, www.DownshoreDrift.com. <http://bit.ly/I1Y0xl>.

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See Also:

[Redeeming The Hunger Games](#)

Welcome to the Machine: The Transhumanist God

Authorized Dreams Only Please!

Have you ever wondered if scientists could build a giant machine to solve all the world's problems? Or better yet, why not just become machines and get rid of people all together? Imagine it: no more worries, sickness, war, drug addiction, or poverty. We can solve the world's problems by simply getting rid of people. This sounds fantastic but is actually the goal of the new religion of Transhumanism, which wants to replace the human race with machines.

✖ The wisest man once said there is nothing new under the sun (Ecc. 1:9). Despite all our modern innovation and progress, the age-old desire of mankind to become God remains the same. This new religion is steadily gaining ground, perfectly fit for our hyper technological twenty-first century. Transhumanism's beliefs are simple, but their implications will be revolutionary. They want to transcend our mortal bodies and create a super intelligent godlike human and machine hybrid, called a cyborg, or something like the Borg from *Star Trek*. This super machine will solve all our material and spiritual problems by curing disease, extending life expectancy indefinitely, and providing for a meaningful existence through creating a continual sense of euphoria in the brain. There will be no limits to what this super man/machine will be able to do. *All we need to do* is surrender our wills to achieve universal peace and happiness.[{1}](#)

Pink Floyd used to sing, "Welcome to the machine. What did you dream? It's alright we told you what to dream."[{2}](#) In the brave new world ruled by the cyborg, dreams will all be programmed and peaceful so as not to upset the inhabitants of utopia. With this hybrid technology, someone will make our decisions for us.

All technology expresses its creator's values and represents a certain view of the world, and how things should be. It is anything but value-free. The question for us is, who will

decide what the future will be like in a technologically determined age?

You are What You Worship

Technology shapes the human conception of itself and its relation to the world, including our view of God. In a mechanical age, it is not surprising that people conceive of themselves and others as machines.^{3} Human relationships are reduced to efficiency and usefulness or to convenient arrangements. For example, marriage is already largely viewed as an economic contract between two people who may not have anything else in common, rather than as a sacrificial commitment.

Transhumanist philosophy takes the modern mechanistic view to its ultimate level of altering humanity to become a machine. The idea that we become the thing we worship finds greatest expression in the twenty-first century. Those who worship idols become like them (Ps. 115). Those who worship money become greedy. Those who worship drugs become addicted, and those who worship the machine will become a machine. In the past, philosophers and poets often used the machine as a metaphor of dehumanization and alienation from modern life; modern society was thought to function like a machine.^{4} This means in a machine culture, people feel like numbers or spare parts and therefore entirely expendable. Individual meaninglessness in a mechanistic society will be realized in the very near future, so that individuals will be spare parts and completely assimilated. The future super computer will offer humanity everything, except the freedom not to choose assimilation.

The machine represents the ideal existence, even the ideal being. The idea of “salvation in the machine” derives from modern thought in a deistic and Unitarian God who created a clockwork universe.^{5} Transhumanism has simply transposed

that deity into the machine itself and removed the Clock Maker. Now it's the clock they worship.

Transhumanism affirms artificial selection instead of natural selection. They believe that through science and technology, humanity can direct the cause of evolution. Humanity controls its own evolutionary process to reach a perfectible state. Instead of millions of years to evolve a new species, it will be done in decades, maybe even in one generation.

The Singularity Is Near

Transhumanists expect the merger of humanity and machine around 2045 in an event they call the Singularity. This means artificial intelligence (AI) will equal or exceed human intelligence and there will no longer be any discernible difference. Humanity will lose all distinct consciousness and consider itself as one being.[\[6\]](#)

Humanity then must change itself genetically to keep pace with AI. This will create a giant planetary super organism that knows no distinctions. Humanity will merge with the rest of nature through genetic engineering, and nature will become indistinguishable from the machine. We will no longer know the difference between organic and inorganic, or natural and artificial, something already prevalent today in cities, weather patterns, and food production.

A super organism looks something like a beehive, anthill, or termite mound; various individual cells work together as one. So by mid-century Transhumanism envisions total global unity, not at the political level between states, but ontologically and biologically. We will have evolved into one massive planet—truly Spaceship Earth, completely interrelated and interdependent, like an anthill. This will be the technological version of the kingdom of God or the Transhumanist version of the millennium.

Ray Kurzweil and the Singularitarians believe people will eventually be able to upload their consciousness into a computer and live forever. [Note: for an intriguing Christian perspective on this idea in a compelling novel, Probe recommends [The Last Christian](#) by David Gregory.] The religious nature of this movement is obvious in its millennialism or belief in the coming perfect society, and also in its belief in progress and immortality. Critics call the Singularity “the rapture of the nerds,” indicating its close connection with religious belief and millennial expectations. The Singularity represents religious belief for computer geeks. The acceptance of progress and human perfection makes Transhumanism the heir of modernity, with its ideal of technological utopianism and its mechanistic view of the body. It’s modernism with a vengeance.

The Artilect War

The future may not bring the perfection of the Singularity, but the disaster of the Artilect War. An Artilect is an artificial intelligence or super computer. AI researcher Hugo de Garis predicts that the Transhumanist vision will be disastrous and will result in gigadeath (the death of billions of people). He hypothesizes that by the end of the century, Cosmists, or technically modified people, will want to build Artilects to join with humanity, but that Terrans, or unmodified people, will oppose their construction because it has no benefit to them. A nuclear war will ensue, probably initiated by Terrans as their only way to stop Cosmists.[\[7\]](#)

Jacques Ellul once remarked that “the technical society must perfect the ‘man-machine’ complex or risk total collapse.”[\[8\]](#) There is no other place to go but up. If the current human enhancement project fails it may prove to have devastating effects for the future of the human race, and if it succeeds the human race faces techno-enslavement or pseudo-extinction by being transformed into another species.

Will the Singularity really happen? It is very possible. Or maybe the Artificial War will happen instead. Perhaps technology will bring the apocalypse instead of utopia. It is all science fiction right now, but science fiction is often correct in the broadest terms. Recall Jules Verne's vision of space travel to the moon in the nineteenth century when people thought it was pure fantasy and laughed because there was no way to break earth's gravitational pull. But his work inspired a generation of rocket scientists to find a way to do it, and within a century man was walking on the moon. Something considered impossible was achieved.[\[9\]](#)

A basic principle of futurism states that anything is possible to achieve within twenty years given the resources to do it. And the Bible states that nothing is impossible for humanity in a unified technological society. Gen. 11:6 says "Now nothing that they imagined will be impossible for them." This of course is talking about Babel, but I think it demonstrates the fact that the discussion of a transhuman transformation should be taken as a credible threat and should be addressed by the church.

Ethic of Limits

The essence of Transhumanist philosophy revolves around the idea that there are no natural or divine limits to what technology can accomplish. It serves the basic technological imperative that says what can be done should be done! This view unleashes all restraint and frees us from all limits, and is one of the greatest examples of the church's cultural captivity since we do not present a different view of technology from the rest of society.

This maxim is obviously dangerous because any limitless action leads to self-destruction as a natural corrective. Humanity cannot presume to be greater than the natural limits arrayed against it, such as death or the scarcity of resources.

Humanity must learn to live within boundaries.

Christians are called to respect limits and the right balance in its use of technology, between its misuse and its non-use. In an age of limitless technology the church must present an ethic of limitation. This means finding limits to technology, such as limiting computer use, limiting driving, electricity, or even not upgrading. This may seem small, but in trying to discover a workable ethic of technology, it represents something we can do right now. The widow's mite (Mark 12:41-43) will not solve the church's budget deficit, but should be given anyway because it was something she could do, so an ethic of limitation remains a course of action open.

An ethic of limitation only becomes obvious when the situation appears desperate, such as with nuclear weapons, where not even one mishap can be afforded. Other examples consist of over-eating, drug addiction, over-fishing or hunting, or any activity that exhausts natural resources. Because people did not practice limits to begin with, they are now faced with a real possibility of collapse or catastrophe. We must discover the limits to any technology, if we are to use technology correctly and benefit from it. The history of the Tower of Babel teaches that if mankind does not practice self control, God will impose limits Himself in judgment (Gen 11:1-9).

Notes

1. Ray Kurzweil, *The Age of Spiritual Machines When Computers Exceed Human Intelligence* (New York:Penguin, 1999); Gregory Stock, *Metaman:The Merging of Humans and Machines into a Global Superorganism* (New York:Simon and Schuster, 1993); Lewis Mumford, *The Transformations of Man* (New York:Collier, 1956); Jacques Ellul, *The Technological Society*, (New York:Vintage, 1964), 428-436. It was techno critics like Ellul and Mumford that saw the techno future more clearly and soberly than the previously noted Transhumanists. Ellul argued that information would eventually pass from the machine

straight to the human brain electronically without being processed through consciousness and that breeding will all be done through artificial means, and natural procreation will be forbidden (432, 433). Whatever problems and disturbances the technology of the future will create will be solved through “a world-wide totalitarian dictatorship” (434). This is exactly what Transhumanist philosophy will bring. Mumford argued that modern technical society will eventually produce a machine replacement for man (100, 117-132).

2. Pink Floyd, “Welcome to the Machine” in *Wish You Were Here*, Capitol, 1975.

3. Cecelia Tichi, *Shifting Gears:Technology, Literature, Culture in Modernist America* (Chapel Hill, NC:The University of North Carolina Press, 1987), 16; David F. Noble, *The Religion of Technology:The Divinity of Man and the Spirit of Invention* (New York; Knopf, 1997), 143-171.

4. Karl Jaspers, *Man in the Modern Age* (New York:Anchor Books, 1951); Nicols Fox, *Against the Machine:The Hidden Luddite Tradition in Literature, Art and Individual Lives* (Washington DC:Island Press, 2002).

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6. Lev Grossman, “2045:The Year Man Becomes Immortal”, *Time* (February 21, 2011), 43-49.

7. Hugo De Garis, *The Artilect War:Cosmists vs. Terrans:A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines* (Palm Springs, CA:Etc Publications, 2005).

8. Ellul, *The Technological Society*, 414.

9. Howard E. McCurdy, *Space and the American Imagination* (Washington DC:Smithsonian Institute Press, 1997), 9-27.

Emerging Adults: A Closer Look at Issues Facing Young Christians

“Emerging adults” is a term coined by sociologists to capture the new reality of 18- to 30-year-old Americans who have not fully assumed the responsibilities of classic adulthood. In previous articles, we looked at disturbing information on the beliefs of emerging adults in America from surveys by Christian Smith of Notre Dame, by Probe Ministries, and by others. In them, we found clear evidence of accelerating erosion in accepting and adhering to basic biblical truths for living, even among those who were born again. Our emerging cultural milieu of pop post-modernism is clearly taking many young adult Christians captive to the “philosophies of men” (Col. 2:8). Here we will take a closer look at the erosion of belief in several important areas.

✖ Christian Smith and his fellow researchers at Notre Dame published an initial book, *Souls in Transition*, covering the results of their 2008 survey of the religious beliefs and actions of emerging adults from age 18 through 23. We discussed their findings in two earlier articles: [Emerging Adults and the Future of Faith in America](#), and [Emerging Adults Part 2: Distinctly Different Faiths](#). Their deep distress over some of the results of their surveys and interviews led them to publish a follow-up book in 2011 entitled *Lost in Transition: The Dark Side of Emerging Adulthood*. In this book, they focus on five specific areas of concern identified by their earlier research:

1. Moral aimlessness

2. Materialistic consumerism

3. Intoxicated living

4. Deep troubles from sexually liberated behavior

5. Lack of interest in civic and political life

The troubling characteristics of emerging adult life in America in the early years of the twenty-first century remind us of what Paul warned of in 2 Timothy when he wrote: “in the last days difficult times will come. For men will be lovers of self, lovers of money, . . . arrogant, . . . ungrateful, . . . without self-control, . . . reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power” (2 Tim 3:1-5).

One major factor in the growth of these problems is the widespread acceptance of pop post-modernism throughout our culture. As Smith points out, the post-modern theory became “democratized and vulgarized in U.S. culture” becoming a “simple-minded ideology presupposing the cultural construction of everything, individualistic subjectivism, soft ontological antirealism and absolute moral relativism.”[\[1\]](#)

This popularized post-modern view says there is no objective truth, only the practical truth I choose to live by with my friends. This view leads to a basic disconnect with the teaching of Jesus who claimed His purpose was to “testify to the truth” (Jn. 18:37) because He is the truth.

Dale Tackett, author of The Truth Project, put the problem this way, “When what is right is what’s good for me, you will find all of the moral chaos that we see today.”[\[2\]](#)

In what follows, we will focus on three of the five areas of concern: moral aimlessness, materialistic consumerism, and the lack of interest in civic and political life.

Moral Viewpoint – A Floating Standard

In his study of American emerging adults, Smith found that their morality is adrift with no standard to hold it in place.

What is morality in the first place? Morality is defined as “a system of ideas of right and wrong conduct.”^{3} For Christians, this system is set out for us in the Bible, particularly in the Ten Commandments, the teachings of Jesus, and the New Testament epistles. The Bible makes it clear that God is the source of true morality. It is our responsibility to learn and apply His moral precepts. As Jesus said in the Sermon on the Mount, “Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven” (Matt. 5:16). Or as Paul instructed in 1Thessalonians, “examine everything carefully; hold fast to that which is good; abstain from every form of evil” (5:21-22). Paul is saying hold fast to the morality taught by Christ.

In a Christian nation, how can there be any confusion about morality? Well, sixty percent of emerging adults say that “morality is a personal choice, entirely a matter of individual decision. Moral rights and wrongs are essentially matters of individual opinion, in their view.”^{4} And where do these opinions come from? One emerging adult put it this way, “Like just kinda things that I thought up, that I decided was right for me. So I don’t know. I honestly don’t. It just kinda came outta thin air.”^{5} So, we can either look for the Bible as the source of our morality or we can just create it out of thin air.

When faced with a moral choice, almost half of them said they would do what made them feel happy or would help them get ahead. Less than one out of five said they would “do what God or the scripture” says is right. Many of them said they would not really know if their choice was right or wrong until after it was done and they could evaluate how they felt about it.

Not only do they not look to the Bible or society for their moral compass; they believe that it is morally wrong to assume there is a common morality that applies to all. Because we must be tolerant and accept other's views as right for them, we must not apply our moral precepts to their actions. As Smith put it, "Giving voice to one's own moral views is itself nearly immoral." What they fail to realize is that complete moral relativism and tolerance actually dishonor the beliefs of others. With this view, they cannot accept new views which are superior to their own or act to correct views which are inferior. What someone else thinks is about morality is immaterial to them.

This type of thinking will ultimately lead to disaster for the people embracing it. As Chuck Colson said, "So often, the great disasters (of the past) were caused by people disregarding God's standard of right and wrong and doing what was right in their own eyes . . . We've stopped moral teaching in our country and we are seeing the inevitable consequence of failing to teach moral values to a culture. We are seeing chaos." [\[6\]](#)

The whole topic of morality is not something most emerging adults give much thought to. One third of them could not think of any moral dilemmas that they had faced in their lives, while another third of them offered examples that were not actually moral dilemmas. For example, one of them stated, "I guess renting the apartment thing, whether or not I would be able to afford it." That is a dilemma but it is not a moral dilemma. So through their education from their parents and schools, the vast majority of emerging adults really have not gained a good working knowledge of the concept of morality much less its importance to society. Yet in 1 Peter, Peter makes it clear that our moral actions are one of the most important ways that Christians can share the good news of Jesus Christ. As he said, "For such is the will of God that by doing right you may silence the ignorance of foolish men"

(2:15).

Consumerism – The True Objective of Life

What impact has consumer culture had on the lives of emerging adults?

As Christians, our lives are to be about far more than how much we are able to consume. Jesus never gave his disciples instructions on how to increase their economic wealth. Instead, He sent his disciples out to minister with little more than the clothes on their backs. Similarly, Paul learned to be content with whatever the Lord provided. He states, “I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me” (Phil. 4:12-14). To be clear, the Bible does teach us much about how to operate successfully in the business world. But, it is also clear that our purpose in life is to be focused on things with eternal value and not on how much we can accumulate and consume on this earth.

Yet, as a whole, the young, emerging adults in this nation have missed the call of Christ to focus our lives on the eternal rather than the temporal. Instead, not only have they bought into consumerism as the primary goal of life, but they appear to be unable to consider any shortcomings in a life focused on what they can consume. Smith reports, “Contemporary emerging adults are either true believers or complacent conformists when it comes to mass consumerism.”[\[7\]](#)

As one emerging adult put it, “It feels good to be able to get things that you want and you work for the money. If you want something, you go get it. It makes your life more comfortable and I guess it just make you feel good about yourself as well.”[\[8\]](#) That statement by itself might not seem so bad until

you realize that it is their sole method to feel good about themselves. The more you can consume the better. They miss the balanced view of material things taught in the Bible. For example, in Proverbs we are told,

Give me neither poverty nor riches;

Feed me with the food that is my portion,

That I not be full and deny You and say, "Who is the LORD?"

Or that I not be in want and steal,

And profane the name of my God (Prov. 30:8,9).

In addition, the idea of limiting one's consumption in order to have the resources to help others is foreign to most emerging adults. Many of them would like to see the needs of the starving people met, "just not by me, not now." If they ever reach a state in life where all their consumer desires are met, then they may consider using some resources for charitable causes. One obvious problem with this approach is that our consumer conscious society always has something new and better that you must purchase and experience.

This attitude is in contrast to that of the Macedonians Paul commends in his second letter to the Corinthian church:

. . . that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. For I testify that according to their ability, and beyond their ability, they gave of their own accord, begging us with much urging for the favor of participation in the support of the saints, and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God (2 Cor. 8:1-6).

Rather than "seeking the kingdom of God and his righteousness"

and letting the material things be of secondary importance, most young America adults are seeking consumer nirvana and its false sense of well being. With no external moral compass for guidance, they are unwilling to express concerns about the grossest forms of excessive consumerism. As most of them said when asked, "If someone wants it, who am I to say that they are wrong?" When emerging adults refer to a good life, they talk about what they want to possess rather than the good that they can contribute to the world. I find it sad to think about being remembered for how much I consumed rather than how much I contributed. But this thought does not seem to bother these emerging adults.

Civic and Political Involvement – Not For Me

Let continue by examining another disturbing characteristic of young, emerging adults identified by Christian Smith through his extensive surveys and interviews over the last five years: their perception of civic and political involvement. Smith summarizes their attitude by saying, "The vast majority of the emerging adults we interviewed remain . . . politically disengaged, uninformed, and distrustful. Most in fact feel disempowered, apathetic, and sometimes even despairing when it comes to the larger social, civic, and political world beyond their own lives." [\[9\]](#) When we consider that the polls and interviews driving this assessment occurred in the summer of 2008 during the perceived youth movement which brought President Obama into office, this result on political involvement is particularly surprising.

Some might say that being actively involved in politics is not the right course of action for Christians. And, thus, they may applaud this result. We certainly agree that our primary purpose as Christians will not and cannot be fulfilled through political action. However, what we are talking about here is

not a lack of political activism, but rather a disengagement from active participation in the political process. As Paul instructed Timothy, "I urge that entreaties, prayers, petitions and thanksgivings be made on behalf of all men, for kings and all who are in authority in order that we may lead a tranquil and quiet life in all godliness and dignity" (1 Tim. 2:1-2). We are to be concerned about the impact of government on our lives. If the people Paul were writing to had the right to vote, I am confident he would have said to pray for and exercise your right to vote.

Through his research, Smith identified six different attitudes toward civic involvement among emerging adults. These attitudes are:

- 1. The apathetic are completely uninterested in politics and make up twenty-seven percent of emerging adults. It is important to note that these individuals were not apathetic in general, just about this area of life.*
- 2. The uninformed said their lack of interest was driven by their lack of knowledge about the issues and the players. The uninformed made up thirteen percent of emerging adults.*
- 3. The distrustful know a reasonable amount about political issues but do not participate because they distrust the political system and politicians. They believe exercising their right to vote will not make any difference.*
- 4. The disempowered point to their inability to change the world (rather than distrust of the process) as their reason to be uninvolved. Around ten percent of emerging adults fall into this category.*
- 5. The marginally political represent those who expressed some interest in politics but whose interest did not appear to lead to actual involvement in the process. These marginally political emerging adults make up twenty-seven percent of those interviewed.*

6. That leaves four percent of emerging adults (all males) who appear to be genuinely political; that is, interested and involved in the process.

In summary, their interviews found two-thirds of the emerging adult population completely uninvolved and almost one-third with a very limited involvement. This meant only four percent considered the process an important responsibility in life.

This seemingly fatalistic view of politics was found to carry over in other areas of civic involvement such as volunteering and charitable giving. Smith summarized their results saying, "Contrary to some of the stories told in the popular media, most emerging adults in America have extremely modest hopes, if any, that they can change society or the world for the better, whether by volunteering or anything else."[{10}](#) With that perception, providing help to others is not a requirement for righteousness, but simply an optional personal choice that most are not prepared to make.

Thinking back to our earlier discussion on the lack of a moral viewpoint, Smith's research found a significant association between those who believe all morality is relative and individualistic and an attitude of apathy, ignorance, and distrust of the political process. In addition, Smith found a significant relationship between "enthusiasm for mass consumerism and lack of interest in political participation."[{11}](#) So these three attitudes (no moral standards, consumer consumption as our primary objective, and no real political or civic involvement) appear to be common elements of the emerging adult belief system.

Emerging Adults – Where Will They Take Us?

One root cause of the attitudes expressed by emerging adults

in American is pop post-modern individualism. Each individual must decide what is true for him or her and must not accept a common truth. Therefore, most emerging adults cannot grasp the concept of an objective reality beyond their individual selves that would have any bearing on their lives. As we have seen, this concept undermines their moral compass, their attitudes about consumer consumption, and their involvement in society through politics, volunteering, and charitable giving.

These dominant patterns of emerging adult thought in America should make us consider: "What does it mean?" and, "How can we do something about it?" Some might say it is just the way young people are. We were that way when we were young. They will snap out of it. To that idea Smith would say, "It is a different world today. . . . To think otherwise is to self-impose a blurred vision that cannot recognize real life as it is experienced today and so cannot take emerging adults seriously."[\[12\]](#)

Others may say that is not what I hear on the news. Our young adults are leading a new wave of service and public involvement. To which Smith would say, "The fact that anyone ever believed that idea simply tells us how flimsy the empirical evidence that so many journalistic media stories are based upon is and how unaccountable to empirical reality high-profile journalism can be. . . . we – without joy – can set the record straight here: almost all emerging adults today are either apathetic, uninformed, distrustful, disempowered, or , at most marginally interested when it comes to politics and public life. Both the fact itself and the reasons for it speak poorly of the condition of our larger culture and society."[\[13\]](#) He continues: "One tendency is to claim that emerging adults are deeply committed to social justice, passionately engaged in political activism, actively volunteering in their local communities, devoting themselves to building a greener, more peaceful and just world. Almost nothing could be further from the truth."[\[14\]](#)

Although the vast majority of emerging adults are disengaged from involvement in the public sphere, they are quite engaged in a different way. As Smith points out, “they pursue these private-sphere emotional and relational investments with fervent devotion. . . . progressing yet further toward the nearly total submersion of self into fluidly constructed, private networks of technologically managed intimates and associates.”[\[15\]](#) He is referring of course to their disconnected connections via Facebook, Twitter, and other electronic social media.

We believe that there are several positive actions that we can take as Christians to improve this situation.

First, we need to examine ourselves. Are we living our lives under the direction of the ultimate source of morality, Jesus Christ? Are we consumed by consumerism or are we living for eternity? Are we taking an active part in impacting our society so that we may live godly and peaceful lives for Christ?

Next, we need to recognize that emerging adults under the age of thirty are, for the most part, not taking on the full responsibilities of adulthood. They are still emerging and, consequently, still need coaching. However, as Smith points out, “One of the striking social features of emerging adulthood is how structurally disconnected most emerging adults are from older adults. . . . Most emerging adults live this crucial decade of life surrounded mostly by their peers . . . who have no more experience, insight, wisdom, perspective, or balance than they do.”[\[16\]](#) As parents, pastors, co-workers, we should continue to actively engage them in a mentor role. It is important that:

- 1. They understand we look to the Bible as the source for our moral decisions.*

- 2. We are living in this world as citizens of heaven and as*

such consumer consumption is not our purpose for living.

3. We have a responsibility to be engaged in our society to keep our freedom to lead godly lives serving the Lord.

The apostle Peter put it this way: “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Keep your behavior excellent among the Gentiles so that in the thing in which they slander you as evil doers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation” (1 Pet. 2:11,12).

Finally, we need to reach out to emerging adults who are already involved in evangelical churches. We need to let them know that it is okay to engage others with their worldview and their source of truth, Jesus Christ. When they don’t share their worldview with others as a gift from God, they are effectively consigning those others to hell. Probe is in the midst of preparing materials that you can use in your church to directly address these issues.

Christian Smith captured the essence of this problem when he wrote, “Might it be true that the farthest boundary of sight that youth today can envision as real and being worth pursuit is entirely imminent, purely material, and completely mundane?”[\[17\]](#) As Christians, our boundary extends beyond this universe to the halls of heaven and puts our lives in a new perspective. Let that eternal perspective be seen in every area of your life.

As historian Christopher Lasch put it, “There is only one cure for the malady that afflicts our culture, and that is to speak the truth about it.”[\[18\]](#)

Notes

1. Christian Smith, *Lost in Transition: The Dark Side of*

Emerging Adulthood (Oxford University Press, 2011), 15.

2. Del Tackett and Chuck Colson, *The Way Out: God's Solution to Moral Chaos in America*, 2011, www.truthinaction.org/index.php/landing-doing-the-right-thing-full-episode/

3. *American Heritage Dictionary*, s.v. "Morality."

4. Smith, *Lost*, 21.

5. *Ibid.*, 22.

6. Tackett and Colson, *The Way Out*.

7. Smith, *Lost*, 72.

8. *Ibid.*, 73.

9. *Ibid.*, 196.

10. *Ibid.*, 211.

11. *Ibid.*, 218.

12. *Ibid.*, 227.

13. *Ibid.*, 224-5.

14. *Ibid.*, 228.

15. *Ibid.*, 223.

16. *Ibid.*, 234.

17. *Ibid.*, 236.

18. Christopher Lasch, "Give Youth Cause to Believe in Tomorrow," *International Herald Tribune*, December 29, 1989.

See Also:

[Emerging Adults and the Future of Faith in America](#)

[Emerging Adults Part 2: Distinctly Different Faiths](#)

[The Importance of Parents in the Faith of Emerging Adults](#)

[Cultural Captives – a book on the faith of emerging adults](#)

God Wins: A Critique of Rob Bell's Love Wins

Dr. Patrick Zukeran critiques Rob Bell's controversial book denying the biblical teaching on hell, arguing that Bell offers another gospel.

A New Kind of "Christianity"



Will all people regardless of their belief enter heaven? In a new book, *Love Wins*, mega church pastor Rob Bell presents his case for universal salvation. Bell states that a Christianity that teaches many will spend eternity in hell while some go to heaven is "misguided and toxic."^{[\[1\]](#)} Bell asserts that the message Christians have preached for centuries is actually a harmful message.

Bell argues that God loves everyone and desires all people to be saved. However if the majority of people never come to faith in Christ and spend eternity in hell, God fails to accomplish His will. Since this is not an acceptable conclusion, the only logical conclusion left is that in the end, all will eventually receive His love and enter into

heaven.

Bell begins by bombarding the reader with hundreds of questions. The questions are meant to challenge and expose the alleged inconsistencies of traditional teachings and prepare you for his case for universal salvation. On page 1 he writes,

Will only a few select people make it to heaven, and will billions and billions of people burn forever in hell? And if that's the case, how do you know? How do you become one of the few? Is it what you believe, or what you say, or what you do, or who you know, or something that happens in your heart, or do you need to be initiated, or baptized, or take a class, or converted, or be born again? How does someone become one of these few? And then there's a question behind the question—the real question: What is God like? Because millions and millions of people who were taught that the primary message, this center of the Gospel of Jesus, is that God is going to send you to hell unless you believe in Jesus. And so what got subtly sort of caught and taught is that Jesus rescues you from God. But what kind of God is that that we would need to be rescued from this God? How could that God ever be good? How could that God ever be trusted? And how could that ever be good news?[\[2\]](#)

These are good questions and deserve to be asked. "Traditional" beliefs may not always be right, and at times they deserve to be reexamined. Bell then in the final pages of his preface implies that those who oppose his view are judgmental and not open to

discussion of vital doctrines of the faith. This is part of his strategy to discourage any criticism of his position. However, Scripture calls us to evaluate all teachings and discern truth from error (1 Thess. 5:21; 1 Jn. 4:1).



In the process of defending his thesis, Bell ends up presenting a new kind of Gospel. Since theological doctrines are connected, when you change the gospel message there is a chain effect that follows. His gospel ends up presenting a distorted understanding of God's character, a variant view of the atonement, and a heaven and hell foreign to the scriptures.

Bell struggles with a significant question: "Will those without Christ truly spend eternity in hell? Could there be a possibility that they have a chance after death to repent?" The idea that a loved one will spend eternity in hell is a difficult one to accept. Careful study of all the relevant scriptures is necessary when we examine a particular doctrine, especially one regarding our salvation. If in the end we are faced with a conclusion we do not like, we must not compromise biblical truth but accept the words of Christ. Paul warns us in Galatians 1:9 the danger of preaching another gospel. When it comes to essential doctrines of the faith, Christians cannot compromise on the truths taught in Scripture. For this reason we must carefully examine Bell's teachings and see if it is compatible with, or a compromise of, the gospel of Christ.

Another Kind of Gospel

To support his thesis that all individuals will eventually enter into heaven, Bell must alter the gospel message. He admits that his message departs from traditional Christianity and declares that the message preached for past centuries is misguided and in need of transformation.

A staggering number of people have been taught that a select few Christians will spend forever in a peaceful, joyous place called heaven while the rest of humanity spends forever in torment and punishment in hell with no chance for anything better. It's been clearly communicated to many that

this belief is a central truth of the Christian faith and to reject it is, in essence, to reject Jesus. This is misguided, toxic, and ultimately subverts the contagious spread of Jesus' message of love, peace, forgiveness and joy that our world desperately needs to hear.{3}

The traditional message that salvation comes only to those who accept Christ in their lifetime is rejected by Bell. He believes that all people are reconciled to God through Christ's death on the cross regardless of whether they choose to put their faith in Christ or not. Those who do not receive Christ in this lifetime will spend some time in hell but no one will remain there forever. Eventually all people will respond to God's love, even those in hell and enter heaven. Bell states this on several occasions:

At the heart of this perspective is the belief that, given enough time, everybody will turn to God and find themselves in the joy and peace of God's presence. The love of God will melt every hard heart, and even the most "depraved sinners" will eventually give up their resistance and turn to God.{4}

To be clear, again, an untold number of serious disciples of Jesus across hundreds of years have assumed, affirmed, and trusted that no one can resist God's pursuit forever, because God's love will eventually melt even the hardest of hearts.{5}

At the center of the Christian tradition since the first church have been a number who insist that history is not tragic, hell is not forever, and love, in the end, wins and all will be reconciled to God.{6}

Within this proper, larger understanding of just what the Jesus story even is, we see that Jesus himself, again and again, demonstrates how seriously he takes his role in saving and rescuing and redeeming not just everything but everybody.{7}

Bell points to several Scriptures to support his argument. One passage is 1 Corinthians 13 which states, "Love never fails." Therefore he concludes, God's love will reach all lost people even those in hell and they will eventually turn to Him since no one can resist God's love forever.

However, there are many passages in the Bible that teach the unrighteous are eternally separated from God and the righteous are forever with God. Daniel 12:2 speaks of a future resurrection and eternal destiny for the righteous and unrighteous: "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." Daniel states that there will be a resurrection and judgment of all people. Some will inherit eternal life and others will suffer "everlasting contempt." Daniel teaches in this passage that not all individuals will enter into everlasting life. Those who do not are destined to "everlasting contempt." The Hebrew word for everlasting is *ôlām*. The word in this context signifies an indefinite futurity, forever, or always. It refers to an unending future.[\[8\]](#) This is the most likely definition for *ôlām* used later in verse 7 referring to the eternal nature of God: "And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives *forever*..." We know that God is eternal. Therefore, Daniel is using the term "*ôlām*" to mean everlasting and never ending.

Jude 7 states, "In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire." The Greek word for eternal is *aiōnios* which means "eternal, perpetual, to time in its duration, constant, abiding. When referring to eternal life, it means the life which is God's and hence it is not affected by the limitations of time."[\[9\]](#) The word again is used in verse 21 to refer to "eternal" or never ending life with God.

So in the context of Jude *aiōnios* is used to refer to an eternal state.

In Matthew 7:13-14 Jesus invites, “Enter through the narrow gate, for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.” Jesus taught an exclusive view of salvation. He stated clearly not everyone will inherit eternal life; in fact many will follow the path of destruction. This verse speaks against the doctrine of universal salvation.

Hebrews 9:27 (“it is appointed for men to die once and after this comes judgment”) teaches that there is no second chance for salvation after death. The preceding verses teach that Christ made the perfect sacrifice for sin once and for all. He paid the price once and His sacrifice is for all time. In the same way that Christ’s atonement is final, so all men and women die once and face a judgment which is final and eternal in its sentence.

Bell’s gospel is a departure from biblical teaching. God is love and therefore, He does not impose His will on those who refuse to receive His love. He honors the choice of individuals to receive or reject Him. Those who reject Him in this life will not want to be with Him for all eternity. God honors their choice and places them away from His presence in hell. Thus, God’s character of love honoring one’s choice is upheld. But God’s character of justice in dealing with sin is also upheld.

Are All Reconciled to God?

There are several key passages Bell uses to support his thesis that all individuals will eventually enter heaven. One key verse that deserves attention is Colossians 1:20, a favorite verse used by many universalists: “and through him (Jesus) to

reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” According to Bell, the entire world is reconciled to God through the death of Christ. Christ’s death has atoned for all sin and places every person in right standing with God. Those who turn to God in this life will enter heaven immediately. Those who reject God’s love in this lifetime will be temporarily separated from God in hell but will eventually receive His love and enter heaven.

Contrary to Bell’s interpretation, this verse does not teach a universal salvation. Rather, it presents the scope, goal, and means of reconciliation. The scope of reconciliation extends not just to human beings but to all of creation which was affected by sin. Romans 8:20-22 says,

For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now.

The physical world was affected by sin, not by its choice but by the choice of Adam. Christ’s victory over sin restored order over creation by bringing it again under His lordship, and full restoration will take place in the future.[{10}](#)

Angels and human beings, unlike the material world, have a choice. Reconciliation involves two parties who voluntarily decide to make peace. In this case fallen angels knowingly rebelled against Christ and reconciliation is not possible. Humans also must make a choice to receive God’s invitation through Christ or to reject it. This is made clear in the following verses:

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by

his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister. (Col. 1:21-23)

Paul states that we were once “alienated” from God and we are reconciled “if indeed you continue in the faith . . . not shifting from the hope of the gospel.” The reconciliation depends on the believer receiving Christ by faith and persevering in that faith. Numerous other verses make faith in Christ necessary for reconciliation (Jn. 3:18, 5:24; Rom. 1:17; 3:21-26).

Those who receive God’s gift of life will attain blessings and salvation. Those who refuse are sentenced to eternal death (Jn. 3:18). In the end all things will be put in their proper place. It is in this context all things will be reconciled to Christ and in submission to His lordship (Phil. 2:5-11).

Another Kind of God

In his effort to defend his thesis that in the end everyone goes to heaven, Rob Bell must alter the message of the gospel. However, in doing so, he also alters the character of God. Among the hundreds of questions with which Bell bombards his readers, he asks the following: “If there are only a select few who go to heaven, which is more terrifying to fathom: the billions who burn forever or the few who escape this fate? How does a person end up being one of the few? Chance? Luck? Random selection? . . . God choosing you instead of others? What kind of faith is that? Or, more important: what kind of God is that?”[\[11\]](#) For Bell, a God who would send billions to an eternal hell would not be a God of love. However, in emphasizing God’s character of love he ends up ignoring God’s other attributes, and in the end alters the character of God.

Bell is correct in stating that God is love. However, he commits an error common among universalists. Bell ends up presenting an imbalanced view of God that emphasizes God's character of love to the neglect of the other character qualities of God. Love is not the only or the most dominant character of God. Along with love, God has other character qualities which exist together in a perfect balance.

Among the numerous qualities of God, the Bible teaches that God is also just (2 Thess. 1:6), He is holy (Isa 6:3), He is righteous (Ps. 7:11), sovereign (Jude 4), wise (1 Cor. 3:19) true (Jn. 14:6), etc. There are many qualities of God that are just as important as love, and they exist in a perfect balance. Thus, emphasizing one trait to the exclusion of others leads to flawed theology.

God is love and God desires that all individuals be saved. However, God is also just and holy and must deal righteously with sin. God's character of holiness is well emphasized throughout the Bible. This is the theme of Leviticus and, throughout this book, God presents detailed instructions for dealing with sin through the sacrificial system. The Levitical sacrifices are fulfilled in the death of Christ who fulfills the righteousness of God.

The theme in the prophets is that Israel has violated the holiness of God and thus God must judge their sins. Isaiah 5:16 states, "But the Lord Almighty will be exalted by his justice, and the holy God will show himself holy by his righteousness." God, being a loving God, sent prophets to warn Israel to turn from their idolatry and disobedience and return to Him. However, after generations of refusal by Israel, God finally had to judge the sins of the people. Throughout the New Testament, Christians are exhorted to live holy lives for that reflects the character of God (Eph. 4:24; Heb. 12:14; 1 Pet. 1:15-6).

Those who refuse the gift of Christ's work on the cross have

not been cleansed from their sin and therefore cannot enter the holy presence of God. This is the theme of Hebrews 9, which teaches us that access to God represented in the Holy of Holies at the Temple was not accessible to us. However, the blood of Christ fulfilled the holiness of God and cleansed sinners and made us holy before God. Only through the blood of Christ is this made possible.

Bell emphasizes God's love but diminishes His holiness and righteousness; therefore, the magnitude of our sin, its effect on our nature, and its offense to God are diminished. God hates sin and judges sin seriously. In Revelation, the wrath of God is poured out upon the world in rebellion. In Revelation 20, those individuals not found in the book of life are thrown into the lake of fire. To build a picture of God who is excluded of His holiness, justice and righteousness, who does not judge sin, is to present an imbalanced and false view of God.

Bell argues,

Millions have been taught that if they don't believe, if they don't accept in the right way, . . . God would have no choice but to punish them forever in conscious torment in hell. God would in essence become a fundamentally different being to them in that moment of death, a different being to them forever. A loving heavenly father who will go to extraordinary lengths to have a relationship with them would, in the blink of an eye, become a cruel, mean, vicious tormenter who would ensure that they had no escape from an endless future of agony. . . . If God can switch gears like that, switch entire modes of being that quickly, that raises a thousand questions about whether a being like that could ever be trusted, let alone good.[\[12\]](#)

Bell argues that God changes according to the decision of individuals. However, God is not the one who changes. He is always loving and reaching out to all people, but He is also

holy and righteous and must deal justly with sin. Those who do not want to be with God now will not want to be with Him in eternity. Because He is love, He does not force people to be with Him for eternity but honors their choice. God allows them to exist away from Him in hell. So God does not change; He grants individuals what they desire.

I would also disagree with Bell's statement that God is the one tormenting individuals. Torment comes from within the person. The torment the person experiences is not inflicted by God but comes from the individual who must live eternally with his or her decision to reject the love of God. Therefore hell honors the free choice of men and fulfills the love of God who does not impose Himself on those who do not want Him. It also fulfills His holiness, removing sin from His presence.

Another Kind of Heaven and Hell

To maintain his thesis that everyone will go to heaven, Rob Bell must alter the gospel message, the character of God, and the teaching on heaven and hell. Bell teaches that hell is not eternal but temporary, and in fact heaven and hell are actually the same place. For those who have accepted God's love, this place will be heaven. For those who continue to reject God's love this place will be hell. Hell is created by the individual who resists God's love. Bell states, "We create hell whenever we fail to trust God's retelling of our story."[\[13\]](#) The individual remains in this condition until he is won over by God's love and eventually turns to God. Then what was once hell will become heaven.

Bell derives this from Luke 15, the Parable of the Prodigal Son. In this story, after the younger brother returns, the father throws this formerly lost son a big banquet. However, the older brother, jealous and upset over his younger brother's reception, remains outside and chooses not to enjoy the party. Both brothers are in the same place but for one it

is a party, for the other it is miserable.{14} Bell states that it is our choice. "We're at the party, but we don't have to join in. Heaven or hell. Both are at the party." {15} The younger brother who has received his father's love it is a joyous time, but for the older brother who has the wrong view of his father it is misery.

Bell is really stretching the interpretation of this parable to support his theology. I am not aware of any New Testament scholar that finds this doctrine of heaven and hell in this parable. The parable comes in the context of the Pharisees and teachers of the law questioning Jesus associating with "sinners." Jesus, in defense of His ministry and displaying the compassion of God for the lost, tells three parables: the lost sheep, the lost coin, and the lost son. The younger brother represents the sinners who repent and turn to God while the older brother represents the Pharisees and teachers of the law who have little compassion for the lost.{16} So the purpose of the parable is God's heart for the lost and the cold heartedness of the Pharisees and teachers of the law. To read into this story Bell's doctrine of heaven and hell is a stretch. It does not appear Jesus had in mind any teaching on heaven and hell in this parable.

Bell believes that heaven and hell are actually the same place and he also believes that hell is not permanent. He describes it as a "period of pruning" and "an intense experience of correction." {17} It appears that Bell views hell similar to the Catholic teaching of purgatory. Eventually this will end when the person turns to God because, according to Bell, "No one can resist God's pursuit forever because God's love will eventually melt even the hardest hearts." {18}

Another way Bell defends his doctrine of hell is in doing a brief word study. The Old Testament word is *sheol*. Bell explains that *sheol* is the place of the grave in the Old Testament and that it speaks generally of the resting place of the departed spirits. Three words are used in the New

Testament: *gehenna*, *hades*, and *tartarus*. *Gehenna*, he says, is the Valley of Hinnon, the garbage dump outside Jerusalem.[{19}](#) The word *tartarus* comes from Greek mythology, referring to the underworld where Greek demigods were judged.[{20}](#) *Hades*, he states, is the equivalent of the Hebrew *sheol*, an obscure, dark and murky place.[{21}](#) He thus concludes from his brief word study on hell that hell is not clearly defined in the Bible and that holding to the belief that it is a place of eternal suffering is unjustified.

Bell correctly states that *sheol* is the place of the grave and speaks generally of the place where the departed spirits go. There are several occasions where Old Testament saints stated they would go to *sheol*. However, his word study is incomplete. As revelation progresses, we see there are different fates for the righteous and the wicked. There is indeed a judgment which determines the destiny of individuals.

As mentioned above, Daniel 12:2 speaks of a future resurrection and eternal destiny. "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." Daniel states that there will be a resurrection and a judgment that determines the eternal destiny of individuals. Some will resurrect to eternal life while others to everlasting contempt. As noted earlier, the Hebrew word for everlasting is *ôlām*. *Olām* is used more than three hundred times to indicate indefinite continuance into the very distant future. There are times it is used to designate a long period in the past or a designated long period of time in the future.[{22}](#) Context determines the definition. In this context it signifies an indefinite future or forever. This is the most likely definition for several reasons. First, the context found in verses 1 and 2 speaks of the resurrection at the end of the age. This is speaking of the final judgment before the righteous enter into eternity. Second, in verse 3 it is used of the righteous shining forever. Third, it is used later in verse 7 referring to the

eternal nature of God. "And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives *forever*." Daniel describes an eternal state of reward and life for the righteous but an eternal state of contempt for the unbelievers.

In Isaiah 66:22-24, Isaiah speaks of the Lord establishing His kingdom and restoring Israel. He concludes saying, "And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind." Here Isaiah refers to state of eternal torment for those who rebel against the Lord.[{23}](#) Although *sheol* is used of the general resting place of departed spirits, as revelation progresses the Old Testament mentions a different eternal destiny of the righteous and unrighteous. The eternal state is further revealed in the New Testament.

In reference to the New Testament words, the most commonly used word is *Gehenna*. Bell is correct that *Gehenna* is derived from the Valley of Hinnon outside of Jerusalem, but once again his word study is incomplete. *Gehenna* is associated with evil, and, in the context of the New Testament, symbolizes more than just a garbage heap. It served as a physical picture of the eternal state of suffering.

In Matthew 18:7-9 Jesus states, "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire." The Greek word for "eternal" is *aiōnios*. This word means "eternal, perpetual to time in its duration, constant, or abiding." When

referring to eternal life, it means the life which is God's and hence it is not affected by the limitations of time.[{24}](#) The fire described in verse 8 is an eternal and never-ending fire. In the very next verse Christ states that it is better to enter heaven blind in one eye than "be thrown into the hell (*Gehenna*) of fire." In just the previous verse, the fire of hell was said to be eternal. From the context then we should conclude *Gehenna* is an eternal state, not a temporary one.

In Mark 9:47-48 Jesus says, "And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, 'where their worm does not die and the fire is not quenched.'" Jesus states that in *Gehenna*, the worm lives eternally and the fire is also eternal. *Gehenna* then is described as an eternal abode.

Jesus further states that the punishment in hell is eternal and not temporary. In Matthew 25:46, the judgment of the sheep and the goats, Jesus states, "And these (the goats) will go away into eternal punishment, but the righteous into eternal life." Bell attempts to show in Matthew 25:46—the separation of the sheep and the goats—that when Jesus said "eternal punishment," he did not mean the punishment was eternal. He writes, "*Aion*, we know, has several meanings. One is 'age' or 'period of time'; another refers to intensity of experience. The word *kolazo* (punishment) is a term from horticulture. It refers to the pruning and trimming of the branches of a plant so it can flourish. . . . Depending on how you translate *aion* and *kolazo*, then, the phrase can mean 'a period of pruning' or 'a time of trimming' or an intense experience or correction."[{25}](#)

However, I find Bell's explanation unsatisfactory since the verse states that the goats will "go away into *eternal* punishment, but the righteous into *eternal* life." Here the eternal life of the believer is seen in contrast with the eternal judgment of the unbeliever. If he is to be consistent,

we must interpret that the righteous will not enter into an eternal state of life in the presence of God but a temporary state of life. However, this would not make any sense in this verse. Why should we understand that the word “eternal” for the righteous means everlasting but it is taken to be a temporary state for the unrighteous? Since the righteous enter everlasting life, we should take the preceding phrase that the goats will enter a state of eternal punishment.

Paul writes in 2 Thess. 1:8-9, “He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power.” The words “everlasting destruction,” when used together, refer to an eternal state of punishment. *The Complete Word Study Dictionary: New Testament* states that *ólethros aiōnios* (destruction everlasting) refers to destruction which is eternal or everlasting. It is destruction or a state which is imposed by God forever. In a similar way the phrase “eternal judgment” used in Heb. 6:2 means an eternal sentence imposed by God. All of these designations of punishment stand in contrast to eternal life as the inherent punishment for those who reject Christ’s salvation in that they will be separated from the life of God which they rejected. As to the duration of what is designated as *aiōnios* when it comes to punishment, it is only proper to assign it the same duration or endlessness as to the life which is given by God.[{26}](#)

Revelation 14:9-11 states, “A third angel followed them and said in a loud voice: ‘If anyone worships the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God’s fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment rises forever and ever.’” In this passage the Greek word *aiōnios* is

repeated at the end of verse 11. The phrase “forever and ever” is used twelve times in Revelation. Each time it refers to an eternal existence. Eight times it is associated with the nature of God or the never ending rule of God. For example Revelation 4:9-10 says, “And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever.” The most consistent interpretation of 14:9-11 is that the suffering of the unbelievers is of an eternal nature.

Jude 7 states, “In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.” Once again the word here is *aiōnios*, signifying an eternal punishment.

It is difficult to interpret passages like these (2 Thess. 1:9; Jude 7; and Rev. 14:9-11) to mean something other than eternal or never-ending punishment. Bell’s interpretations are incorrect and his word studies are incomplete. When you look at several passages in their context, it is very difficult to support Bell’s view.

How Many Stones Cry Out?

Is Jesus the only way to eternal life or are there other ways to salvation besides Christ? Bell makes his case that there are other ways to eternal life. Bell builds his case from Exodus 17 where Moses struck the rock which brought forth water for the Israelites. In 1 Corinthians 10, Paul states that Christ was that rock which Moses struck. Thus, Bell makes the leap that if Christ was in that rock, it is very likely He is in numerous rocks. Bell writes,

According to Paul, Jesus was there. Without anybody using his name. Without anybody saying that it was him. Without

anybody acknowledging just what—or more precisely, who—it was. Paul's interpretation that Christ was present in the Exodus raises the question: Where else has Christ been present? When else? Who Else? How else? Paul finds Jesus there, in that rock, because Paul finds Jesus everywhere.[{27}](#)

It appears Bell is stating that one need not know the gospel message of Christ as taught in the New Testament. A person can be saved through other means and messages. Bell further states,

As obvious as it is, then, Jesus is bigger than any one religion. He didn't come to start a new religion, and he continually disrupted whatever conventions or systems or establishments that existed in his day. He will always transcend whatever cages and labels are created to contain him, especially the one called Christianity. Within this proper larger understanding of just what the Jesus story even is, we see that Jesus himself, again and again, demonstrates how seriously he takes his role in saving and rescuing and redeeming not just everything, but everybody.[{28}](#)

Bell emphasizes that he believes that salvation comes through Jesus and Jesus alone saves all people. He refers to Jesus' words in John 14:6. However, he believes that Jesus may be found in the numerous other religions but identified by different names, symbols, or teachings for Jesus as the creator is present in all creation. Therefore, Christianity does not have the exclusive message of salvation. Other religions contain the presence of Christ through their teachings. How and where they do, Bell does not explain.

Bell states again that specific knowledge of Jesus and the message of the cross is not necessary for salvation. "What he (Jesus) doesn't say is how, or when, or in what manner the mechanism functions that gets people to God through him. He

doesn't even state that those coming to the Father through him know they are coming exclusively through him. He simply claims that whatever God is doing in the world to know and redeem and love and restore the world is happening through him." {29} So for Bell, salvation is possible without understanding who Jesus is, his atoning work, and the message of the cross.

Bell misunderstands the text of John 14:6 ["I am the way, and the truth, and the life; no one comes to the Father but through Me"]. Jesus states that He is the only way to eternal life. The "mechanism" is faith in Jesus Christ. Truth is found in general revelation, creation, and the conscience. Therefore, truth about God can be found studying nature (Rom. 1) and through the moral law within each one of us (Rom. 2). For this reason, there are teachings that are true in other religions. For example, many ethical systems in the other religions overlap with biblical teachings. So truth that points to God can be found in general revelation, but saving knowledge of Christ is not found in general revelation. Salvation comes through the special revelation of Jesus Christ. For this reason Paul states, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'" (Rom. 10:14-15) Paul states it is only the specific message of the gospel of Jesus Christ that saves (Rom. 1:16).

There are several examples in the New Testament that reveal general revelation was not enough for salvation, but special revelation was needed. In Acts 10, Cornelius, a God-fearing Roman soldier, believes in God and lives a noble life. However, that was not enough. For this reason, God sent Peter to present the message of the gospel to Cornelius. After hearing the gospel message, Cornelius and his family receive the gift of salvation. Therefore, the message of the gospel

must be heard and received for salvation.

Jesus further taught that the message of salvation is narrow and exclusive. This is not only the nature of the gospel message but the nature of truth itself. If Jesus is the son of God, any religion that rejects this truth must be false in its salvation message. In Matthew 7:13-14, Jesus stated that the way to eternal life is indeed narrow and only a few find it. Peter reinforced that Jesus is the only way in Acts 4:12, and Paul states in 1 Timothy 2:5 that Jesus is the only mediator between God and man. If these statements are true, then salvation comes exclusively through Jesus.

It is also logically unreasonable to assume that salvation is possible through other religions. For example, Islam rejects the deity of Christ, the death of Christ on the cross, the resurrection, and salvation by faith in Christ. Many forms of Buddhism reject the idea of a God. Hinduism teaches that Brahma is an impersonal force and is in a codependent relationship with the universe since Brahma is made up of all things. Since the other religions have significant teachings contradictory to Christianity, it is unreasonable to conclude they contain the salvation message of Christ.

So do the stones cry out? There is truth in general revelation (creation and the conscience) but this truth does not save; it points one to God (Rom. 1:18-32; 2:12-16). Salvation requires the gospel message of Christ as stated by Paul in 1 Cor. 15, that we are sinners, Christ died for our sins and rose triumphing over sin, and we are called to receive Him as our Lord and Savior. Without the gospel message of Christ, one cannot attain salvation.

Conclusion

Paul warns us very strongly in Galatians 1:8 the danger of preaching another gospel. Unfortunately, Bell here presents another gospel and in doing so, presents a false message of

hope that has eternal consequences. In *Love Wins*, Bell argues that in the end everyone will be in heaven because that is God's will. No one can resist God's love forever, and if all are not saved, God is not glorified. However, in changing the gospel message Bell changes the character of God and the nature of heaven and hell. God is a God of love, and in His love He honors the decision of individuals to freely choose Him or reject Him. Those who reject Christ, have not had their sins cleansed and cannot enter into the presence of a holy God. In the end, God upholds His love by honoring the choice of all individuals and upholds his righteousness by placing the righteous in His presence and the unrighteous in hell, away from His holy presence. In the end God wins. That is the message of the cross.

Notes

1. Rob Bell, *Love Wins* (New York, NY: Harper Collins, 2011), viii.
2. Ibid., 1.
3. Ibid., viii.
4. Ibid., 107.
5. Ibid., 107.
6. Ibid., 109.
7. Ibid., 150.
8. Brown, F., Driver, S. R., & Briggs, C. A.). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oak Harbor, WA: Logos Research Systems electronic ed., 2000), 762.
9. Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (electronic ed.), (Chattanooga, TN: AMG Publishers, 2000).
10. Richard Melick, *The New American Commentary: Philippians, Colossians, Philemon* (Nashville, TN: Broadman & Holman Publishers, 2001), 225.
11. Bell, *Love Wins*, 2.
12. Ibid., 172-3.
13. Ibid., 172.

14. Ibid., 170-76.
15. Ibid., 175.
16. J. B. Green, *The Gospel of Luke*. The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1997), 579.
17. Bell, *Love Wins*, 91-2.
18. Ibid., 108.
19. Ibid., 68.
20. Ibid., 69.
21. Ibid.
22. A. A. Macrae, "1631 ???," in R. L. Harris, G. L. Archer, Jr. & B. K. Waltke, eds., *Theological Wordbook of the Old Testament*, (electronic ed.) (Chicago: Moody Press, 1999), 672.
23. John Walvoord, and Roy Zuck, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983), Is 66:22-24.
24. Zodhiates, *The Complete Word Study Dictionary: New Testament*.
25. Bell, *Love Wins*, 90-1.
26. Zodhiates, *The Complete Word Study Dictionary: New Testament*.
26. Bell, *Love Wins*, 143-4.
28. Ibid., 150.
29. Ibid., 153.

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When the Church Is More Cultural than Christian

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So, I'm reading this excellent biography of Bonhoeffer right

now, and I've been mulling this question. Well, I guess it's twofold, really.

Background: You probably know this already, but just in case. In Nazi Germany the German church pretty much abandoned any form of orthodox Christianity in order to fit in with the culture. Bonhoeffer, Niemoller and others formed the Confessing Church as a stand for true Christianity in the face of the cultural abdication of the wider church. Most were either imprisoned or killed for their efforts.

1 – Do you think that the American church is undergoing a similar shift to fit in with cultural norms on a broad scale that could threaten orthodox Christianity (clearly, hopefully, not to the extent of the Reich church, but still, I see some possible parallels)? What do you think are the areas in which the American church is most at risk? Why?

2 – Do you think we have leadership that is taking a stand for orthodoxy in a counter-cultural and true way on the national scene? If so, who?

Yes. The American church acquiesces to the culture in various ways which are detrimental to the Gospel. It's tricky because it is vital to the Gospel that the Gospel (whose hands and feet are the church) be relevant. Churches which are highly separatist and never adapt to or accommodate culture do violence to the Gospel as well, so it's tricky. And we'll none of us ever get it 100% right. Ever. I keep trying to tell God humility is overrated; he never listens.

I think there are two veins in which American churches are perhaps more American than Christian. One is liberal; one is conservative. (Brilliant, I know.) The tendency is to point the finger at the other and overreact for fear of falling into the other's traps. We're so focused on not falling into *this* trap, that we don't even notice that what we think is a bunker is merely another trap of another sort.

Now to your actual question: What are these traps?

Liberal:

Of course there are the far left examples like: Employing poor hermeneutics which 1) Undercut Scripture as a text which is not historical or literal at all, and 2) justify sin, usually sexual sin such as premarital sex and homosexual sex and the sexually-related sin of abortion. And then there is the slightly more subtle trap of feeling the need to bend over backwards to kiss the keister of Science. Finally, there is the acquiescence of the (pseudo)tolerance mantra of hypermodernism: partly out of fear of being legalistic, partly because it is more comfortable, we succumb to Relativism.

Conservative:

Employing poor hermeneutics which truncate Scripture as a text which is entirely literal (it seems to me that this is a very Western thing to do, but I could be wrong; it could simply be a human thing to do... we feel more comfortable in black and white). Such a lack of hermeneutic leads to overly hard-nosed positions about creation and "the woman issue" among other things. It also leads to, instead of justifying sin, creating an extra hedge of rules so that we can be darn sure we avoid the undignified, socially unacceptable sins, perhaps especially, sexual sin.

And then of course there's the idea of a Christian America; or that politics can fix every(one else)thing.

Traps for all:

[Moralistic Therapeutic Deism](#) is probably a problem for both sides. So is materialism of course, privatism and spiritual professionalization—You'd better keep your hands off of my individual rights and my private life... and: spiritual things go in one compartment, which is private and has no business interfering in the public sphere: ie. faith and science and/or faith and business. Professionalization is also quite Western. I love this quote from GK Chesterton's *Heretics*:

But if we look at the progress of our scientific civilization we see a gradual increase everywhere of the specialist over the popular function. Once men sang together round a table in chorus; now one man sings alone, for the absurd reason that he can sing better. If scientific civilization goes on (which is most improbable) only one man will laugh, because he can laugh better than the rest.

Professionalization probably also includes running our churches too much like businesses.

Finally, Q number 2: Yes. What's tricky about this is that one must sometimes be under the radar to be counter-cultural, partly because when you're counter-cultural, no one wants to listen to you! Eugene Peterson, Tim Keller, NT Wright, Nancy Pearcey, Os Guinness (an outside perspective is always helpful) and the [Trinity Forum](#), Jamie Smith, especially in the area of how we do church and spiritual formation... I'm sure there are others, including my [colleagues](#) who are currently working on assessing and addressing this issue of cultural captivity: first creating an Ah-ha moment about our cultural captivity, and secondly, creating a way out of captivity and into freedom.

Good question!

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reneamac.com/2011/07/07/when-the-church-is-more-cultural-than-christian/

Rise of the Planet of the Apes and Social Consciousness

Rise of the Planet of the Apes (2011, Rupert Wyatt) continues a long movie franchise history of social commentary begun with the original science fiction classic *The Planet of the Apes* (1968, Franklin J. Schaffner). The first movie teemed with theological and political themes from race relations, to church and state struggles, to religion versus science debates, to the evolution and creation controversy, to issues of law and nature and finally nuclear fear. The apocalyptic masterpiece contains one of the greatest surprise endings in movie history with astronaut George Taylor (Charlton Heston) cursing humanity for its murderous tendencies in front of the ruined Statue of Liberty.

The original movie was followed by a sequel and three prequels that never regained the intrigue and depth of the first movie and were criticized for their plunge into movie mediocrity. *Rise of the Planet of the Apes* is based loosely on the 1972 prequel *Conquest of the Planet of the Apes* (J. Lee Thompson). Not an official remake, *Rise* moves away from the idea of a slave revolt that seizes power as the only recourse for the oppressed, to focus on the inherent danger of scientific transgression against natural limits.

A trailer for the recent ape flick repeats a recurring theme in the social criticism of new technology when it states: "Our greatest discovery will become our greatest threat." The invention of a cure for neural disease leads to intelligence enhancement in other primates as an unintended consequence and creates a species of ape capable of competing mentally with human beings. The lead character Will Rodman (James Franco) believes he has discovered a cure for Alzheimer's through a gene therapy method involving the injection of the virus ALZ 112 into chimpanzees, which allows the brain to heal itself at

the cellular level. The therapy has the side-effect of increasing memory, cognitive capacity and intelligence. When the experimental chimp attacks its handlers the Gen-sys Corporation scraps the project, but not before the chimp gives birth to a highly intelligent baby that Will adopts to save from extermination. The baby chimp is named Caesar (Andy Serkis) by Will's father Charles (John Lithgow), who also suffers from Alzheimer's and is temporarily cured by the virus-therapy. Will persuades Gen-sys to restart the program with a revised virus called ALZ 113 that drastically increases chimp intelligence, but proves lethal to humans.

After Caesar attacks a neighbor while trying to defend Charles, he is committed to an ape sanctuary where he devises a plan of escape and seizes the ALZ 113 for his fellow Simian inmates. The apes manage to escape from the prison, wreak havoc on San Francisco and overpower a police blockade on the Golden Gate Bridge in efforts to take refuge in the Redwood National Forest. Meanwhile, the ALZ 113 has been accidentally exposed to humans, causing a global epidemic. We are left to believe the apes will adapt and thrive in their new habitat as the human population is decimated by a new viral plague of its own making, thus giving rise to the "planet of the apes."

The movie is obviously not a prequel to the 2000 remake of the original, but a reboot, an attempt to restart the series with a different line of thought. It places the blame for the intelligent origins of apes on the technological tampering with genes in the search for a cure to neural disorders and the desire to enhance human intelligence. The film remains apocalyptic in its social criticism, but locates the new threat in biotechnology rather than nuclear weapons, as in the original series. The one voice of conscience, Caroline Aranha (Freida Pinto), who is Will's girlfriend and zoo veterinarian, tells him that the gene therapy "is wrong. . . . You are trying to control things that are not meant to be controlled." The film offers a warning regarding the overly optimistic

expectations of scientific capability to reverse the natural process of aging and dying. The ultimate negative association is made by comparing the experimental procedure of gene manipulation to the mythological character of Icarus, the man who flew too close to the sun and drowned after his wax wings melted. The allusion appears on a TV set in the background during the ape rebellion that reports on the Icarus manned space mission that was poised to enter the Martian atmosphere. We discover later through a newspaper headline, after the apes have escaped, that the rocket may be "Lost in Space?"

The latest installment in the franchise falls short of the original glory of the 1968 film, but foreshadows the arrival of more movies in the series, hopefully soon. These new movies will unfold linearly from this new starting point that centers on a social consciousness concerning the potential dangers of biotechnology, which has largely replaced nuclear paranoia as the source for our fears of the future and belief that science has spun out of control. This science fiction series continues to present a challenge to our thinking about the belief in the limitless potential of technological progress in an accessible and entertaining format.

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