

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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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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Martial Arts and Just War Theory

Dr. Lawrence Terlizzese examines a Christian view of martial arts in view of the Just War Tradition.

When I was first asked to speak about Christianity and the [Martial Arts](#) I was a little skeptical that a Christian can practice Martial Arts in good conscience. The popular objections immediately came to mind: "Aren't the Martial Arts steeped in Zen Buddhist practice?" And, "Should a Christian really participate in something as violent as karate?" Christians commonly object to Martial Arts for such reasons, even vilifying them as something as bad as witchcraft.

Upon reflection, I realized that the practice of Martial Arts naturally corresponds to something I have thought long and hard about: Just War Tradition. A central principal of both Just War thinking and the Martial Arts is personal self-defense. Just War doctrine states that if a Christian is unjustly attacked or sees an innocent third party under attack and has the ability to either prevent the abuse or intervene, that he or she should do so. What's more, to fail to render such aid makes one equally culpable in the crime. In other words, inaction and apathy in the face of injustice is just as wrong as the injustice itself.

Just War thinking is usually applied to the relationships between governments and states in times of war. It helps Christians and societies decide if a war is morally acceptable or not and whether it is worthy of their participation. But there is no logical reason to prevent Christians from applying this principle at a personal level. After all, the police cannot possibly be available always and everywhere; we are sometimes forced to protect ourselves.

The Violence Objection

As Americans we naturally think that self-defense means owning a handgun. We live in a gun culture that accepts firearms as a God-given right protected by Law. Christians generally have no objections to gun ownership even though the potential for disaster is obvious. But when it comes to a safer alternative to guns, such as the Martial Arts, practitioners are met with

a flurry of protests as if they are embracing some foreign religion. Now, to clear the air, I am entirely in favor of the Second Amendment right to bear arms. I am simply suggesting that those individuals who choose to practice the Martial Arts as a means of self-defense have chosen a safer alternative to gun ownership. (I assume that the discipline replaces gun ownership for them. From observation, gun owners and Martial Arts participants are generally not the same people.)

Guns are so easy to use that the potential for abuse and misuse is frightening and lethal. The Martial Arts, however, requires training, discipline and values related to peace and human dignity. One is taught self-control and respect for life that must accompany any notion of self-defense. Students are taught not to kill but rather to apply only the force necessary for a given situation.

One of the ironies of war states that the defender may become more powerful than the aggressor. This principle was clearly demonstrated in World War II when the Allies routed the Axis powers. At this point, if the defending party does not possess a system of values that imposes limited action out of respect for human life, then the defender becomes the aggressor by virtue of his advantage of power. Only a notion of justice tempered with mercy will prevent the just party from slipping into injustice and excessive aggression.

At the personal level, it is very difficult to achieve limited action that seeks to apply only the necessary force when it comes to using firearms. For example, various schools of Martial Arts often teach restraint in kicking or punching, using only enough force to defend oneself. Bullets cannot be recalled and their results are almost always fatal or horribly injurious. On the other hand, Martial Arts techniques like karate are inherently limited in their effects—despite violence-filled popular Kung Fu movies. They are designed to apply only the force necessary to achieve the goal of self-defense without killing or permanently disabling the

opponent. Kicks, chops and blocks will always prove less fatal or damaging than shooting someone at point blank range. The use of force is never ideal or welcome, but if given the choice between karate or a .357 magnum for self-defense, the former clearly comes closer to Christian notions of justice and mercy than the latter.

The Eastern Mysticism Objection

The second objection, that the Martial Arts are *necessarily* tied to Eastern mysticism and thus that any Christian practicing these Arts is betraying Christianity, is much easier to answer. The common misconception is that Bodhidharma, the founder of Zen, brought the Martial Arts from India to China in the Sixth Century AD with the spread of Zen Buddhism. Later, the practice spread to Japan. It is certainly true that the East has created a synthesis between the Martial Arts and mystical philosophy, but this creation represents a fairly modern innovation, especially in Japan with the rise of the Samurai warrior around 1300 AD. This is the most prominent symbol of the Martial Arts in the American mind. These Arts were practiced for millennia before the arrival of Zen in China or Japan and go as far back as 2000 BC in Mesopotamia. Historically speaking, there is no necessary connection between Zen and the Martial Arts.

Philosophically speaking, there is no necessary connection between Zen and the Martial Arts, either. Zen philosophy teaches a way of meditation or a means of achieving enlightenment focused on the practical and tangible world as opposed to the spoken or written word. That is, it doesn't rely on sacred texts or traditional reason, but rather on intuitive experience. Zen adherents prefer practice and encounter with reality rather than simply talking about it. Since the Martial Arts are also very practical and physical, this makes Zen attractive to many Martial Artists, but this represents an incidental connection, not a logically necessary

one. The connection between the two practices is a convenience. One no more has to be a Buddhist to practice the Martial Arts than one has to be a Christian to be an American. Simply put, just because Zen appeals to many Martial Artists doesn't mean the two go together essentially. One can do just fine without the other, and that's where Christians can reconcile doing Martial Arts with their faith.

However, the notion of Chi ["chee"], or life-force, in the Martial Arts presents a serious obstacle to many Christians. This underlying idea states that one must align his or her Chi in order to be an effective practitioner. Since Chi clearly represents a pantheist philosophy, a suitable Christian-theist substitute should replace it. Chi is really nothing more than right attitude, enthusiasm and concentration; it signifies the power of the focused mind rather than a mystical supernatural energy we can draw from. As in all sports and disciplines of any kind, one must focus the mind. This is no different for the Martial Artist than for the marksman who must aim at a target or a ball player who must kick or hit a ball. The body follows the mind.

As Christians legitimately concerned with the compromise of faith with Eastern mysticism or a violent culture, a conceptual union of Just War thinking and the Martial Arts creates an excellent theological and practical tool to reconcile both currents in American society. So, if after considering this perspective your conscience is clear, enjoy the Martial Arts for the sport, discipline and art form that they can be.

Bringing the Truth of Christ to Your Generation

Are you a believer wondering if you're part of a dwindling population? Do people who follow hard after Christ—and show it by their actions and attitudes—seem to be a vanishing breed? Do you get the feeling that we're living in a post-Christian culture? We're not announcing the end of the Church in America and the West, but there is much cause for concern. We have the evidence straight from the mouths of believers—many of them caught up in captivity to the culture.

Here at Probe, we have been analyzing both existing and new original survey data to obtain a better grip on the realities of born-again faith in America today. Although the evangelical church has remained fairly constant in size as a percentage of our population over the last twenty years, these surveys show its impact on our society has continued to decline as the percentage of non-Christians has grown considerably over the same period. We see two reasons for this change:

- 1. The increased acceptance of pluralism removes the felt need to share our faith with others. In our new Barna survey, almost one half of all born-again 18- to 40-year-olds believe that Jesus is one way to eternal life, but Buddhism, Hinduism, Islam, etc. when followed well, will also result in eternal life.*
- 2. Captivity to the culture rather than to Christ's truth shapes believers' perspectives on nearly every aspect of life. The recent National Study of Youth & Religion, a survey of 18- to 23-year-olds, shows that only a quarter of those affiliated with an evangelical church have a consistent set of biblical theological beliefs and that less than 2% of them combine those theological beliefs with a consistent set of biblical beliefs on behaviors and attitudes.*

A combination of pluralism and cultural captivity eliminates both the reason for and the evidence of changed lives needed to effectively share the great news of the gospel of Jesus Christ. However, these problems are not unique to our time and country. In fact, these problems were key issues addressed in the letters of Peter, John and Paul back in the first century. In this article, we will use the writings of Peter to introduce Paul's response to this problem as laid out in the book of Colossians with special emphasis on Col. 4:2-6.

As advocates of apologetics and a biblical worldview, we often focus on 1 Peter 3:15, which exhorts us to always be ready to give a defense for the hope of the gospel to anyone who asks. However, Peter points out that our testimony for Christ, goes far beyond our ability to make a reasoned defense. In the first chapter of his letter, Peter provides an excellent description of the hope of the gospel. He makes it clear that only through the resurrection of Christ can we receive eternal life. He then goes on to describe the ways that we are called to "proclaim the excellencies of Him who called us out of darkness into His marvelous light." Specifically, we are told to proclaim Christ through:

- *our excellent behavior (1 Peter 2:11-17),*
- *our right relationships with others (1 Peter 2:18–3:14),*
- *a verbal explanation of why we believe the good news (1 Peter 3:15-16), and*
- *sound judgment for the purpose of prayer (1 Peter 4:7)*

As our behavior and relationships cause observers to ask us to fully explain the hope that is driving these actions, we have the opportunity to speak the truth to them with words empowered by prayer (1 Peter 3:15-16). So Peter makes it clear that pluralism and cultural captivity are counter to the message of the gospel as portrayed in the lives of genuine

believers.

Given this message from Peter, let's take a more in-depth look at how Paul addresses this topic in his letter to the Colossians. In the first two chapters, Paul gives an in-depth description of what the gospel is and what it is not. In the New American Standard version, the reader is told to "set your mind on the things above" where we are living with Christ. Because we are residents of heaven, we need to consider our life on earth from that eternal perspective. From this point on in the letter, Paul lays out the same four instructions as Peter laid out on how we are to share Christ in this world.

In Colossians 3:5–17, we are given the standard for excellent behavior that our *new self* is being renewed to live in accordance with. As Paul makes clear in the first two chapters, this excellent behavior is not a qualification for heaven; after all, according to Colossians 2:9, the audience of believers is already "complete in Christ." Rather, the purpose of our excellent behavior is so the world can get a savory taste of heavenly living.

Then, in Colossians 3:18–4:1, Paul instructs us on the importance of **good relationships** in our families and at work. It is through our good relationships that the world can see the true meaning of "love your neighbor as you love yourself." As Paul points out, in all of these relationships "it is the Lord Christ whom you serve."

Paul then points to the remaining aspects of fully proclaiming Christ: through **our prayers** and **our words**. He addresses our prayer life as follows:

Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; that I may make it clear in the

way I ought to speak (Col. 4:2-4).

First, we are to devote ourselves to **prayer**, making it a strong player in ordering our lives. I think that “keeping alert in it” gives us the idea that we are to be ready to take something to prayer at any time during our busy daily schedule. Prayer is not to be strictly relegated to a set prayer time, but rather a real-time, always-on communication with God in response to the interactions and challenges of our day. Paul also indicates we should not be praying as a rote habit, but rather with an attitude of thanksgiving, knowing that God hears and responds to our prayers.

Secondly, Paul gives us a consistent topic for our **prayers**: that God would open up a door for the word in the lives of those who need to hear. We may live a life characterized by excellent behavior and good relationships. But, if we are not praying that God will use our lives to open up a door for the gospel, then we are short-circuiting the purpose of God in our lives. Let me say it directly to you: If you are not seeing doors opening for the word through your life, perhaps you should ask, “What am I praying for? Am I praying that God will open up opportunities for me to share Christ with others?”

Note that in the first chapter of Colossians, Paul explains the mystery of Christ we are to “speak forth” saying,

*. . . That I might fully carry out the preaching of the word of God, that is, the **mystery** which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory” (Col. 1:25-27).*

We are praying for an open door to speak forth so that everyone can receive the promise of eternal glory through receiving Christ in their lives. In other words, we need to

actively ask God to give us entrée into others' lives to communicate the gospel so they can receive the riches of eternal life along with us. Do we really want this? It's a prayer God is sure to answer. If so, we're living according to a biblical worldview in one more essential way. If not, we risk the loss of succeeding generations.

Finally, Paul addresses the importance of our **words** in fulfilling our purpose as followers of Christ:

Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person (Col. 4:5-6).

We need to be wise in our relationships with those who don't know Christ. The verse literally says we are to redeem the time spent with unbelievers. As followers of Christ, we have the privilege of taking the most temporal and earth-bound thing in the world, time, and converting it into something of eternal value through our behavior, our relationships, our prayers and the words we speak.

We are to make the most of each opportunity to season our speech with the grace of Christ. If our speech is regularly salted with references to God's grace in our lives, we can tell from someone's reaction how we should respond to them. If we are not looking for it, how can we know when God answers our prayers to provide an open door for the gospel? And why would we be praying for it unless we value what God is saying to us here?

In summary, we must make clear to upcoming generations of evangelicals that we have a consistent message from Christ and His apostles on these two points:

1. *Jesus Christ is the unique Son of God and the only possible way to eternal life. Religious pluralism just*

doesn't work.

2. We are called to live distinctly different lives—as captives of Christ not our culture—in our behavior, relationships, prayers and speech. Why? In order to be representatives of the good news of Jesus Christ in a world that desperately needs Him.

If we choose to live our lives as if these statements are untrue, we have allowed ourselves to be deceived by the persuasive arguments of the world. Let's make the choice not to be taken captive and, instead, be bold and caring in proclaiming the truth for our Lord and Savior, Jesus Christ.

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(Ir)Responsible Critique: The Rob Bell Affair

Have you heard all the brouhaha over the new book by pastor Rob Bell, *Love Wins: Heaven, Hell, and the Fate of Every Person Who Ever Lived*? Bell seems to be one of those prominent Christians who are either loved or hated. He is a well-known member of the emerging church and has been associated (rightly or wrongly) with a particular stream of it called the Emergent Church. It can be hard to keep all the labels straight and which belongs on which person, and I won't try to iron it all out here. What's significant, though, is that Bell has been accused of playing fast and loose with historic Christian doctrine. The specific accusation now is *universalism*, the belief that everyone will be saved. Just as I won't try to sort out the emerging/Emergent arms of the church, I won't go

into detail on Bell's beliefs either. In fact, it's the reactions to (or, I should say, against) Bell's book that I'm interested in.

I first heard about Bell's forthcoming book some weeks ago. Last week a friend posted a link to an interview of Rob Bell by MSNBC's Martin Bashir conducted on Monday, March 14^{1}. I watched the interview online the next day and then did a search on the Net and found dozens of blogs and web sites with articles about it and the book.

Two things stood out to me. First, quite a few of the writers had not read Bell's book. They had read a blog or two by people who had. One reviewer acknowledged that he had based an early review on nothing more than a publisher's description, a video by Bell, and a few chapters of the book^{2}. It's risky business to criticize a book one hasn't read. But more on that later.

Second, there was a heatedness about the responses that gave away, I think, either simply a strong reaction against universalism, or a strong reaction against Bell because of his views before the book was published, or both. The name "Rob Bell" quickly draws an "ooh, boy" response from some Christians (okay, a lot of Christians), and the charge of universalism sets the keyboards clicking. Bell is a lightning rod for controversy. Some would say he brings it on himself. Even though he says he isn't a universalist, people are saying he must be on the basis of his views. That remains to be seen for me because I haven't read the book yet. In fact, I haven't heard much from him at all. Most of what I know about him I've gotten second-hand. Or third. Or fourth.

After glancing at a number of blogs about Bell's book, I turned back to Martin Bashir's interview with him. To be quite honest, I was impressed, but not in the positive sense. It wasn't a good interview. Bloggers talked about how Bashir really nailed Bell. Someone said Bashir was tough on Bell

because he got a free ride in other interviews. He wanted to get the truth. Bashir himself made that claim in an interview with Paul Edwards.^{3} One writer said Bell was “gutted” by Bashir. Another said Bashir made Bell squirm. Still another said Bashir knows more about Christianity than Bell does.

Bloggers were really annoyed at how hard it is to pin Bell down on his beliefs. Were they annoyed? Or were they, in fact, pleased?

That's a strange question, isn't it? Why would people be pleased? What I'm going to say next does not by any means apply to everyone who has criticized Bell for his views or for his manner in interviews. I've heard and read snippets of reviews that stayed on point and kept the fire in check. But I also saw, as I've seen plenty of times in my years of doing apologetics, what looked like real excitement at the opportunity to light into someone for his false views. Just the possibility of heresy brought out the best (or worst) in heresy hunters. Apologists are attuned to ideas that don't accord with Christianity, and, unfortunately, sometimes an opportunity to do battle outruns good sense and common courtesy.

It could be that someone reading this right now will have read *Love Wins* and is wondering, because of the direction of this article, whether I am defending Bell in his (purported) universalism. I am not. I reject universalism. Probe rejects universalism. My concern here is the way the whole issue has been dealt with by the Christian community.

As I noted above, Bell himself has denied being a universalist. Well, that's rather inconvenient, isn't it? Some have responded by saying things like, If it smells like a dog and looks like a dog and barks like a dog, it's a dog. And after reading Bell's book, I might find myself agreeing that he sure sounds like a universalist. But there's something that can be done to find out for sure (or get closer to the truth).

One could simply ask him his understanding of universalism! That wasn't done in the Bashir interview. The interviewer passed up a great opportunity to guide the interview in a more fruitful direction when he said nothing to Bell's brief comment about human free will. Free will is a problem for universalists. If Mr. Bashir had asked him about that, the interview might have been more interesting and fruitful.

The point of this article is no more to attack Mr. Bashir's interview than it is to examine Bell's beliefs. What I want to talk about is how we react in situations such as these. What good is it to pass around second- and third-hand reports about something this important, especially when others have already done it? Are we afraid that the rest of the Christian world will be buffaloed by a smooth-talking pastor and dragged into the depths of heresy if we don't alert them *right now*? Or do we just like the sounds of our own voices?

That's really harsh, isn't it? Maybe. But I don't mean to universalize; I'm just trying to raise our awareness of how we respond to issues such as these.

What I want to do is list some principles I think are important as we face opportunities to publicly critique other people's views—principles that are especially appropriate for Christians critiquing Christians. Before doing that, I should answer the question, what's wrong with quick and sharp corrections? I've already given some hints by pointing at some responses I think have been off the mark. Let me be more specific.

First, there is the possibility of getting the person wrong and spreading slanderous accusations. There is no room for that anywhere, but especially in the Church. In-church discussions are rarely kept there anymore; it's all out there on the Web for everyone to see. We dishonor each other and our Lord when we carry on these fights in public, and we make it worse when we get it wrong.

Second, we work against our own goal of helping people learn to discern when we show a lack of discernment ourselves, when the example we give is shoot first and ask questions later.

Third, we don't advance our own knowledge and understanding when we see what looks like a heresy and start shooting without finding out what it is we're shooting at.

I propose these few principles of critiquing others' views for your consideration. These, of course, apply to all people. But here I'm primarily thinking about Christians responding to Christians:

First, don't be hasty. If real heresy is afoot, a delay of a week or so in raising the alarm can't hurt. On the other hand, having to apologize for getting something wrong can be rather painful.

Second, beware of jumping on the bandwagon. When we were kids playing football, we loved nothing more than to pile on the guy who got tackled. It was lots of fun (until I was the one on the bottom!). Piling on in the present context can actually work to the benefit of the person being criticized, because the piling on can evoke sympathy in people, especially his own followers.

Third, know the person's position. Know the person's position. May I say it yet again? Know the person's position! Let me expand on this.

For one thing, nothing makes an apologist look worse than waxing eloquently and passionately against something only to find out he misunderstood what the other person said or thought. This brings to mind the late Gilda Radner's character Emily Litella on *Saturday Night Live* who would go on and on about something and then be told she'd misunderstood. "Never mind," she'd say. Getting it right may still not get you a hearing, but getting it wrong definitely won't.

To help get it right, don't rely exclusively on others' knowledge of the matter and their critiques. We don't all have the luxury of time to read a lot of books and articles and we may not have the expertise to rightly evaluate a certain position. We all rely to some extent on authorities. But if we do that all the time, we'll be getting a lot of one-sided understandings. When apologists go after other people's views, we usually don't spend a lot of time on the parts with which we agree! So you could be hearing only part of what the person actually thinks, and that part by itself could be misleading.

Another principle for getting it right is, don't key in on buzz words to the exclusion of explanations. This happened at least to some extent, I think, with Rob Bell. People called him a universalist, noted that universalism was denounced as a heresy way back in the sixth century, and then denounced him. By the time you read this, I may have read Bell's book and decided that, indeed, he is a universalist despite his protests to the contrary. But in the process, I hope I will have a greater understanding of what universalism is and why people believe it.

For example, I'm especially interested in seeing how universalists work out the tension between the great love of God poured out in the supreme sacrifice of his Son (which is sufficient for all) and the freedom to choose on the part of people who don't want what Jesus offers. Are people free to reject God? If so, how can it be that everyone will be saved? These two things—the love of God and human free will—seem to come into conflict. To pursue that conflict could result in very fruitful conversation. Just keying in on the word universalism and lashing out would prevent the development of my own understanding.

A second problem with focusing on the buzz word without further developing it is that one would not be able to help other people think through it who are confused about the issue and need more than just a label and summary dismissal.

One last point about getting it right: everyone deserves the respect that is shown in getting their views correct. You and I would like people to treat us that way, and we should do the same for others.

So don't be hasty; don't jump on the bandwagon; and get the person's position right. One more:

Fourth, beware of reading in bad motives. Some bloggers said that Bell was deliberately evasive. Martin Bashir suggested that it would be bad for Bell's popularity (and for the sale of his book) to give straight answers (or to be "categoric"). What's the point of that? Maybe he's right. But maybe he's very wrong. It does absolutely nothing to advance the discussion of the ideas being propounded to engage in such speculation. Personal motivations can be discussed, but we'd better be very sure of ourselves before discussing them (and have very good reasons for doing so). To suggest bad motives before establishing one's case very well on better grounds is to commit the logical fallacy called *poisoning the well*.

To sum up, all this boils down to the simple exercise of good manners, a demonstration of Christian charity, and the requirements of intellectual excellence and integrity. To modify a quote from Preston Jones, "Shoddy thinking with a Christian face on it is still shoddy thinking."^{4} Let's know what we're talking about before we say it.

Notes

1. The interview can be seen on Youtube under the title "MSNBC Host Makes Rob Bell Squirm: 'You're Amending The Gospel So That It's Palatable!'" www.youtube.com/watch?v=Vg-qgmJ7nzA
2. Justin Taylor, thegospelcoalition.org/blogs/justintaylor/2011/02/26/rob-bell-universalist. Later, Taylor posted a link to a more thorough review by Kevin DeYoung: thegospelcoalition.org/blogs/justintaylor/2011/03/13/rob

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Bashing Rob Bell: On Offering a Responsible Critique

Have you heard all the brouhaha over the new book by pastor Rob Bell, *Love Wins: Heaven, Hell, and the Fate of Every Person Who Ever Lived*? Bell seems to be one of those prominent Christians who are either loved or hated. He is a well-known member of the emerging church and has been associated (rightly or wrongly) with a particular stream of it called the Emergent Church. It can be hard to keep all the labels straight and which belongs on which person, and I won't try to iron it all out here. What's significant, though, is that Bell has been accused of playing fast and loose with historic Christian doctrine. The specific accusation now is *universalism*, the belief that everyone will be saved. Just as I won't try to sort out the emerging/Emergent arms of the church, I won't go into detail on Bell's beliefs either. In fact, it's the reactions to (or, I should say, against) Bell's book that I'm interested in.

I first heard about Bell's forthcoming book some weeks ago. Last week a friend posted a link to an interview of Rob Bell by MSNBC's Martin Bashir conducted on Monday, March 14^{1}. I watched the interview online the next day and then did a search on the Net and found dozens of blogs and web sites with articles about it and the book.

Two things stood out to me. First, quite a few of the writers had not read Bell's book. They had read a blog or two by people who had. One reviewer acknowledged that he had based an early review on nothing more than a publisher's description, a video by Bell, and a few chapters of the book^{2}. It's risky business to criticize a book one hasn't read. But more on that later.

Second, there was a heatedness about the responses that gave away, I think, either simply a strong reaction against universalism, or a strong reaction against Bell because of his views before the book was published, or both. The name "Rob Bell" quickly draws an "ooh, boy" response from some Christians (okay, a lot of Christians), and the charge of universalism sets the keyboards clicking. Bell is a lightning rod for controversy. Some would say he brings it on himself. Even though he says he isn't a universalist, people are saying he must be on the basis of his views. That remains to be seen for me because I haven't read the book yet. In fact, I haven't heard much from him at all. Most of what I know about him I've gotten second-hand. Or third. Or fourth.

After glancing at a number of blogs about Bell's book, I turned back to Martin Bashir's interview with him. To be quite honest, I was impressed, but not in the positive sense. It wasn't a good interview. Bloggers talked about how Bashir really nailed Bell. Someone said Bashir was tough on Bell because he got a free ride in other interviews. He wanted to get the truth. Bashir himself made that claim in an interview with Paul Edwards.^{3} One writer said Bell was "gutted" by Bashir. Another said Bashir made Bell squirm. Still another

said Bashir knows more about Christianity than Bell does.

Bloggers were really annoyed at how hard it is to pin Bell down on his beliefs. Were they annoyed? Or were they, in fact, pleased?

That's a strange question, isn't it? Why would people be pleased? What I'm going to say next does not by any means apply to everyone who has criticized Bell for his views or for his manner in interviews. I've heard and read snippets of reviews that stayed on point and kept the fire in check. But I also saw, as I've seen plenty of times in my years of doing apologetics, what looked like real excitement at the opportunity to light into someone for his false views. Just the possibility of heresy brought out the best (or worst) in heresy hunters. Apologists are attuned to ideas that don't accord with Christianity, and, unfortunately, sometimes an opportunity to do battle outruns good sense and common courtesy.

It could be that someone reading this right now will have read *Love Wins* and is wondering, because of the direction of this article, whether I am defending Bell in his (purported) universalism. I am not. I reject universalism. Probe rejects universalism. My concern here is the way the whole issue has been dealt with by the Christian community.

As I noted above, Bell himself has denied being a universalist. Well, that's rather inconvenient, isn't it? Some have responded by saying things like, If it smells like a dog and looks like a dog and barks like a dog, it's a dog. And after reading Bell's book, I might find myself agreeing that he sure sounds like a universalist. But there's something that can be done to find out for sure (or get closer to the truth). One could simply ask him his understanding of universalism! That wasn't done in the Bashir interview. The interviewer passed up a great opportunity to guide the interview in a more fruitful direction when he said nothing to Bell's brief

comment about human free will. Free will is a problem for universalists. If Mr. Bashir had asked him about that, the interview might have been more interesting and fruitful.

The point of this article is no more to attack Mr. Bashir's interview than it is to examine Bell's beliefs. What I want to talk about is how we react in situations such as these. What good is it to pass around second- and third-hand reports about something this important, especially when others have already done it? Are we afraid that the rest of the Christian world will be buffaloed by a smooth-talking pastor and dragged into the depths of heresy if we don't alert them *right now*? Or do we just like the sounds of our own voices?

That's really harsh, isn't it? Maybe. But I don't mean to universalize; I'm just trying to raise our awareness of how we respond to issues such as these.

What I want to do is list some principles I think are important as we face opportunities to publicly critique other people's views—principles that are especially appropriate for Christians critiquing Christians. Before doing that, I should answer the question, what's wrong with quick and sharp corrections? I've already given some hints by pointing at some responses I think have been off the mark. Let me be more specific.

First, there is the possibility of getting the person wrong and spreading slanderous accusations. There is no room for that anywhere, but especially in the Church. In-church discussions are rarely kept there anymore; it's all out there on the Web for everyone to see. We dishonor each other and our Lord when we carry on these fights in public, and we make it worse when we get it wrong.

Second, we work against our own goal of helping people learn to discern when we show a lack of discernment ourselves, when the example we give is shoot first and ask questions later.

Third, we don't advance our own knowledge and understanding when we see what looks like a heresy and start shooting without finding out what it is we're shooting at.

I propose these few principles of critiquing others' views for your consideration. These, of course, apply to all people. But here I'm primarily thinking about Christians responding to Christians:

First, don't be hasty. If real heresy is afoot, a delay of a week or so in raising the alarm can't hurt. On the other hand, having to apologize for getting something wrong can be rather painful.

Second, beware of jumping on the bandwagon. When we were kids playing football, we loved nothing more than to pile on the guy who got tackled. It was lots of fun (until I was the one on the bottom!). Piling on in the present context can actually work to the benefit of the person being criticized, because the piling on can evoke sympathy in people, especially his own followers.

Third, know the person's position. Know the person's position. May I say it yet again? Know the person's position! Let me expand on this.

For one thing, nothing makes an apologist look worse than waxing eloquently and passionately against something only to find out he misunderstood what the other person said or thought. This brings to mind the late Gilda Radner's character Emily Litella on *Saturday Night Live* who would go on and on about something and then be told she'd misunderstood. "Never mind," she'd say. Getting it right may still not get you a hearing, but getting it wrong definitely won't.

To help get it right, don't rely exclusively on others' knowledge of the matter and their critiques. We don't all have the luxury of time to read a lot of books and articles and we

may not have the expertise to rightly evaluate a certain position. We all rely to some extent on authorities. But if we do that all the time, we'll be getting a lot of one-sided understandings. When apologists go after other people's views, we usually don't spend a lot of time on the parts with which we agree! So you could be hearing only part of what the person actually thinks, and that part by itself could be misleading.

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The Millennial Generation – The Future of Christianity in America

Millennials are the largest generation in American history and also the least religious generation. Kerby Anderson examines what they believe, how media and technology has affected them, and how pastors and Christian leaders can reach this generation.

The Millennial generation is a group of young people whose birth years range from 1980 to 2000. This generation is actually just slightly larger than the Baby Boom generation (born from 1946 to 1964). Nearly 78 million Millennials were born between 1980 and 2000.

Millennials are already having an impact on business, the workplace, churches, and other organizations. They certainly are having an impact on politics. The 18- to 29-year-old Millennials voted for Barack Obama in 2008 by an significant

margin. Because of their impact in business, politics, and the church, they are simply too large and too influential to ignore.

For this article I will be using much of the data from an excellent book by Thom and Jess Rainer, *The Millennials: Connecting to America's Largest Generation.*^{1} Their survey of 1,200 older Millennials (born between 1980 and 1991) provides a detailed look at this generation.

We should begin by noting that not only are Millennials the largest generation, they are also one of the most diverse. That means that for every trend we identify in this generation, there are also lots of exceptions. But that doesn't mean we can't learn some key facets of the Millennials. Here are just a few characteristics.

First, they are on track to become America's most educated generation. "In 2007, the first year the twenty-five- to twenty-nine-year-old age group was entirely comprised of Millennials, 30 percent had attained a college degree. That is the highest rate ever recorded for that age group."^{2}

Second, Millennials view marriage differently than previous generations. They are marrying later, if at all. The average age for first marriage has increased approximately five years since 1970 for both men and women. "About 65 percent of young adults cohabit at least once prior to marriage, compared to just 10 percent in the 1960s."^{3}

Finally, Millennials are the least religious generation in American history. They may say that they are spiritual, but only a small fraction of them say that is important in their lives. The sad reality is that most Millennials don't think about religion at all.

Perhaps the most amazing response from the survey of Millennials was that they are hopeful. Consider their response to the simple statement: "I believe I can do something great."

About 60 percent agreed strongly with this statement, and another 36 percent agreed somewhat. That was almost every respondent, 96 percent in total.[{4}](#)

Marriage and Family

How does the Millennial generation view marriage and family? One way to answer that question is to look at the characteristics of their parents.

Baby Boomers wanted the best for themselves. They had a level of self-centeredness that eventually shifted toward meeting the needs of their children. They wanted everything to be perfect for the Millennial children.

There was a high level of parental involvement. Hence, the parents of Millennials are often called “helicopter parents.” When Millennials were asked about parental involvement, 89 percent responded that they received guidance and advice from their parents.[{5}](#) It turns out that the Boomers are helping Millennials make decisions about work and life. Sometimes the parents sit in on job interviews and even try to negotiate salaries. While previous generations might have rejected such advice, 87 percent of Millennials view their parents as a positive source of influence.[{6}](#)

This positive view Millennials have of parents extends to the older generation as a whole. While Baby Boomers tended to be antiauthoritarian, Millennials have a very positive attitude towards those who are older. Of the Millennials interviewed, 94 percent said they have great respect for older generations.[{7}](#)

When it comes to marriage, Millennials are still optimistic about it even though they grew up in a world where divorce was common. They were asked to respond to the following statement: “It is likely that I will marry more than one time in my life.” For those who responded, 86 percent disagreed that they

will marry more than once.[{8}](#) Apparently most Millennials plan to marry once or not at all. It is also worth noting that Millennials are marrying much later than any generation that had preceded them.

Millennials also view marriage differently in part because of the political battles concerning same-sex marriage and the definition of marriage. In the survey of Millennials, they were asked to respond to this statement: "I see nothing wrong with two people of the same gender getting married." Six in ten agree with the statement (40 percent strongly agreed, 21 percent agreed somewhat).[{9}](#) Put simply, a significant majority of Millennials see nothing wrong with same-sex marriage.

The impact of technology on marriage and family is significant. The Millennial generation has grown up with the Internet, cell phones, and social media. It is easier than ever to call on a cell phone or send a text to other members of one's extended family. Posting pictures on Facebook allows family members to immediately see what is happening to their children and grandchildren. Millennials are introducing their families to a variety of ways to stay connected.

Motivating the Millennials

How can we motivate the Millennial generation? The answer to that question is easy: build relationships. Thom and Jess Rainer put it this way. "The best motivators in the workplace for this generation are relationships. The best connectors in religious institutions are relationships. The best way to get a Millennial involved in a service, activity, or ministry is through relationships."[{10}](#)

Relationships are important because of their connection to their family. Millennials also see the world as a much smaller place since they can visit anywhere in the world (either in person or on the Internet). And they are connected to people

through the new media in ways that no other generation was able to do.

Education is a high priority for Millennials. This generation is on pace to have significantly more college degrees than the rest of the nation as a whole. About a quarter of the current U.S. population over 25 years old has a college degree, but nearly four in ten of Millennials will probably receive a degree.[{11}](#)

Millennials do want to make money, but they are not driven by money. Their motivation for education and career are motivated more by family and friends. One word that often surfaces is the word “flexibility.” They see money as a means to do what they want to do. At the same time, they reject the “keeping up with the Jones’ mentality” that often drives their parents.

Religion is not much of a motivating factor for Millennials. Spiritual matters are not important to them. Only 13 percent of them viewed religion and spirituality as important. And even among those who described themselves as Christian, only 18 percent said their religion was important to them.[{12}](#)

Only one group in the study said their faith was important to them. This was the subgroup identified as “Evangelicals” because of their orthodox biblical beliefs. Nearly two thirds (65 percent) said their faith was important to them.[{13}](#)

The political orientation of Millennials will no doubt influence elections. Millennials voted for Barack Obama over John McCain in the 2008 election by a two-to-one margin (66 percent to 32 percent). It is also worth noting that only half of the Millennials were eligible to vote that year. A greater percentage of that generation will become eligible to vote in each new election cycle.

Various polls, including exit polls, showed that this generation wanted more centralized power in government. And by more than a two-to-one margin (71 percent to 29 percent) they

thought the federal government should guarantee health-care coverage for all Americans. More than six out of ten felt that government should be responsible for providing for their retirement.[{14}](#)

Millennials and Media

The Millennial generation has been influenced by media and technology like no other generation. Social commentators made much of the influence of television on the Baby Boomers but the proliferation of Internet, smart phones, and social media has had an even greater impact on Millennials.

When technology first comes on the scene, there are early adopters, then a significant majority, and finally laggards. Millennials fit into the category of early adopters. In the survey they were asked if they agree with the following statement: "I am usually among the first people to acquire products featuring new technology." About half agreed with the statement, and half disagreed with the statement.[{15}](#) And even for those who disagreed, it is safe to say they did not fit into the category of laggards. Millennials are quick to embrace new technology.

There is one technology that Millennials always have in their hands: video games. "Video-game consoles are part of the industry that pulled in more than twenty billion dollars in revenue in 2008."[{16}](#) If there was one form of technology that is easily identifiable with Millennials it is video games.

When asked how they most frequently communicate when not actually with the other person, they rated phone first (39 percent), then texting (37 percent), and then e-mail (16 percent). At the bottom was by letter (1 percent). The survey also noticed a difference between older and younger Millennials. Put simply, the younger you are, the more likely you are to communicate by texting.

Social media is also a significant part of the lifestyle of a Millennial. Not surprisingly, the most popular social media site was Facebook (73 percent), followed by MySpace (49 percent) as a distant second. They also like to read blogs (30 percent) and write blogs (13 percent). But since blogs require more time and energy than other social media, they do not draw in the large numbers like Facebook and MySpace.

Although social media can be accessed in many ways, still the most pervasive is through the computer. Millennials use computers both for work and for personal use. Most Millennials (83 percent) use a computer for work and spend about 17 hours on it each week. One out of five Millennials use their computer for work for 40 or more hours per week.[{17}](#) And Millennials spend time on computers for personal use. The responses ranged from 5 hours per week to 30 hours per week. The average was 17 hours per week.

If you put these numbers together, you find something shocking. The average Millennial spends 17 hours per week on a computer for work, and spends the same amount of time on a computer for personal use. That totals 34 hours per week on a computer. "That means that roughly one-third of Millennials' waking lives are spent on a computer."[{18}](#)

Millennials and Religion

The Millennial generation is the least religious generation in American history. The survey found that they are likely to have a syncretistic belief system. In other words, he or she will take portions of belief from various faiths and non-faiths and blend them together in to a unique spiritual system.

Thom and Jess Rainer found that this generation is less likely to care about religion or spiritual matters than previous generations. When they were asked in an open-ended question

what was important to them, spiritual matters were sixth on the list. Preceding them in importance were family, friends, education, career, and spouse/partner.

When asked to describe themselves, two-thirds (65 percent) used the term Christian. Interestingly, nearly three in ten (28 percent) picked either atheism, agnosticism, or no preference. In other words, they have moved completely away from certain belief in God.

When asked if they were “born-again Christians”, using a precise definition provided by the interviewers, only 20 percent affirmed this definition of belief and experience. And when presented with seven statements about orthodox Christian belief, the researchers found that only 6 percent of Millennials could affirm them and thus could be properly defined as Evangelical.[{19}](#)

A third (34 percent) of Millennials said that no one can know what will happen when they die. But more than one-fourth (26 percent) said they believe they will go to heaven when they die because they have accepted Christ as their Savior.[{20}](#)

Church attendance has been decreasing with each generation. The Millennial generation illustrates that trend. Nearly two-thirds (65 percent) rarely or never attend religious services.[{21}](#) About one-fourth (24 percent) are active in church (meaning they attend at least once a week). This might suggest that a number of Millennials who attend church do so as seekers. In other words, they are at least spiritually interested enough to visit a church even though they may not be saved.

The Millennial generation presents a significant challenge for us as Christians. The largest and least religious generation in American history is here and making an impact. If the church and Christian organizations are to be vibrant and effective in the twenty-first century, pastors and Christian

leaders need to know how to connect to the Millennials. The first step is understanding them and their beliefs. That is why I recommend the book by Thom and Jess Rainer and encourage you to visit our Web site (www.probe.org) for other information on this generation.

Notes

1. Thom Rainer and Jess Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville, B&H Publishing Group, 2011).
2. Ibid., 3.
3. Ibid.
4. Ibid., 16.
5. Ibid., 55.
6. Ibid., 56.
7. Ibid., 59.
8. Ibid., 63.
9. Ibid., 66.
10. Ibid., 105.
11. Ibid., 108.
12. Ibid., 111.
13. Ibid., 112.
14. Ibid., 115.
15. Ibid., 188.
16. Ibid.
17. Ibid., 197.
18. Ibid., 198.
19. Ibid., 232.
20. Ibid., 233.
21. Ibid., 236.

Those are sexy worldview glasses you've got there.

Feb. 3, 2011

E's email is a response to the post "[Glee-tastic!](#)"

Ms. McKenzie

Don't think Glee's overt sexuality has no effect on you. It is shaping you episode by episode. You are not immune.

Hi E,

Thanks for writing. I appreciate where you're coming from. Of course you're right. Whatever I watch shapes me. The question is, am I simply resigned to being shaped passively? Or do I have the option to take a more active role? I want you to know that I do not underestimate the power of our culture to shape us. That's why I work at a worldview ministry. Worldview goes a long way. The healthy view of sex I have intentionally pursued through study and prayer and practice and fellowship makes the nonsense often shown on screen unattractive, uninteresting, and particularly sophomoric. (Speaking of a holistic biblical worldview on sex, let me recommend Lauren Winner's excellent book, [Real Sex: The Naked Truth about Chastity](#)). Now, that being said, that does not mean that I am immune. I have to be careful (again: prayer, study, fellowship/community, repentance).

I also understand that not everyone has the same level of freedom to interact with various aspects of our unbelieving society. Everyone is different. There are certain things which are particularly spiritually unsafe for me—I know it in my guts and bones; I just can't go there. But I also know that doesn't mean it's as dangerous for others as it is for me, and

I don't begrudge others their freedom. Especially since it's so important to engage. Personal conviction derives from the way God has uniquely **created** us as individuals and how our singular personality and wiring is affected by the **Fall** – our particular tendencies, weaknesses, addictions, our circumstances, our personal history. The Apostle Paul calls us "ministers of reconciliation," those who bring back together what has been separated, which Romans tells us is people and all of creation, the combination of the two inevitably including what people create. The Church has, since its inception, chosen to reconcile, or **redeem** culture, generally, in five different ways (for more on this, see our article, ["Christians and Culture"](#)). And that's good. Diversity is good. Through it we better image God in all his vastness. Creation. Fall. Redemption. That is the framework we have for understanding the world; and because the Bible is true, it's also the most accurate understanding of the world. However, take out any part-creation, fall, redemption—and our vision is blurred.



Anyone who believes he or she is safe from all the various temptations available in film is a fool. My colleague Todd wisely notes and advises, "Exercising rampant Christian freedom does not necessarily mean one is a strong Christian [referring to 1 Cor 8]. It could indicate that one is too weak to control one's passions and is hiding behind the argument that they are a stronger brother." If we choose to watch TV or movies at all, we must approach them through a "framework of moderation," to use Todd's phrase, that addresses *our particular weaknesses*, for we are all of us the weaker brother somewhere. "Teach me good discernment and knowledge, for I

believe in Your commandments" (Ps 119:66).

There is a difference between conviction and legalism. One of those differences is the legalistic compulsion to impose one's personal convictions on others. It is possible to abstain from certain types of movies and shows, or even all movies and television, in a genuinely free way. I greatly admire my friends who abstain; who don't even have a TV. Together we add to the richness of each others' lives by bringing perspective to one another about who God is and how we relate to him. Together we present to the world a more complete picture. It is the diversity of the Body that most beautifully represents Christ to the world. It is vital to our Christian calling to live as much as we can in the tension between the pulls of legalism and libertinism. The ebb and flow of this kind of living is part of what it means to live the full, rich, abundant life of Christ.

With affection in our Lord Jesus,
Renea

This blog post originally appeared at
reneamac.com/2011/02/03/those-are-sexy-worldview-glasses-youve-got-there/

Tron Legacy: A 21st Century Frankenstein

[Editor's Note: Movie spoilers ahead!]

A culture, like the human body, gives warning signs when it feels sick. If an infection enters the body, fever breaks out. This serves as a demand for treatment. Science fiction has served this purpose in modern culture since the first sci-fi

novel, *Frankenstein*, appeared in 1818. A well-intended scientist creates new life that could impart immortality to all, only to immediately cast it aside. However, being an emotional creature, Frankenstein's creation will not be dismissed so easily and demands that his maker take responsibility and introduce him to the human community. Put very simply, all Frankenstein's Monster asked of his creator was to be loved! In the absence of love and acceptance the creature wreaks a terrible revenge and destroys his creator.

The story is so well-tread in popular culture that it provides a guiding motif for most sci-fi stories; thus it serves as a prophetic warning to all technological innovation. In literature, folklore and the movies, a monster means WARNING! "Victor's monster, then, which brings about his death, is a warning to us all. Monster derives from the Latin *monere*, to warn."^{1} Science fiction acts as the Socratic gadfly of scientific advance. "From its very birth . . . modern science fiction has functioned as a critic of the scientific enterprise . . . [It] both educates the general public in science and advises the scientists as to the appropriate projected goals of science . . . [In] the context of explosive technological advance and 'future shock,' science fiction is the only literature that seriously attempts to explore the social consequences of scientific innovation."^{2} Theologian Elaine Graham notes that the Greek word for monster is *teras*, which means something both abhorrent and attractive. The monster is pure paradox and incarnates a contradictory state of existence. "It is both a sight of wonder—as divine portent—and loathing, as evidence of heinous sin."^{3} Awful and "aweful," the monster embodies a liminal^{4} being caught between two worlds. It represents the ambivalence of our creations. "Monsters embody fearful warnings of moral transgression . . . [they] herald new possibilities . . . the otherness of possible worlds, or possible versions of ourselves, not yet realized."^{5} This is not unlike ancient maps that demarcate unexplored territory with the warning:

“HERE BE MONSTERS!” So our popular fictional monsters beckon us to heed their cries to take care for what we create.

The film *Tron Legacy* (2010, directed by Joseph Kosinski) continues this theme for the next generation. The movie is so visually spectacular in 3-D that the audience may easily forget its prophetic warning in a clear case where the medium threatens to overpower the message. As a visual spectacle *Tron Legacy* transforms the original *Tron* (1982, Steven Lisberger) from a cult movie following filmed in animation and live-action into a magnificent film that is also an amusement park ride.

The story follows Sam Flynn (Garret Hedlund) a disinterested majority share holder in Encom, a giant computer software company, as he pulls pranks on the board. Sam responds to a mysterious page sent from his father’s old arcade haunt and stumbles upon a teleport machine and is transported into *The Grid*.

Sam’s father, Kevin Flynn (Jeff Bridges), was a radical who believed quantum teleportation represents the “digital frontier.” Inside the computer, humanity can alter itself to create the perfect world. “In there is a new world! In there is our future! In there is our destiny!” Flynn emphatically states in a public address. He wants to reshape the human condition through digital manipulation. Flynn, Sr. discovers a serendipitous miracle in the process of creating utopia: a new life form bursts into existence through spontaneous generation; he calls them “isomorphic algorithms” (ISO’s). These self-forming programs hold the potential for solving all the mysteries of science, religion and medicine. They could end all disease and would be Flynn’s gift to the world! However, Flynn’s own created program CLU (Codified Likeness Utility)—designed to create perfection in The Grid—destroys the ISO’s in a coup because they threaten their shared vision for creating perfection within The Grid. This traps Flynn in the digital world with the last surviving ISO, Quorra (Olivia

Wilde), forcing them into hiding.

CLU (pronounced “clue”; Jeff Bridges playing his own clone) traps Sam in a vicious gladiatorial game—that he has stacked to be impossibly difficult, despite Sam’s skill and determination—in an effort to lure Flynn Sr. from hiding. Quorra rescues Sam and brings him to his father. Flynn Sr. has been languishing all these years because he believes that his only viable option is to remain in his Zen Buddhist retreat. When Sam asks his father to fight CLU in order to escape with him back to the real world, his response is “We do nothing.” The elder Flynn hopes against hope for the help of Tron, a warrior program designed to resist assimilation; but we discover that even Tron has been co-opted by CLU. The “Son of Flynn,” as programs call Sam, botches an escape attempt, triggering a surprise rescue by Flynn Sr. and Quorra, who then seize the opportunity to exit through the rapidly closing window on the portal back to the actual world. Unfortunately, a Program steals Flynn Sr.’s memory disc in the process, giving CLU complete control over the entire Grid. Using his newfound power, CLU raises an army ready to escape the digital world and enter the real one. “Out there is a new world! Out there is our victory! Out there is our destiny!” CLU proclaims to his troops in Hitlerian Nuremburg Rally style.

Sam and Quorra escape dramatically through the open portal with the help of Tron, who has finally decided that he fights for the Users (the people who write the Programs). In a dramatic climax, Flynn reintegrates with CLU, destroying both of them.

The movie recapitulates the Frankenstein-esque fear of technology turning on its creator. CLU represents the dark *doppelganger*[{6}](#), or alter ego, of Kevin Flynn in his youthful days when he believed perfection was an attainable goal.

Biblical allusions emerge, as well. CLU demonstrates a Luciferian jealousy when Flynn discovers the ISO’s and seeks

their destruction to spite his creator's love for them. Trinitarian imagery abounds throughout the movie, especially in the continual triangular juxtaposition of Flynn the Creator, Son of Flynn and Quorra who represents new life and remains the heart and soul of the movie through her innocence. In one scene, Flynn resides in the background with a glowing halo over his head as Sam and Quorra sit adjacent to each other discussing the beauty of a sunrise, forming a perfect triangle in the center of the screen. This symbolism reminds us that humanity creates the digital world, much the same as the Creator did the real one, and this co-creation can just as easily turn on us. The human condition is one of rebellion against creation. CLU's programmed perfectionism seeks eradication of all that is other than itself including the reclusive creator Flynn and plans to extend that stultifying perfection to the non-digital world.

Flynn's problem, like that of Victor Frankenstein, is that he no longer cares for CLU, but runs away and hides from his darker self. He rejects his creation and does not seek to reintegrate him into the society into which he has been "born," just as Victor Frankenstein disavows his creation. Technology critic Langdon Winner gives us an excellent explanation of the *Frankenstein* / *Tron* analogy, relating it to our spiritual reality. Winner argues that we fail to take sufficient care as to the consequences of our creations or how these innovations may change our lives negatively, and then we act shocked when they return to us as demonic powers instead of blessings. "Victor Frankenstein [Kevin Flynn] is a person who discovers, but refuses to ponder, the implications of his discovery. He is a man who creates something new in the world and then pours all his energy into an effort to forget. His invention is incredibly powerful and represents a quantum jump in the performance capability of a certain kind of technology. Yet he sends it out into the world with no real concern for how best to include it in the human community. . . . He then looks on in surprise as it returns to him as an autonomous

force, with a structure of its own, with demands upon which it insists absolutely. Provided with no plan for its existence, the technological creation enforces a plan upon its creator."[{7}](#)

Sam emerges back into the real world with Quorra a changed man, refusing his father's Zen retreat and ready to assert responsibility for his company by taking it back from greedy executives. *Tron Legacy* warns of the dangers of the digital frontier including cells phones, online dating and WiFi. Only through our care to assert responsibility for our technology through ethical control will it bring positive change to the human condition. But the movie also offers hope in the astounding potential digital technology offers through Sam's transformation coupled with Quorra's ability. The movie is a welcome tonic to a perfectionist and paranoid age obsessed with an elusive ideal of perfection. Flynn Sr. states, "Perfection is not knowable, but right in front of us all the time." The movie proclaims that utopia, or human happiness, is not an ideal such as a computer program, but is found in our loved ones who are right in front of us.

Notes

- [1.](#) Eric S. Rabkin, "Imagination and Survival: The Case of Fantastic Literature" in Brett Cooke and Frederick Turner, eds. *Biopoetics: Evolutionary Explorations in the Arts* (Lexington, KY: ICUS, 1999), 304.
- [2.](#) Joseph D. Miller, "The 'Novel' Novel: A Sociobiological Analysis of the Novelty Drive As Expressed in Science Fiction" in Brett Cooke and Frederick Turner, eds. *Biopoetics: Evolutionary Explorations in the Arts* (Lexington, KY: ICUS, 1999), 326.
- [3.](#) Elaine L. Graham, *Representations of the Post/Human: Monsters, Aliens and Others in Popular Culture* (New Brunswick, NJ: Rutgers University Press, 2002), 53.

4. According to Encarta Dictionary: English (North America) accessed via Microsoft Word, “liminal” [liminl] means: “belonging to the point of conscious awareness below which something cannot be experienced or felt.”

5. Graham, *Representations of the Post/Human: Monsters, Aliens and Others in Popular Culture* 53, 54.

6. Encarta Dictionary: “dop·pel·gang·er [dap(ə)lgæŋər]: 1. someone who looks like someone else; 2. spirit that looks like someone alive; 3. a spirit that some people believe looks like someone who is alive.

7. Langdon Winner, *Autonomous Technology: Technics-out-of-Control as a Theme in Political Thought* (Cambridge, MA: MIT Press, 1977), 313.

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Boy Scouts and the ACLU: A War of Worldviews

Byron Barlowe, an Eagle Scout and Assistant Scoutmaster, assesses the battle with the values of the ACLU from an insider's perspective.

Traditional Mainstay As Good Cultural Influence vs. Liberal Legal Activists with Social Engineering Agenda

In a gang-ridden section of Dallas, 13-year-old Jose saw a Boy Scouts recruiting poster. That started Jose's improbable climb to Scouting's highest rank of Eagle and a life of beating the

odds. He said this about Scoutmaster Mike Ross: “He was a father figure watching over me, the first time I felt it from someone other than my [single] mom.”[{1}](#)

In February 2010, the Boy Scouts of America, or BSA, celebrated a century of building traditional values into nearly 100 million youths like Jose through adults like Mr. Ross. The original Boy Scouts began in England in 1907. The Prime Minister said the new movement was “potentially ‘the greatest moral force the world has ever known’.” Yet surprisingly, there are those who would gut the movement of its culture-shaping distinctives.

In this article we take a look at the warring worldviews of The BSA and its arch-enemy, The American Civil Liberties Union (ACLU). In his book *On My Honor: Why the American Values of the Boy Scouts Are Worth Fighting For*, Texas governor and Eagle Scout Rick Perry writes, “The institutions we saw as bulwarks of stability—such as the Scouts—are under steady attack by groups that seem intent upon remaking (if not replacing) them in pursuit of a very different [worldview].”[{2}](#) In a crusade to elevate the minority viewpoints of girls who want entry, as well as atheists and gay activists, the ACLU’s unending efforts to ensure inclusiveness undermine the very Scout laws and oath that make it strong—commitment to virtues like kindness, helpfulness and trustworthiness. This is no less than a war of worldviews.

I ran through all the ranks from Cub Scouts to Eagle Scout, worked professionally with the BSA, and now serve as Asst. Scoutmaster. I have first-hand, lifelong knowledge of Scouting’s benefits to boys, their families, and society. Nowhere else can young men-in-the-making be exposed to dozens of new interests (which often inspire lasting careers) and gain confidence in everything from leadership to lifesaving to family life. Scouting is good life skills insurance!

The pitched battle between the BSA and the ACLU embodies what

many call the Culture Wars—battles that in this case reveal contrasting values like humanism vs. religious faith, politically correct “tolerance” vs. more traditional, absolutist views and radical individual rights vs. group-centered freedoms of speech and association. The contrast is stark.

Conservatives relate most to Scouting. “Of course, the *Boy Scout Handbook* is rarely regarded as being a conservative book. That probably accounts for why the *Handbook* has managed to continuously stay in print since 1910. If it were widely known how masterly the book inculcates conservative values, it would, like Socrates, be charged with corrupting the nation’s youth.”^{[\[3\]](#)}

Scouting is also good for culture. Harris pollsters found that former Scouts agreed in larger numbers than non-Scouts that the following behaviors are “wrong under all circumstances”: to exaggerate one’s education on a resume, lie to the IRS, and steal office supplies for home use. Scouts pull well ahead of non-Scouts on college graduation rates. The “stick-to-it” mentality that Scouting demands comes into play here and in other findings. Scouting positively affects things like treating co-workers with respect, showing understanding to those less fortunate than you and being successful in a career. “This conclusion is hard to escape: Scouting engenders respect for others, honesty, cooperation, self-confidence and other desirable traits.”^{[\[4\]](#)} It also promotes the freedom to exercise a Christian worldview within its program, which provides a venue for transmitting a Christian worldview within the context of the outdoors and community service.

The absolutist morality of Scouting stands in stark relief to the moral relativism of our day and to the ACLU’s worldview. Wouldn’t you prefer to hire someone with Scouting’s values of trustworthiness and honesty?

The Battles, Including Girls Joining the BSA

The Boy Scouts of America celebrates its centennial this year, but its long-time nemesis the ACLU isn't celebrating. In fact, they and other litigants have maintained a siege against the BSA in court in order to transform key characteristics including Scouting's "duty to God," the exclusion of openly gay leaders, and Scouting's access to government forums like schools. "In all, the Boy Scouts have been involved in thirty lawsuits since the filing of the [original] case," many brought by the ACLU.^{[\[5\]](#)}

The opening salvo was a string of lawsuits on behalf of girls who wanted membership, many brought by the ACLU. The primary legal issue regarding these kinds of cases is "public accommodation." The BSA's position is that refusing membership to certain individuals like girls and open gays is its right as a private organization. Freedoms of speech and association are at stake for the BSA. Indeed, the definition of freedom of association is "the right guaranteed especially by the First Amendment . . . to join with others . . . as part of a group usually having a common viewpoint or purpose and often exercising the right to assemble and to free speech."^{[\[6\]](#)}

In the case of Mankes vs. the BSA, the plaintiff claimed that restricting membership to boys amounted to sex discrimination. Yet the court decided against the claim on the basis that "the Boy Scouts did not, in creating its organization to help develop the moral character of young boys, intentionally set out to discriminate against girls."^{[\[7\]](#)} Even the U.S. Congress chartered separate Scouting organizations, one for girls and one for boys, not one unisex organization.

C.S. "Lewis puts it this way in discussing the crisis of post-Christian humanist education: 'We make men without chests and expect of them virtue and enterprise. We laugh at honor and

are shocked to find traitors in our midst.””[{8}](#) I believe that even the most committed feminist would inwardly hope for brave, virtuous men of integrity. That’s what Boy Scouts is all about: engendering young men with chests.

Underneath these battles lies an aversion to any kind of discrimination of supposed victims. The ACLU’s goals raise ethical concerns: when one individual or a minority seeks rights that are not in the best interest of the community at large, it leads to unintended consequences, like possibly shutting down good institutions like the Scouts.

It’s understandable why some girls would want to participate. However, given gender differences and the right to freedom of association, it seems best to restrict the Boys Scouts to boys.

The Battles over Gay Leaders (the Scouts’ Doctrine of “Morally Straight”)

A very contentious battle between the Boy Scouts of America and equal rights advocates revolves around disallowing openly gay leaders from joining the organization. “The BSA’s position is that a homosexual who makes his sex life a public matter is not an appropriate role model of the Scout Oath and Law for adolescent boys.”[{9}](#) Or as Rick Perry puts it, “Tolerance is a two-way street. The Boy Scouts is not the proper intersection for a debate over sexual preference.” He continues, “A number of active homosexuals, with the assistance of the ACLU and...various gay activist organizations have challenged the BSA’s long-standing policy.” [{10}](#)

The landmark Dale case featured a lifelong Scouter who discovered his gay identity only then to realize the Scouts’ policy against openly gay leaders. Eventually landing in the U.S. Supreme Court, BSA vs. Dale marked the end of cases in this category. The Supreme Court ruled 5-4 that state laws may

not prohibit the BSA's moral point of view and the right to expressing its own internal leadership.[{11}](#)

Ultimately, gay people could launch their own organization and any good Scout would recognize the right for them to do this. Even the courts have implied this view, again and again upholding the Scout's rights to operate the way they see fit. Why would it be improper for a private organization like the BSA to restrict leadership to those who share its values?

"BSA units do not routinely ask a prospective adult leader about his (or her) sex life," writes Perry.[{12}](#) This approach falls in line with the controversial "Don't ask, don't tell" doctrine of the U.S. military that's currently being challenged in court. Where members of the military may be concerned about the affect of another squad member's sexuality on its rank-and-file members, Scout units are concerned with the even greater influence of adults on the minds and morals of the children they lead.

A biblical worldview recognizes that belief that gay rights supersede traditional moral teachings springs from the fleshly, fallen state of man's soul. Romans 1 says humans "suppress the truth," and speaks out against unnatural acts in a clear allusion to homosexual unions. People—sometimes believers—fight morality as revealed by God through our conscience and stated moral law. The virtue ethics of the Scouts at least makes room for this morality.

Despite all the cases, "evidence of a planned, strategic legal assault on the Scouts didn't arise until the ACLU became involved, with cases that focused Scouts' 'duty to God.'" [{13}](#)

The Battle over "Duty to God"

Boy Scouts and Scout leaders are really into patches for our uniforms. One of the most beautiful I've ever owned is my Duty to God patch earned at the legendary Rocky Mountain Scout

adventure ranch known as Philmont. The requirements were minimal: take part in several devotions and lead blessings over the food. Nothing dictated which god to pray to, just a built-in acknowledgement of the Creator. This non-sectarian, undirected acknowledgement of God is classic Scout stuff. The program has long featured specific special awards for all major world religions, including Christianity. Scouting's Creator-consciousness can seem vague or even smack of animistic Native American religion, but troops chartered by Christian organizations like ours simply turn it into a chance to honor the God of the Bible.

This hallmark of Scouting is vilified by atheists and agnostics who would participate in Scouting only minus the nod to God. The ACLU has carried out a culture-wide campaign to cut out all mention of God from the public square, motivated by a warped value of self-determination.[{14}](#) Seeking protections from all things religious, the ACLU's activist lawyers have raised human autonomy up as the ultimate good. And the Boy Scouts are a tempting target to further this cause célèbre. From where do the ACLU's motivations spring? Apparently, from the ideology known as humanism, a philosophical commitment to man as the measure of all things coupled with an atheist anti-supernatural bias. But not even Rousseau, whose political theory emphasized individual freedoms, would likely have gone so far. In his view, the individual was subordinate to the general will of the people—and most people in American society agree that the BSA's values and impact outweighs any individual right "not to hear" anything at all of religion.[{15}](#)

When the BSA lays out its broad yet very absolute requirements, the most prominent and controversial are a "duty to God"[{16}](#) and a Scout's pledge to be reverent.[{17}](#) This in no way dictates which or even what kind of deity one's faith is ascribed to, but it sharply clashes with the ACLU's ideals of secularism and humanism. In effect, the BSA directly

challenges the sacred-secular split so prevalent today, where faith is to be kept totally private and godless science serves as the only source of real knowledge. As a result of this worldview mistake, religious commitments and the supernatural are relegated to the personal, subjective, and ultimately meaningless level.

One blogger opines about a duty to God passage in the original 1910 Scout handbook:

“A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.” Such an earnest and irony-free worldview is naturally antithetical to the South Park-style mock-the-world moronity that pervades the culture. In a society that combines libertarian Me-ism with a liberal nanny state that suckles “men without chests,” it is not surprising that the ranks of Boy Scouts are dwindling (Scouting is down 11 percent over the last decade). But we should be cheerful that an institution where self-sacrifice and manly virtues are encouraged manages to survive at all. [{18}](#)

The ACLU was not involved in the first “duty to God” case against the Scouts. Yet by 2007, its “involvement in fourteen cases against the Boy Scouts had covered, cumulatively, more than 100 years of litigation.” [{19}](#) The ACLU’s view, according to Governor Perry, “is that if one citizen believes there is no God, they must be protected from public references to or acknowledgement of an Almighty Creator. . . . When they get their way, the ACLU enforces upon us the tyranny of the minority.” [{20}](#)

Thank God the courts have not yet allowed this to happen.

Pluralism Done Right

A fellow in my Sunday school sounded alarmed when I asked the

class to pray for a Scouting trip: "Isn't The Boy Scouts a Mormon outfit?" Since Mormons use Scouts as their official youth program for boys, his experience was skewed. Yet, the BSA is a non-sectarian association that simply requires chartering groups to promote belief in God and requires boys to reflect on reverence according to their family's chosen religion. *The Boy Scout Handbook*, (11th ed.) explains a Scout's "duty to God" like this: "Your family and religious leaders teach you about God and the ways you can serve. You do your duty to God by following the wisdom of those teachings every day and by respecting and defending the rights of others to practice their own beliefs." Note the genuine tolerance toward other religions. Even a pack or troop member cannot be forced by that unit to engage in religious observances with which they disagree.[{21}](#) This policy is the best way to handle a wide-open boys' training program in a very pluralistic culture.

Many Christians talk as if any kind of pluralism is anathema, especially the religious kind, as if we should live in a thoroughly Christianized society that, for all intents and purposes, is like church. However, this is unrealistic. America's Founding Fathers guarded against state-sanctioned religion.

God Himself tacitly acknowledged, even in the theocracy of the Old Testament period that living around His people were those of other religions. Jehovah didn't force people to believe in Him. God was pluralistic in the sense of allowing man's free will.

The Boy Scouts reflects this larger reality and it serves the organization well. It is not seeking to be a church or synagogue or temple. The BSA's Scoutcraft skills and coaching, its citizenship and moral training, remains open to people of all religions. The BSA's vagueness regarding "duty to God" is actually a plus for Christians interested in promoting their

own understanding of God and His world. Talk about a platform to pass along a biblical worldview! Think of it: Scouting's genius is that it combines outdoor exploits like regular camping trips and high-adventure activities with moral and religious instruction in the context of boy-run leadership training. Regular and intensive meetings with dedicated adults to review skills and Scouting's ideals provide ample time for what amounts to discipleship. Some of the richest ministry opportunities in my quarter-century as a full-time minister have been during Scoutmaster-to-Scout conferences in the great outdoors.

If you're committed to seeing the next generation of boys walk into adulthood not only as capable young men but with their faith intact, Scouting is one of the best venues out there. Hopefully, the ACLU won't be able to quash that.

Notes

1. *Readers Digest*, May, 2010, 138.
2. Rick Perry, *On My Honor: Why the American Values of the Boy Scouts Are Worth Fighting For* (Macon, GA: Stroud & Hall Publishers, 2008).
3. Carter, Joe, "The Most Influential Conservative Book Ever Produced in America," First Thoughts (the official blog of the journal First Things), posted February 8, 2010: <http://bit.ly/fI8V9Z>.
4. Perry, *On My Honor*, 163.
5. *Ibid.*, 57.
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7. Perry, *On My Honor*, 59.
8. Lewis, C.S., *The Abolition of Man* (Macmillan Publishing: New York, NY) 1947, p. 34; as quoted by R. J. Snell, "Making Men without Chests: The Intellectual Life and Moral Imagination," First Principles: ISI Web Journal, posted Feb.

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9. Ibid., 69.
10. Ibid., 71.
11. Ibid., 71-73.
12. Ibid., 69.
13. For a brief list of individual cases, some of which are being brought by the ACLU, see: www.bsalegal.org/duty-to-god-cases-224.asp.
14. Evans, C. Stephen, Pocket Dictionary of Apologetics & Philosophy of Religion: 300 Terms & Thinkers Clearly & Concisely Defined (Intervarsity Press: Downer's Grove, Ill.), 2002, p. 103.
15. The Scout Oath, quoted in reprint of 1910 original *Boy Scouts of America: The Official Handbook for Boys*, Seventeenth Edition p. 32, accessed 1-20-11 <http://bit.ly/gaM50M>. (Note, the table of contents links to page 22, but page 32 is the actual location in this format.)
16. The Scout Law, 33-34.
17. Carter, "The Most Influential Conservative Book Ever Produced in America."
18. Perry, *On My Honor*, 64 and 66.
19. Ibid, 87-88.
20. Bylaws of Boy Scouts of America, art. IX, § 1, cls. 2-4, as quoted on the BSA legal Web site: www.bsalegal.org/duty-to-god-cases-224.asp.

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