

Nuclear War

Kerby Anderson provides an overview of nuclear war from Annie Jacobsen's book Nuclear War: A Scenario with a biblical response.

Hell on Earth

Annie Jacobsen begins her book with a scenario: [\[1\]](#) a one-megaton thermonuclear bomb strikes the Pentagon and vaporizes the building and the 27,000 employees within it. A mile away the marble columns of the Lincoln and Jefferson memorials burst apart and disintegrate. Two and a half miles west at National Park, the clothes of a majority of the 35,000 people watching the ballgame catch on fire.

Her book, *Nuclear War: A Scenario*, takes you through, in a minute-by-minute description, what would happen if a “bolt out of the blue” nuclear attack took place on U.S. soil. This 370-page book isn't for the faint-hearted, but it is an in-depth investigation in how we got to this place in world history and what would happen if the unthinkable became reality. And the book provides a sequel to the 2023 biographical film, *Oppenheimer*.



Why are we discussing this difficult topic of nuclear war now? First, there is a need to educate a new generation. Although Americans talked about the danger of nuclear war during the Cold War years, much less has been said in recent years. Second, the threat of nuclear war is even greater today because of countries like North Korea that have nuclear weapons and other countries like Iran that are attempting to develop nuclear weapons. Third, this discussion is relevant because so many documents about nuclear war have been declassified. We know so much more about nuclear war than we knew just a few years ago.

It is impossible for our minds to comprehend what happens in a nuclear blast. The air heats to one hundred and eighty million degrees Fahrenheit. This is nearly five times hotter than the temperature in the center of the sun. The blast levels any structure within miles, but also creates winds travelling at several hundred miles per hour.

The nuclear fireball then rises like a hot-air balloon forming the iconic mushroom cloud with cap and stem. Then the inferno begins. Gas lines explode and look like giant blowtorches. Washington, D.C. has now become a mega-inferno. Asphalt streets turn to liquid from the intense heat. More than a million people are dead or dying within two minutes after the detonation.

Outside of the blast area, the electromagnetic pulse obliterates all radio, television, and the Internet. Cars with electric ignition systems cannot start. Water stations cannot pump water. And deadly radiation spreads to those who survived the initial blast.

Nuclear war may be unthinkable, but that is why we are thinking and talking about it.

Happens Too Fast

Nuclear war could develop unthinkably fast and devastate our world.

An intercontinental ballistic missile is a long-range missile that delivers nuclear weapons to political and military targets on the other side of the world. These ICBMs exist to do one thing: kill millions of people in another country.

Back when the ICBM was invented, Herb York, the Pentagon's chief scientist, wanted to calculate how many minutes it would take for it to reach the Soviet Union. [{2}](#) A group of defense scientists estimated that it would take 26 minutes and 40

seconds. From launch to annihilation takes just 1,600 seconds. Nuclear war happens too fast.

Today that estimate varies because we have nine countries that possess nuclear weapons: Russia, France, China, Pakistan, India, Israel, North Korea, the UK, and the US. Given North Korea's geographical location, the launch-to-target time frame from the Korean peninsula to the East Coast of the US would be about 33 minutes.

But a nuclear blast can come even sooner from nuclear-armed, nuclear-powered submarines. These submarines are called "boomers" or even have been called the "handmaidens of the apocalypse." They are undetectable under the sea and can sneak up very close to a nation's coast and launch a first-strike attack. This is why the president actually has only a six-minute window to decide on a nuclear counterattack.

Launch on Warning

America has a policy known as "launch on warning."^[3] What that means is that America will launch its nuclear weapons once its early-warning electronic sensor system warns of an impending nuclear attack. Put another way, the US won't wait to check if a warning is accurate, it will not wait and physically absorb a nuclear blow before launching its own nuclear weapons at whoever sent a missile to them.

This policy has been in place since the height of the cold war and represented an incredibly high risk. As one advisor explains, launch on warning during at time of intense crisis is a recipe for catastrophe.

Presidential candidates have promised to change this policy, but nothing has happened so far. George W. Bush in 2000 vowed to address this policy: "Keeping so many weapons on high alert may create an unacceptable risk for accidental or unauthorized launch." Barack Obama argued that "keeping nuclear weapons ready to launch on a moment's notice is a dangerous relic of

the Cold War.” President Biden has also encouraged to eliminate this perilous policy. No change has been made.

President’s Football

The decision to launch a nuclear strike comes from the president. How did the government decide to give the president the nuclear football? The story begins with Harold Agnew back in 1959.^{4} He visited a NATO base and noticed there were four F-84F aircraft at the end of the runway; each was carrying two nuclear gravity bombs. This meant that these nuclear bombs were in the custody of one U.S. Army private armed with a M1 rifle with eight rounds of ammunition. The only safeguard against unauthorized use of an atomic bomb was this single GI surrounded by numbers of foreign troops on foreign territory with thousands of Soviet troops just miles away.

When he got back to the U.S., Agnew contacted a project engineer at Sandia Laboratories and asked if they could put an electronic “lock” on the bomb’s firing circuits that would prevent others from arming the nuclear bomb. They produced a lock and coded switch that would be activated with a three-digit code.

They presented the idea and the device to the Joint Committee on Atomic Energy and then to President Kennedy who ordered it to be done. But the military objected. A general asked how a pilot somewhere in the world could get a code from the President of the United States to arm a nuclear weapon before being overrun by a massively superior number of Soviet troops? And why not have other nuclear bombs also coded?

The answer came in the creation of the President’s Football, which is an emergency satchel. This gave the president, not the military, control of America’s nuclear arsenal. The Football must always be near the president.

There is a story of how important it is for the president to have access to the Football.[{5}](#) When President Clinton was visiting Syria, President Hafez al-Assad's handlers tried to prevent Clinton's military aide from riding in an elevator with him. The Secret Service would not let that happen, and they did not let that happen.

Inside is a set of documents known as the Black Book. Robert "Buzz" Patterson served as a military aide to President Clinton, and I was able to interview him one time on [my radio program](#). He likened the Black Book to a "Denny's breakfast menu" because of how it looked. The president must choose retaliatory targets from a predetermined nuclear strike list on the menu.

Let me end with this question: Do you believe the current president has a mental capacity to make a rational decision of about launching nuclear weapons?

War Games

One question that was asked more than forty years ago was whether anyone could win a nuclear war. Spoiler alert: no one can. President Reagan ordered a simulated war game with the name Proud Prophet to explore the outcome and long-term effects of a nuclear war.[{6}](#)

The research used mathematical models to predict outcomes and was conducted at the National War College. Participants were cloistered away inside a secure location to prevent leaks. The results were only declassified in 2012, but much of the material was blacked out. Fortunately, this declassification allowed participants to discuss it without violating the Espionage Act of 1917.

Over the two weeks, every simulated scenario ended the same way. Sometimes they began with a tactical nuclear strike and a so-called limited nuclear war. Other times they simulated

exercises with NATO and then with other exercises without NATO. There were scenarios where the U.S. launched nuclear war preemptively. Sometimes that was when the Pentagon was supposedly in focused calm and other when in a crisis mode.

Sadly, the result was the same. Once a nuclear war starts, there is no way to win it or even end it. No matter how a nuclear war begins, it ends with complete Armageddon-like destruction. As one participant put it, this destruction "made all the wars of the past five hundred years pale in comparison." At least a half billion (and probably more like a billion) people die in the war's opening salvo. Then billions more die of radiation poisoning and starvation.

Nuclear Winter

When the bombs cease striking targets, the world turns cold and dark. Everything is on fire. Smoke produces noxious smog of pyrotoxins. Fires in the cities ignite other fires. Even in the less-populated areas, forest fires rage.

The density of soot reduces global temperatures by 20-40 degrees depending on the location. Earth plunges into the horror known as a "nuclear winter." This might be a familiar term for those of us who lived in the 1980s. Astronomer Carl Sagan wrote about it and warned us of the dangers of nuclear war.

A nuclear war would change the troposphere and thus the amount of sunlight reaching the earth. Once the radioactive fog and haze diminish, the ozone layer disappears, and the sun's warming rays are now killer UV rays.

Earth is no longer as hospitable for humans as it once was. After millennia of planting and harvesting, the few humans to survive return to a hunter-gatherer existence.

Biblical Perspective

We will conclude this discussion of nuclear war with a biblical perspective. Let's begin with the realization that God is sovereign and in control. But that doesn't mean that He would never allow a nuclear war to take place. Throughout history, we have had tyrants and armies destroy people groups and civilizations. God used pagan nations to judge the nation of Israel.

How should we respond? Since the first atomic bombings at the end of World War II, there has been a condition known as "nuclear anxiety." Jesus instructs us not to "be anxious about tomorrow" (Matthew 6:34), and Paul also tells us not to "be anxious about anything" (Philippians 4:6). Jesus even says that "if those days had not been cut short, no human being would be saved" (Matthew 24:22).

In the book of Daniel, we have another reminder of God's sovereignty that came in the second dream of Nebuchadnezzar. It reminded him of the fact that God "rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men" (Daniel 4:17). Nebuchadnezzar knew more about human sovereignty than anyone and proclaimed God's sovereignty over the earth at the end of his days (4:34).

Some Christians have suggested that the Bible may be describing a nuclear war. In the book of Revelation, there is a description of the poisoning of the waters (8:11), death of the earth's vegetation (8:17), the end of ocean life (16:3), and the inability to block the sun's rays resulting in severe burns (16:8).

There is a description of stars of heaven falling to earth (6:13) that some have suggested might be describing nuclear missiles raining down on earth during a nuclear war. These would be visible as they enter the atmosphere and begin striking the cities on earth.

Even passages in the Old Testament might point to the effects of a nuclear war. For example, in Zechariah 14:12 we read that “the Lord will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.”

One prophecy yet to be fulfilled can be found in Ezekiel 38 that describes nations that will come against Israel. But critics point to the fact that it says they are riding horses, wearing helmets and armor, and wielding swords (38:4-5). That doesn't look like a modern army. But I remember a famous quote from Albert Einstein: “I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones.” The world might look very different after a nuclear war.

In this article we have been discussing the unthinkable: a nuclear war. We should remember the words of Jesus: “In the world you will have tribulation. But take heart; I have overcome the world” (John 16:33).

Notes

1. Annie Jacobsen, *Nuclear War: A Scenario*, NY: Dutton, 2024, xvii.
2. Ibid., 53-55.
3. Ibid., 59-60.
4. Ibid., 86-87.
5. Ibid., 84-85.
6. Ibid., 173-178.

Loneliness and the Lockdown

Kerby Anderson looks at the isolation and longing for human contact that has become endemic even before the pandemic.

America was already facing a crisis of loneliness, and then the coronavirus pandemic hit. People sheltering at home had even less human contact. That made the crisis of loneliness even worse. The best thing people could do to protect themselves from the virus was to isolate themselves. But that is not the best thing they could do for their physical or mental health.

A study by Julianne Holt-Lunstad found that loneliness can be as bad for your health as smoking 15 cigarettes a day. Another study by the National Academies of Sciences, Engineering, and Medicine found that social isolation in older adults increased their risk of heart disease, stroke, dementia, high cholesterol, diabetes, and poor health in general.[\[1\]](#)



More than a quarter century ago (1994), I wrote a book (*Signs of Warning, Signs of Hope*) making a number of predictions for the future. Chapter eight set forth the case for a coming crisis of loneliness.[\[2\]](#) Years earlier Philip Slater wrote about *The Pursuit of Loneliness*. The US Census Bureau documented the increasing number of adults living alone. Dan Kiley talked about living together loneliness in one of his books. Roberta Hestenes coined the term “crowded loneliness.” The trend was there for anyone to see if they began reading some of the sociological literature.

In the last few years, many authors have written about the crisis of loneliness. Robert Putnam wrote about it in his famous book, *Bowling Alone*.[\[3\]](#) He argues that people need to be connected in order for our society to function effectively. Putnam concludes, “Social capital makes us smarter, healthier,

safer, richer, and better able to govern a just and stable democracy.” Senator Ben Sasse, in his book, *Them: Why We Hate Each Other—and How to Heal*, laments that our traditional tribes and social connectedness are in collapse.[{4}](#)

Living Alone

The reasons are simple: demographics and social isolation. More people are living alone than in previous generations, and those living with another person will still feel the nagging pangs of loneliness.

In previous centuries where extended families dominated the social landscape, a sizable proportion of adults living alone was unthinkable. And even in this century, adults living alone have usually been found near the beginning (singles) and end (widows) of adult life. But these periods of living alone are now longer due to lifestyle choices on the front end and advances in modern medicine on the back end.

People have been postponing marriage and thus extending the number of years of being single. Moreover, their parents are (and presumably they will be) living longer, thereby increasing the number of years one adult will be living alone. Yet the increase in the number of adults living alone originates from more than just changes at the beginning and end of adult life. Increasing numbers are living most of their adult lives alone.

In the 1950s, about one in every ten households had only one person in them. These were primarily widows. But today, due to the three D’s of social statistics (death, divorce, and deferred marriage), more than a third of all households is a single person household.

In the past, gender differences have been significant in determining the number of adults living alone. For example, young single households are more likely to be men, since women

marry younger. On the other hand, old single households are more likely to be women, because women live longer than men. While these trends still hold true, the gender distinctions are blurring as both sexes are likely to reject traditional attitudes toward marriage.

Marriage Patterns

The post-war baby boom created a generation that did not make the trip to the altar in the same percentage as their parents. In 1946, the parents of the baby boom set an all-time record of 2,291,000 marriages. This record was not broken during the late 1960s and early 1970s, when millions of boomers entered the marriage-prone years. Finally, in 1979, the record that had lasted 33 years was finally broken when the children of the baby boom made 2,317,000 marriages.

The post-war generations are not only marrying less; they are also marrying later. The median age for first marriage for women in 1960 was 20 and for men it was 22. Today the median age for women is 27 and for men it is 29.

Another reason for a crisis in loneliness is marital stability. Not only are these generations marrying less and marrying later; they also stay married less than their parents. When the divorce rate shot up in the sixties and seventies, the increase did not come from empty nesters finally filing for divorce after sending their children into the world. Instead, it came from young couples divorcing before they even had children. That trend has continued into the 21st century.

The crisis of loneliness will affect more than just the increasing number of people living alone. While the increase in adults living alone is staggering and unprecedented, these numbers are fractional compared with the number in relationships that leave them feeling very much alone.

Commitment is a foreign concept to many of the millions of cohabiting couples. These fluid and highly mobile situations form more often out of convenience and demonstrate little of the commitment necessary to make a relationship work. These relationships are transitory and form and dissolve with alarming frequency. Anyone looking for intimacy and commitment will not find them in these relationships.

Commitment is also a problem in marriages. Spawned in the streams of sexual freedom and multiple lifestyle options, the current generations appear less committed to making marriage work than previous generations. Marriages, which are supposed to be the source of stability and intimacy, often produce uncertainty and isolation.

Living-Together Loneliness

Psychologist Dan Kiley coined the term “living-together loneliness,” or LTL, to describe this phenomenon. He has estimated that 10 to 20 million people (primarily women) suffer from “living together loneliness.”[\[5\]](#)

LTL is an affliction of the individual, not the relationship, though that may be troubled too. Instead, Dan Kiley believes LTL has more to do with two issues: the changing roles of men and women and the crisis of expectations. In the last few decades, especially following the rise of the modern feminist movement, expectations that men have of women and that women have of men have been significantly altered. When these expectations do not match reality, disappointment (and eventually loneliness) sets in. Dan Kiley first noted this phenomenon among his female patients. He began to realize that loneliness comes in two varieties. The first is the loneliness felt by single, shy people who have no friends. The second is more elusive because it involves the person in a relationship who nevertheless feels isolated and very much alone.

To determine if a woman is a victim of LTL, Kiley employed a variation of an “uncoupled loneliness” scale devised by researchers at the University of California at Los Angeles. For example, an LTL woman would agree with the following propositions: (1) I can’t turn to him when I feel bad, (2) I feel left out of his life, (3) I feel isolated from him, even when he’s in the same room, (4) I am unhappy being shut off from him, (5) No one really knows me well.

Women may soon find that loneliness has become a part of their lives whether they are living alone or “in a relationship,” because loneliness is more a state of mind than it is a social situation. People who find themselves trapped in a relationship may be lonelier than a person living alone. The fundamental issue is whether they reach out and develop strong relationship bonds.

Crowded Loneliness

Loneliness, it turns out, is not just a problem of the individual. Loneliness is endemic to our modern, urban society. In rural communities, although the farmhouses are far apart, community is usually very strong. Yet in our urban and suburban communities today, people are physically very close to each other but emotionally very distant from each other. Close proximity does not translate into close community.

Dr. Roberta Hestenes at Eastern College has referred to this as “crowded loneliness.” She observed that “we are seeing the breakdown of natural community network groups in neighborhoods like relatives.” We don’t know how to reach out and touch people, and this produces the phenomenon of crowded loneliness.

Another reason for social isolation is the American desire for privacy. Though many desire to have greater community and even

long for a greater intimacy with others, they will choose privacy even if it means a nagging loneliness. Ralph Keyes, in his book *We the Lonely People*, says that above all else Americans value mobility, privacy, and convenience. These three values make developing a sense of community almost impossible. In his book *A Nation of Strangers*, Vance Packard argued that the mobility of American society contributed to social isolation and loneliness. He described five forms of uprooting that were creating greater distances between people.

First is the uprooting of people who move again and again. An old Carole King song asked the question, "Doesn't anybody stay in one place anymore?" At the time when Packard wrote the book, he estimated that the average American would move about 14 times in his lifetime. By contrast, he estimated that the average Japanese would move five times.

The second is the uprooting that occurs when communities undergo upheaval. The accelerated population growth along with urban renewal and flight to the suburbs have been disruptive to previously stable communities.

Third, there is the uprooting from housing changes within communities. The proliferation of multiple-dwelling units in urban areas crowd people together who frequently live side by side in anonymity.

Fourth is the increasing isolation due to work schedules. When continuous-operation plants and offices dominate an area's economy, neighbors remain strangers.

Fifth, there is the accelerating fragmentation of the family. The steady rise in the number of broken families and the segmentation of the older population from the younger heightens social isolation. In a very real sense, a crisis in relationships precipitates a crisis in loneliness.

Taken together, these various aspects of loneliness paint a

chilling picture of loneliness in the 21st century. But they also present a strategic opportunity for the church. Loneliness will be on the increase in this century due to technology and social isolation. Christians have an opportunity to minister to people cut off from normal, healthy relationships.

The Bible addresses this crisis of loneliness. David called out to the Lord because he was “lonely and afflicted” (Psalm 25:16). Jeremiah lamented that he “sat alone because your hand was on me and you had filled me with indignation” (Jeremiah 15:17). And Jesus experienced loneliness on the cross, when He cried out, “My God, my God, why have you forsaken me?” (Mark 15:34).

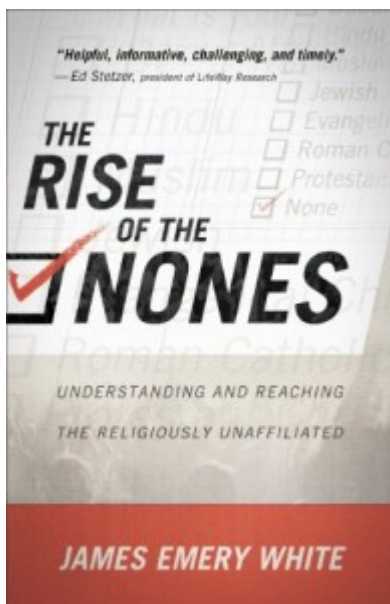
The local church should provide opportunities for outreach and fellowship in their communities. Individual Christians must reach out to lonely people and become their friends. We must help a lost, lonely world realize that their best friend of all is Jesus Christ.

Notes

1. Joanne Silberner, “In a time of distancing due to coronavirus, the health threat of loneliness,” *STAT*, March 28, 2020.
2. Kerby Anderson, *Signs of Warning, Signs of Hope* (Chicago: Moody, 1994), chapter eight.
3. Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (NY: Touchstone, 2001).
4. Ben Sasse, *Them: Why We Hate Each Other—and How to Heal* (NY: St. Martin’s Press, 2018).
5. Dan Kiley, *Living Together, Feeling Alone: Healing Your Hidden Loneliness* (NY: Prentice-Hall, 1989).

The Rise of the Nones – Reaching the Lost in Today’s America

Steve Cable addresses James White’s book The Rise of the Nones in view of Probe’s research about the church.



Probe Ministries is committed to updating you on the status of Christianity in America. In this article, we consider James White’s book, *The Rise of the Nones, Understanding and Reaching the Religiously Unaffiliated*.[\[1\]](#) His book addresses a critical topic since the fastest-growing religious group of our time is those who check “none” or “none of the above” on religious survey questions.

Let’s begin by reviewing some observations about Christianity in America.



From the 1930’s[\[2\]](#) into the early 1990’s the percentage of *nones* in America[\[3\]](#) was less than 8%. But by 2012, the number had grown to 20% of all adults and appears to be increasing. Even more alarming, among those between the ages of 18 and 30 the percentage grew by a factor of three, from 11% in 1990 to nearly 32% in 2012.

Another study reported Protestantism is no longer the majority

in the U.S., dropping from 66% in the 1960's down to 48% in 2012.

The *nones* tend to consider themselves to be liberal or moderate politically, in favor of abortion and same-sex marriage being legal, and seldom if ever attend religious services. For the most part, they are not atheists and are not necessarily hostile toward religious institutions. However, among those who believe in "nothing in particular," 88% are not even looking for a specific faith or religion.

One report concludes, "The challenge to Christianity . . . does not come from other religions, but from a rejection of all forms of organized religions. They're not thinking about religion and rejecting it; they are not thinking about it at all." [\[4\]](#) In fact, the 2011 Baylor survey found that 44% of Americans said they spend no time seeking "eternal wisdom," and a Lifeway survey found that nearly half of Americans said they never wonder whether they will go to heaven.

As White notes, these changes in attitude come in the wake of a second major attack on traditional Christian beliefs. The first set of attacks consisted of:

1. Copernicus attacking the existence of God
2. Darwin attacking God's involvement in creation, and
3. Freud attacking our very concept of a creator God.

The second storm of attacks focuses on perceptions of how Christians think in three important areas.

1. An over entanglement with politics linked to anti-gay, sexual conservatism, and abrasiveness
2. Hateful aggression that has the church talking in ways that have stolen God's reputation, and
3. An obsession with greed seen in televangelist

transgressions and mega-pastor materialism, causing distrust of the church.

These perceptions, whether true or not, create an environment where there is no benefit in the public mind to self-identifying with a Christian religious denomination.

Living in a Post-Christian America

A 2013 Barna study^{5} shows America rapidly moving into a post-Christian status. Their survey-based study came to this conclusion: over 48% of young adults are post-Christian, and “The influence of post-Christian trends is likely to increase and is a significant factor among today’s youngest Americans.”^{6}

White suggests this trend is the result of “three deep and fast-moving cultural currents: secularization, privatization, and pluralization.”^{7}

Secularization

Secularization teaches the secular world is reality and our thoughts about the spiritual world are fantasy. White states: “We seem quite content to accept the idea of faith being privately engaging but culturally irrelevant.”^{8} In a society which is not affirming of public religious faith, it is much more difficult to hold a vibrant, personal faith.

Privatization

Privatization creates a chasm between the public and private spheres of life, trivializing Christian faith to the realm of opinion. Nancy Pearcey saw this, saying, “The most pervasive thought pattern of our times is the two-realm view of truth.”^{9} In it, the first and public realm is secular truth that states, “Humans are machines.” The second and private realm of spirituality states, “Moral and humane ideals have no

basis in truth, as defined by scientific naturalism. But we affirm them anyway.”[{10}](#)

Pluralization

Pluralization tells us all religions are equal in their lack of ultimate truth and their ability to deliver eternity. Rather speaking the truth of Christ, our post-modern ethic tells us we can each have our own truth. As reported in our book, *Cultural Captives*[{11}](#), about 70% of evangelical, emerging adults are pluralists. Pluralism results in making your own suit out of patches of different fabrics and patterns and expecting everyone else to act as if it were seamless.

White sums up today’s situation this way: “They forgot that their God was . . . radically other than man . . . They committed religion functionally to making the world better in human terms and intellectually to modes of knowing God fitted only for understanding this world.”[{12}](#)

This combination of secularization, privatization and pluralization has led to a mishmash of “bad religion” overtaking much of mainstream Christianity. The underlying basis of the belief systems of *nones* is that there is a lot of truth to go around. In this post-modern world, it is considered futile to search for absolute truth. Instead, we create our own truth from the facts at hand and as necessary despite the facts. Of course, this creates the false (yet seemingly desirable) attribute that neither we, nor anyone else, have to recognize we are sinners anymore. With no wrong, we feel no need for the ultimate source of truth, namely God.

If You Build It, They Won’t Come

We’ve been considering the beliefs and thinking of the *nones*. Can we reach them with the gospel, causing them to genuinely consider the case for Christ?

We are not going to reach them by doing more of the same. Statistics indicate that we are not doing a good job of reaching the *nones*.

As James White notes, "The very people who say they want unchurched people to . . . find Jesus resist the most basic . . . issues related to building a relationship with someone apart from Christ, . . . and inviting them to an open, winsome, and compelling front door so they can come and see."[{13}](#)

Paul had to change his approach when addressing Greeks in Athens. In the same way, we need to understand how to speak to the culture we want to penetrate.

In the 1960's, a non-believer was likely to have a working knowledge of Christianity. They needed to personally respond to the offer of salvation, not just intellectually agree to its validity. This situation made revivals and door-to-door visitation excellent tools to reach lost people.

Today, we face a different dynamic among the *nones*. "The goal is not simply knowing how to articulate the means of coming to Christ; it is learning how to facilitate and enable the person to progress from [little knowledge of Christ], to where he or she is able to even consider accepting Christ."[{14}](#)

The rise of the *nones* calls for a new strategy for effectiveness. Today, cause should be the leading edge of our connection with many of the *nones*, in terms of both arresting their attention and enlisting their participation.

Up through the 1980s, many unchurched would respond for salvation and then be incorporated into the church and there become drawn to Christian causes. From 1990 through the 2000s, unchurched people most often needed to experience fellowship in the body before they were ready to respond to the gospel. Today, we have *nones* who are first attracted to the causes addressed by Christians. Becoming involved in those causes,

they are attracted to the community of believers and gradually they become ready to respond to the gospel.

We need to be aware of how these can be used to offer the good news in a way that can penetrate through the cultural fog. White puts it this way, “Even if it takes a while to get to talking about Christ, (our church members) get there. And they do it with integrity and . . . credibility. . . Later I’ve seen those *nones* enfolded into our community and before long . . . the waters of baptism.”[{15}](#)

Relating to *nones* may be outside your comfort zone, but God has called us to step out to share His love.

Combining Grace and Truth in a Christian Mind

Every day we are on mission to the unchurched around us. James White suggests ways we can communicate in a way that the *nones* can understand.

We need to take to heart the three primary tasks of any missionary to an unfamiliar culture. First, learn how to communicate with the people we are trying to reach. Second, become sensitized to the new culture to operate effectively within it. Third, “translate the gospel into its own cultural context so that it can be heard, understood, and appropriated.”[{16}](#)

The growth of the *nones* comes largely from Mainline Protestants and Catholics, right in the squishy middle where there is little emphasis on the truth of God’s word. How can we confront them with truth in a loving way?

The gospel of John tells us, “Grace and truth came through Jesus Christ.”[{17}](#) Jesus brought the free gift of grace grounded in eternal truth. As we translate the gospel in today’s cultural context for the *nones*, this combination needs

to shine through our message. What does it look like to balance grace and truth?

- If we are communicating no grace and no truth, we are following the example of Hinduism.
- If we are high on grace – but lacking in truth, we give license to virtually any lifestyle and perspective, affirming today’s new definition of tolerance.
- On the other hand, “truth without grace: this is the worst of legalism . . . – what many *nones* believe to be the hallmark of the Christian faith.” The real representative of dogma without grace is Islam.” In a survey among 750 Muslims who had converted to Christianity, they said that as Muslims, they could never be certain of their forgiveness and salvation as Christians can.
- Grace is the distinctive message of Christianity but never remove it from the truth of the high cost Christ paid. Jesus challenged the religious thought of the day with the truth of God’s standard. Recognizing we cannot achieve that standard, we are run to the grace of God by faith.

To communicate the truth, we need to respond to the new questions *nones* are asking of any faith. As White points out, “I do not encounter very many people who ask questions that classical apologetics trained us to answer . . . Instead, the new questions have to do with significance and meaning.” Questions such as, “So, what?” and “Is this God of yours really that good?”

We need to be prepared to “give a defense for the hope that is within us” in ways that the *nones* around us can resonate with, such as described in our article *The Apologetics of Peter* on our website.

Opening the Front Door to *Nones*

The *nones* desperately need the truth of Jesus, yet it is a challenge to effectively reach them. “Reaching out to a group of people who have given up on the church, . . . we must renew our own commitment to the very thing they have rejected – the church.”^{18} The fact that some in today’s culture have problems with today’s church does not mean that God intends to abandon it.

The church needs to grasp its mandate “to engage in the process of ‘counter-secularization’ . . . There are often disparaging quips made about organized religion, but there was nothing disorganized about the biblical model.”^{19} We all have a role to play in making our church a force for the gospel in our community.

It must be clear to those outside that we approach our task with civility and unity. Our individual actions are not sufficient to bring down the domain of darkness. Jesus told us that if those who encounter the church can sense the unity holding us together they will be drawn to its message.

How will the *nones* come into contact with the unity of Christ? It will most likely be through interaction with a church acting as the church. As White points out, “If the church has a “front door,” and it clearly does, why shouldn’t it be . . . strategically developed for optimal impact for . . . all *nones* who may venture inside?”^{20} Surveys indicate that 82 percent of unchurched people would come to church this weekend if they were invited by a friend.

One way we have a chance to interact with *nones* is when they expose their children to a church experience. Children’s ministry is not something to occupy our children while we have church, but is instead a key part of our outreach to the lost *nones* in our community. “What you do with their children could be a deal breaker.”

In today's culture, we cannot overemphasize the deep need for visual communication. Almost everyone is attuned to visually receiving information and meaning. By incorporating visual arts in our church mainstream, "it has a way of sneaking past the defenses of the heart. And nones need a lot snuck past them."[\[21\]](#)

We need to keep evangelism at the forefront. "This is no time to wave the flag of social ministry and justice issues so single-mindedly in the name of cultural acceptance and the hip factor that it becomes our collective substitute for the clear articulation of the gospel."[\[22\]](#)

White clearly states our goal, "Our only hope and the heart of the Great Commission, is to stem the tide by turning the nones into wons."[\[23\]](#)

Notes

1. James Emery White, *The Rise of the Nones: Understanding and Reaching the Religiously Unaffiliated*, Baker Books, 2014.
2. Katherine Bindley, "Religion Among Americans Hits Low Point, As More People Say They Have No Religious Affiliation: Report," *Huffington Post*, March 1, 2012.
3. General Social Survey conducted over multiple years by the National Opinion Research Center and accessed through the Association of Religion Data Archives, www.TheARDA.com.
4. ARIS, "American Nones: The Profile of the No Religion Population", Trinity College, commons.trincoll.edu/aris/files/2011/08/NONES_08.pdf.
5. Barna Group, *How Post-Christian is America?*, 2013, barna.org/barna-update/culture/608-hpca.
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14. White, p. 93.

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17. John 1:15.

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19. White, p. 169.

20. White, p. 152.

21. White, p. 163.

22 White, p. 180.

23. White, p. 181.

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Kingdom Singleness

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

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

A Theology of Romance



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

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

Jesus also asserts that the way we think about family changes when he enters the scene. Jesus is teaching and his biological family interrupts him, expecting that they deserve more of Jesus' attention than the crowd. And it was natural for them

to expect this. But again, Jesus turns social expectation on its head, responding, “‘Who is my mother, and who are my brothers?’ Pointing to his disciples, he said, ‘Here are my mother and my brothers. Whoever does the will of my Father in heaven is my brother and sister and mother’” (Matt. 12:48-50).

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

By looking into these passages of Scripture, Smit is asking us to consider: Should Jesus’ teachings change the emphasis American Christians place on marriage and family? Why do most unmarried Christians feel social pressure from the church to get married and start a family? They also feel excluded from congregations whose messages and activities have a biological family focus instead of a spiritual family focus. How then can we change our focus and the ways in which we interact with one another so that we are following in Jesus’ revolutionary footsteps?

A Theology of Romance Gets Personal

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

marriage in our own lives, let me share with you this story.

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

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

Our primary loyalties shift when we come into contact with Jesus. Whereas in the Old Testament the family was one's primary loyalty, Jesus redefines this, saying, "Whoever does the will of my Father in heaven is my brother and sister and mother" (Matt. 12:50). Jesus is our family now and the community of faith is our primary social commitment. "Whoever loves father or mother more than me is not worthy of me; and whoever loves son and daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it" (Matt. 10:37-39). Jesus insists that his followers live sacrificial lives that will make little sense in the eyes of the world. [\[2\]](#)

That's interesting, isn't it? Think for a moment about the political implications for the Religious Right. Marriage and family concerns wouldn't cease to exist, but would rather

exist within a broader context, under a farther-reaching banner. What might such a banner look like? Let's look again at Smit. She posits:

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

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

I do not believe that all Christians need to be single [or stop having children], but all Christians must come to terms with Jesus' teaching that marriage is not ultimate. Taking [this] teaching seriously will change how we think about the possibility of marriage in our own life and how we treat people around us—particularly within the church—who are single.[{4}](#)

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

life-pictures that teach the church about who God is and our relationship with him.

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

The Ethics of Unrequited Love

Loves Me, Loves Me Not helps us learn how to behave virtuously in loving someone who does not return our romantic affection. It also helps us to behave virtuously toward someone who cares romantically for us, when we desire only friendship for him or her. Smit encourages her readers to consider true Christian charity in these situations and whether or not charity—or we might use the word *agape*—supports or rejects society's scripts for such roles. Whether we realize it or not, our society has our lines and stage directions all laid out. From film and literature alike we know how to behave if we find our love rejected. We will hold on to our rejected love by continuing to pursue until resignation is absolutely necessary; in which case, we resign to martyrdom upon the cross of love, sometimes in a gallon of ice cream and sappy movies, sometimes quite literally, leaving our legacy behind on the suicide note. Or, we simply move on. It is their loss, and undoubtedly there is someone out there who is more deserving of us.

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

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

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

Sometimes it is appropriate and necessary and loving to give the other person his space or to stop returning her phone calls. Sometimes it isn't. Sometimes I wish God designed our relationships to be governed by clear-cut, black and white

formulas: do this, get this result . . . always. But he didn't. God designed our relationships to be governed by faith. So we have to work hard to live counter-cultural lives, acting out according to God's script rather than what's socially expected of us. Smit's exhortation to consider what motivates our behavior is key. Are we responding lovingly or selfishly? And while motives cannot always be wholly separated or distinguished in such a clear-cut way, God always honors the search.

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

Why We Need *Another* Book about Sex

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

You're familiar, no doubt, with the statistics on Christian sexuality. We don't stand out as very different in our sexual behavior, which means our basic beliefs and ideas about sex must not be that different either. If all those books in the "Christian living" section of the bookstore aren't helping us

develop ideas regarding our sexuality that differ from social norms, if they aren't helping us believe that what the Bible has to say about sex is relevant and true, something isn't right. So what makes Winner different? *Real Sex* offers an alternative to the magazine-like "Seven Secrets to Sexual Purity" by stretching beyond spoon-fed "dos and don'ts" derived from proof-texted Scripture, and instead presents the case for sex within marriage from a holistic, biblical view of who we are and how we relate in the world sexually.

From the creation-fall-redemption narrative presented in the arc of the gospel, Winner posits that an important part of who we are is that we are embodied, and the main way in which we relate in the world sexually is communal. Chapter three is aptly titled "*Communal Sex: Or, Why Your Neighbor Has Any Business Asking You What You Did Last Night,*" and helps remind us that community is a part of the creational order; we were created in and for community. And though we have fallen from God's original order for creation, he has, throughout history, made a way for his people to live redeemed, creational lives. When Jesus Christ came embodied to earth, he came as the Way, finally making it possible for those who believe to no longer live under compulsion of the fallen, distorted patterns of the flesh, but rather in habits redeemed and restored to God's creational intent. Winner reminds us that Scripture flies in the face of our over-individualized, over-privatized American way, exhorting the community of the faith to be intimately involved in one another's lives. She puts it this way:

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

transform seemingly private matters into communal matters (53).[{6}](#)

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

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

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

alternative to the regnant ideal of sex as an otherworldly, illicit romance, an escape from quotidian, domestic life (80).

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

Getting Real

This next chapter is perhaps where we get a bit more personal: "Straight Talk II: *Lies the Church Tells about Sex.*" In an effort to do right and protect the biblical ethic of sex within marriage, and with honorable intentions, "the church tells a few fibs of its own" (85). Winner chooses to discuss four of these fibs: "premarital sex is guaranteed to make you feel lousy" (85), "women don't really want to have sex anyway" (90), "bodies (and sex) are gross, dirty, or just plain unimportant" (93), and finally, that good sex is all about technique, a secular myth that we can, and should, Christianize (97).

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

church means to say,” posits Winner, “is that premarital sex *is* bad for us, even if it happens to *feel* great” (90).

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

What should we do? Have more church sports leagues? Perhaps. But, maybe not. We can, however, change the language we use when we talk about sex and modesty. Personally, as a woman who grew up constantly hearing from youth group and other parachurch media that my body was the vehicle of lust and destruction for young men everywhere, it took lots of time to unlearn negative associations about my body and become comfortable in my own skin, though perhaps less time than others; I played sports. The way we talk about sex and modesty in the church isn’t only damaging to women. To suggest that men simply can’t help themselves is to suggest that men are less than human, or that they can experience the fruit of the Spirit in all areas but lust. It is essentially degrading to men to imply that men are animals and women are angels, that somehow women are morally superior to men and therefore responsible for them (73). Certainly we are responsible *to* one another as brothers and sisters, but responsible *for* is another thing entirely.

The last few chapters of Winner’s book touch on topics such as kissing, pornography, and masturbation, and dish out practical—and I think rather good—ideas to guide us in

practicing chastity within our caring, Christian communities. Winner reunites chastity with the other spiritual disciplines, and talks about what marriage, children, sex, and singleness teach the church, and why each is important in God's economy, an economy of repentance and forgiveness. Placing sexual purity back within a story that's bigger than itself makes the issue of chastity important, rather than indifferent; and gives it meaning by giving it context.

Notes

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

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The Liberal Mind

Kerby Anderson tries to understand the liberal mind from a biblical perspective. What are the assumptions the liberals make? How do those assumptions square with the Bible?

As we begin this discussion, I want to make a clear distinction between the terms "liberal" and "leftist." We often use the terms interchangeably but there is an important difference.



Dennis Prager wrote about this and even described those differences in a PragerU video.[\[1\]](#) His argument is that traditional liberalism has far more in common with conservatism than it does with leftism. Here are some examples he uses to make his point.

Liberals and leftists have a different view of race. The traditional liberal position on race is that the color of one's skin is insignificant. By contrast, leftists argue that the notion that race is insignificant is itself racist. Liberals were committed to racial integration and would have rejected the idea of separate black dormitories and separate black graduations on university campuses.

Nationalism is another difference. Dennis Prager says that liberals always deeply believed in the nation-state. Leftists, on the other hand, oppose nationalism and promote class solidarity.

Superman comics illustrate the point. When the writers of Superman were liberal, Superman was not only an American but also one who fought for "Truth, justice, and the American way." The left-wing writers of Superman comics had Superman announce a few years ago that he was going to speak before the United Nations and inform them that he was renouncing his American citizenship.

Perhaps the best example is free speech. American liberals agree with the statement: "I disapprove of what you say, but I will defend your right to say it." Leftists today are leading a nationwide suppression of free speech everywhere from the college campuses to the Big Tech companies.

Capitalism and the free enterprise system would be yet another example. Dennis Prager says, "Liberals have always been pro capitalism," though they often wanted government "to play a bigger role" in the economy. Leftists oppose capitalism and are eagerly promoting socialism.

Liberals have had a love of Western civilization and taught it at most universities. They were promoters of the liberal arts and fine arts. In fact, one of the most revered liberals in American history was President Franklin Roosevelt who talked about the need to protect Western Civilization and even Christian civilization.

Today Western Civilization classes are rarely if ever taught in the university. That's because leftists don't believe Western Civilization is superior to any other civilization. Leftists label people who attempt to defend western values as racist and accuse them of promoting white supremacy. And attempts to promote religious liberty are dismissed as thinly disguised attacks on the LGBT community.

In conclusion, liberals and leftists are very different.

Ethics and a Belief in Right and Wrong

The philosophical foundation for most liberal perspectives is secularism. If you don't believe in God and the Bible, then you certainly don't believe in biblical absolutes or even moral absolutes. Dostoyevsky put it this way: "If God is dead, then everything is permitted."

Even atheists admit that a view of God affects human behavior. Richard Dawkins recently expressed his fear that the removal of religion would be a bad idea for society because it would give people "license to do really bad things."

He likens the idea of God to surveillance, or as he puts it, the "divine spy camera in the sky."[\[2\]](#) People generally tend

to do the right thing when someone is watching them. They tend to do bad things when no one is watching. He goes on to add that the "Great Spy Camera theory" isn't a good reason for him to believe in God.

It is also worth mentioning that more and more young people aren't making decisions about right and wrong based on logic but instead based on feelings. I began to notice this decades ago. College students making a statement or challenging a conclusion used to say "I think" as they started a sentence." Then I started to see more and more of them say "I feel" at the start of a sentence. They wouldn't use reason to discuss an issue. Instead, they would use emotion and talk about how they felt about a particular issue.

The liberal mind also has a very different foundation for discussing right and wrong. Dennis Prager recently admitted that he had been wrong. All of his life, he has said that the left's moral compass is broken. But he has concluded that "in order to have a broken moral compass, you need to have a moral compass to begin with. But the left doesn't have one."[\[3\]](#)

He doesn't mean that conclusion as an attack. It is merely an observation that the left doesn't really think in terms of good and evil. We assume that other people think that way because we think that way. But that is not how most of the people on the left perceive the world.

Karl Marx is a good example. He divided the world by economic class (the worker and the owner). One group was exploiting the other group. Good and evil aren't really relevant when you are thinking in terms of class struggle. Friedrich Nietzsche, for example, operated "beyond good and evil."

To the Marxists, "there is no such thing as a universal good or universal evil." Those of us who perceive the world from a Judeo-Christian worldview see ethics as relevant to the moral

standard, not the person or their social status.

A biblical view of ethics and morality begins with the reality that God exists and that He has revealed to us moral principles we are to apply to our lives and society. Those absolute moral principles are tied to God's character and thus unchanging.

A Naïve View of Human Nature

In this article we are talking about the liberal mind, while often making a distinction between liberals and the left. When it comes to the proper view of human nature, both groups have a naïve and inaccurate view.

You can discover this for yourself by asking a simple question: Do you believe people are basically good? You will get an affirmative answer from most people in America because we live in a civilized society. We don't have to deal with the level of corruption or terror that is a daily life in so many other countries in the world.

But if you press the question, you will begin to see how liberals have difficulty explaining the holocaust and Muslim terrorism. Because the liberal mind starts with the assumption that people are basically good. After all, that is what so many secular philosophers and psychologists have been saying for centuries. Two world wars and other wars during the 20th century should have caused most people to reject the idea that people are basically good.

The Bible teaches just the opposite. Romans 3:23 reminds us that "all have sinned and fall short of the glory of God." Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately sick; who can understand it?" This statement about the deceitfulness of our heart may seem extreme until we realize that Jesus also taught that "out of the heart come evil thoughts, murder, adultery, sexual immorality, theft,

false witness, slander” (Matthew 15:19).

This naïve view of human nature should concern all of us. Young people, two generations after Auschwitz, believe people are basically good. One reason is biblical illiteracy. Another reason is historical illiteracy. A recent survey found two thirds of young people did not know six million died in the Holocaust and nearly half could not name one of the Nazi death camps.[\[4\]](#)

This naïve view of human nature may also explain another phenomenon we have discussed before. One of the untruths described in the book, *The Coddling of the American Mind*, is the belief that the battle for truth is “us versus them.”[\[5\]](#) If you think that people are basically good and you have to confront someone who disagrees with you, then they must be a bad person. They aren’t just wrong. They are evil.

Tribalism has been with us for centuries. That is nothing new about people joining and defending a tribe. But that has become more intense because of the rhetoric on university campuses and the comments spreading through social media. We don’t have to live this way, but the forces in society are making the divisions in society worse by the day.

A biblical perspective starts with the teaching that all are created in God’s image (Genesis 1:27) and thus have value and dignity. But all of us have a sin nature (Romans 5:12). We should interact with others who disagree with us with humility (Ephesians 4:2) and grace (Colossians 4:6).

Big Government

We will now look at why liberals and the left promote big government. The simple answer relates to our discussion above about human nature. If you believe that people are basically good, then it is easy to assume that political leaders and bureaucrats will want to do the best for the citizens.

Christians agree that government is necessary and that it is one of the institutions ordained by God (Romans 13:1-7). There is a role for government to set the rules of governing and to resolve internal disputes through a legal system. Government is not God. But for people who don't believe in God, then the state often becomes God.

Friedrich Hayek wrote about this drive toward big government and the bureaucratic state in his classic book, [*The Road to Serfdom*](#). He argued in his book that "the most important change which extensive government control produces is a psychological change, an alteration in the character of the people."[\[6\]](#)

The character of citizens is changed because they yield their will and decision-making to a more powerful government. They may have done so willingly in order to have a welfare state. Or they may have done so unwillingly because a dictator has taken control of the reins of power. Either way, Hayek argues, their character has been altered because the control over every detail of economic life is ultimately control of life itself.

Friedrich Hayek wrote *The Road to Serfdom* to warn us that sometimes the road can be paved with good intentions. Most government officials and bureaucrats write laws, rules, and regulations with every good intention. They desire to make the world a better place by preventing catastrophe and by encouraging positive actions from their citizens. But in their desire to control and direct every aspect of life, they take us down the road to serfdom.

He argued that people who enter into government and run powerful bureaucracies are often people who enjoy running not only the bureaucracy but also the lives of its citizens. In making uniform rules from a distance, they deprive the local communities of the freedom to apply their own knowledge and wisdom to their unique situations. A government seeking to be a benevolent god, usually morphs into a malevolent tyrant.

The liberal mind is all too willing to allow political leaders and bureaucrats to make decisions for the public. But that willingness is based on two flawed assumptions. First, human beings are not God and thus government leaders will certainly make flawed decisions that negatively affect the affairs of its citizens. Second, liberals do not believe we have a sin nature (Romans 3:23), and that includes government leaders. Even the best of them will not always be wise, compassionate, and altruistic. This is why the founders of this country established checks and balances in government to limit the impact of sinful behavior.

Tolerance?

If there is one attitude that you would think would be synonymous with the liberal mind, it would be [tolerance](#). That may have been true in the past. Liberalism championed the idea of free thought and free speech. That is no longer the case.

Liberals have been developing a zero-tolerance culture. In some ways, that has been a positive change. We no longer tolerate racism. We no longer tolerate sexism. Certain statements, certain jokes, and certain attitudes have been deemed off-limits.

The problem is that the politically correct culture of the left moved the lines quickly to begin to attack just about any view or value contrary to the liberal mind. Stray at all from the accepted limits of leftist thinking and you will earn labels like racist, sexist, homophobic, xenophobic.

Quickly the zero-tolerance culture became the cancel culture. It is not enough to merely label an opponent with a smear, the left demands that an "enemy" lose their social standing and even their job and livelihood for deviating from what is acceptable thought. A mendacious social media mob will make sure that you pay a heavy penalty for contradicting the

fundamental truths of the liberal mind.

One phenomenon that promotes this intolerance is the use of smears and negative labels. For example, patriotism and pride in your country is called xenophobia. Acknowledging the innate differences between males and females is labelled sexist. Promoting the idea that we are all of one race (the human race) and that all lives matter is called racist. Questioning whether we should redefine traditional marriage is deemed homophobic. Arguing that very young children should not undergo sex assignment surgery is called transphobia. Pointing out that most terrorist attacks come from Muslim terrorists is labelled Islamophobic.

Should Christians be [tolerant](#)? The answer is yes, we should be tolerant, but that word has been redefined in society to argue that we should accept every person's behavior. The Bible does not permit that. That is why I like to use the word [civility](#). Essentially, that is the Golden Rule: "Do to others whatever you would have them do to you" (Matthew 7:12).

Civility requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. That means we should listen to others and consider the possibility that they might be right, and we could be wrong. Philippians 2:3 says, "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself." We can disagree with other without being disagreeable. Proverbs 15:1 reminds us that "A gentle answer turns away wrath."

This is an important principle as we try to understand the liberal mind and work to build bridges to others in our society.

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The Great Reset

The Great Reset means different things to different people. Kerby Anderson provides an overview and a biblical perspective.

Is the idea of "The Great Reset" merely a conspiracy theory? That seems unlikely, given the fact that if you type in those three words in a search engine you will find more than 900 million hits. But the phrase "great reset" apparently means

different things to different people, so getting a clear definition is important.

In 2020, the founder of the World Economic Forum co-authored and published a book called *COVID-19: The Great Reset*.[\[1\]](#) This organization is composed of political, economic, and cultural elites who meet regularly in Davos, Switzerland. The two authors of this book see the current situation in the world as a means of dealing with the “weaknesses of capitalism” supposedly exposed during the pandemic.



But to understand the history of “The Great Reset” you need to go back to the beginning of the World Economic Forum. Klaus Schwab introduced the idea of “stakeholder capitalism.”[\[2\]](#) This is a term sometimes used by progressives to reset the management goals in corporations from shareholders to stakeholders.

The actual term “Great Reset” can be found in a book by that title written by urban studies scholar Richard Florida.[\[3\]](#) He argued that the 2008 economic crash was the latest in a series of great resets that included the Great Depression of the 1930s. A few years later, the book and its ideas became the basis for wanting to “push the reset button” on the world economies.

As you might expect, the pandemic and lockdowns have provided a context in which a reset could take place. The goal would be to make the world greener, more digital, and fairer. Given what the world has been through these last few years, the proponents hope to change the economies of nations, so that they benefit not only shareholders but employees, consumers, communities, and the environment.

Some of the comments proponents have made about “The Great Reset” have become fodder for various conspiracy theories. But

it is probably fair to say that the phrase “The Great Reset” means different things to different people. Environmental groups want to reset how we use resources and focus on sustainability. Business leaders want banks and corporations to use an ESG index (environmental, social, and governance index). Globalists want to reset the economy and move us toward a different view of [capitalism](#).

Critics talk about some of the other factors associated with “The Great Reset.” That would include such things as the promotion of uncontrolled immigration along with significant money printing that results in such problems as open borders and uncontrolled inflation.

In this article we look at this important issue from an economic, political, and biblical perspective. As you will see, Christians need to pay attention to this issue in the news.

The Great Reset of Capitalism

The primary focus from the World Economic Forum has been on the attempt to move our current economic system into “stakeholder capitalism.” Some critics have renamed it “corporate [socialism](#)” or even “communist capitalism.”

The plan is to change the behavior of corporations to no longer benefit shareholders but to focus on stakeholders. This would be done by requiring businesses and corporations to take a more central role when a crisis, like the recent pandemic, adversely affects society.

[Climate change](#) is another “crisis” that corporations need to address. Put simply, corporations need to be involved in social justice issues. That is why we are seeing major corporations getting more involved in political issues and expressing their opinions on issues ranging from transgenderism to voter integrity laws. One effective tactic

being used is to rate businesses and corporations with an ESG index (environmental, social, and governance index).

The ESG index can be used to force businesses to comply with a [woke](#) agenda or else be squeezed out of the market. Some have suggested that the ESG index is essentially a social credit score being applied to businesses and corporations.

Andy Kessler, writing in the *Wall Street Journal*, argues that ESG is a loser and that you pay higher expenses for a fund with similar stocks but worse performance.[{4}](#) In fact, he encourages [investors](#) to buy stocks of companies with great prospects over the next decade at reasonable prices.

Aren't the companies and countries with a high ESG score better investments? A professor at the University of Colorado evaluated the system in the *Harvard Business Review* and made four key points about ESG.[{5}](#)

First, ESG funds have underperformed. Second, companies that tout their ESG credentials have worse compliance records for labor and environmental rules. Third, ESG scores of companies that signed the UN Principles of Investment, didn't improve after they signed, and their financial returns were lower for those who signed. His final point was even more significant. He concluded that often companies publicly embrace ESG as a cover for poor business performance. In other words, when earnings are bad, the company cites its ESG score.

Klaus Schwab believes that companies should try and optimize for more than short-term profits and focus on achieving the goals set forth by the UN for sustainable development. That may sound like a good idea until you look at the economic data behind it.

Why Now?

Why has there been such a push for significant changes in this

decade? Activists wanting to make changes in society and our economy see the pandemic and governmental response as a political opportunity. It is the familiar phrase, "Never let a crisis go to waste."

Most social and political change occurs gradually. The crisis of the pandemic forced big government and big pharma to move at a much faster rate. Public acceptance of larger governmental control became a paradigm shift that allowed political leaders and even corporate leaders to move faster than the incremental pace of the past. The pandemic threw open the window for change. The only question is how much of "The Great Reset" will be put in place before it closes.

The pandemic is the external reason for pushing "The Great Reset" but there is also an internal reason. An entire generation of college students learning woke ideology in the universities are now filling positions in various companies. Many commentators naively suggested that once coddled college students enter the "real world," they will drop their woke ideas and face the reality of making a living in the business world and the free market.

Instead, those woke students brought their ideas into corporate boardrooms and embraced attempts to reset capitalism and corporations. Their professors taught them that capitalism is evil, and that America is riven with racism, sexism, homophobia, and xenophobia. It is time, they believe, to join arms with activists and reformers and bring about "The Great Reset." We might add that the American consumer hasn't been so accepting of these ideas, which is why we sometimes hear the phrase "go woke, go broke."

The push for a "Great Reset" is also taking place during what many commentators refer to as the fourth industrial revolution. The first industrial revolution was a mechanical revolution. The second and third revolutions were electrical and digital revolutions. This fourth industrial revolution

brings together diverse technologies like artificial intelligence, robotics, nanotechnology, and biotechnology. It also includes philosophical ideas like [transhumanism](#).

In previous programs, I have discussed the impact of surveillance on our [privacy](#). We warned about the influence of [Big Tech](#) and [Big Data](#). And we have also talked about [the merging of humans and machines](#). Each new technological development brings progress and benefits, but they also bring legitimate concerns about how these technologies can be abused in the wrong hands.

How then will this be accomplished?

Administrative State

It may be difficult to imagine how the great reset programs could be implemented in the US. Only a few members of Congress would support these ideas. As we have discussed above, many of these ideas have been implemented in woke corporations. But these programs could also be implemented by the administrative state or what some have called “the deep state.”

Two books document the deep state. Michael Glennon (Tufts University law professor) wrote about *National Security and Double Government*.[\[6\]](#) This dual-state system, he explained, began under President Bush but was continued under President Obama.

Mike Lofgren (former congressional aide) wrote about *The Deep State: The Fall of the Constitution and the Rise of a Shadow Government*.[\[7\]](#) He argued that there is “the visible government situated around the Mall in Washington, and then there is another, more shadowy, more indefinable government that is not explained in Civics 101 or observable to tourists at the White House or the Capitol.” He explained that it wasn’t a “secret, conspiratorial cabal” but rather “the state within a state is hiding mostly in plain sight.”

The reason we have an executive bureaucracy is to benefit from the research and experience of public servants who have devoted their lives to understanding the social and political implications of federal policies. This has always been a necessary function, but especially with the last few presidents. The experts in the bureaucracy can provide context and prevent presidents and their cabinets from making huge mistakes.

But there is another side to the federal bureaucracy. We may suppose that bureaucrats are there to implement the policies of the President and administration. Political appointees to the cabinet always say that they “serve at the pleasure of the president.”

That may be true for them. But a career civil servant has a different perspective and expects to be in government much longer than the four or eight years a president holds office. We may think of the bureaucracy as like a military unit (where every order is routinely obeyed). But the bureaucracy is often more like a university faculty (where you are part of a team but also have many of your own ideas about what should be done). Often the federal bureaucracy slows down the implementation of the president’s policies or even chooses to ignore them.

As I discussed in a previous program on [The Liberal Mind](#), even with the best of bureaucrats, the “[road to serfdom](#)” can be paved with good intentions. Fredrick Hayek wrote his book with that title because he was concerned that most government officials and bureaucrats write laws, rules, and regulations with good intention. They desire to make the world a better place and may believe that the best way to achieve that is to implement many of the great reset policies. That is why we need to pay attention to the “deep state” and administration policies.

Biblical Perspective

What is a biblical perspective on the great reset? It would be easy to merely link all these ideas to end-time prophecy. It is easy to see how these emerging technologies and the concept of the “great reset” could be used by the Antichrist (2 Thessalonians 2, Revelation 13). Computer technology and enhanced surveillance would allow this future leader to control the world. But it is important to consider how we should respond in our current world to these proposals.

We are seeing many examples of leftist authoritarianism today and need to be alert and involved. James 4:7 says we have a responsibility to resist evil, and Paul tells us to fight the good fight (2 Timothy 4:7). Jesus teaches that we are to be the salt of the earth and the light of the world (Matthew 5:13-16).

Christians can agree with the goals of addressing economic inequality and the need to care for the environment. We are to defend the poor and oppressed (Psalm 82:3) and to be good stewards of God’s creation (Genesis 1:27-28). But we should also be concerned about the authoritarian impulses we see not only in government but in major corporations.

First, we should separate the message from the messenger. The World Economic Forum and its participants are sometimes naïve and they even propose disturbing solutions to very real problems in our society. We can agree with their attempts to deal with poverty and economic inequality, but we must reject some of the ways in which they want to reset the world and bring about change.

Second, we should apply the Bible and a biblical worldview to each issue. For example, a biblical view of justice usually differs from many of the secular, progressive ways of working for justice that also includes such things as the promotion of sexual and gender identities.

Third, we should apply a biblical perspective to technology. The Bible does not condemn technology but often reminds us that tools and technology can be used for both good and evil. The technology that built the ark (Genesis 6) also was later used to construct the Tower of Babel (Genesis 11). A wise and discerning Christian should evaluate the benefits and drawbacks of each technology.

Christians will need discernment (Proverbs 18:15) in judging the ideas associated with the “great reset.” The phrase can mean different things to different people. Many of the ideas associated with it are bad for our country and us. But we can join hands with those who desire to make a better world and want to do it in ways that don’t contradict the Bible.

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Socialism and Society

Kerby Anderson provides an overview of the popularity of socialist ideas in America from a biblical perspective.

Socialism is more popular today than anyone would have predicted a few years ago. A significant number of socialist characters can be found in Congress. Universities have many professors who are promoting socialism. And more young people

than ever believe socialism is superior to capitalism.



Why is socialism so appealing to so many Americans? Young people are drawn to the siren song of Bernie Sanders and Alexandria Ocasio-Cortez. Part of the reason is that it appeals to their sense of fairness. Another reason is that it promises lots of free stuff.

Free college tuition and student loan forgiveness are examples. The millennial generation (Generation Y) and the iGen generation (Generation Z) have lots of student debt. They see the need but forget that someone would have to pay for this new massive entitlement. And they rarely stop and think about why someone who didn't go to college and took a blue-collar job should pay for their university education. These may be the most educated generations in history, but they don't seem to spend too much time reflecting on what they supposedly learned in economics.

The cost of some of these policies is enormous. Just covering the cost of tuition at public colleges and universities is estimated at \$70 billion a year. One study of the cost of government-run health care (called "Medicare for All") was estimated to cost \$32 trillion during the first ten years. Some estimate the cost of the "Green New Deal" to be \$93 trillion. We can certainly debate how accurate some of those estimates are, but we can't ignore that they would be very expensive once these programs are implemented.

There is some evidence that the popularity of socialism is waning. A post-election survey done by the Cultural Research Center shows a significant decline in support for socialism. George Barna believes that another reason for this decline is

the aggressive marketing of a government-driven culture that show young and old what socialism in America would really be like.

He found that the most precipitous decline in support for socialism was among Americans ages 30 to 49. Just a decade ago, they were the demographic I often pointed to as those who supported socialism more than capitalism. That has changed significantly.

Socialism is less popular even for Americans who are age 50 years or older. In the past, they have been the group most consistent in their support of capitalism. But even in this group, there was an eight percentage-point decline of support for socialism.

The demographic groups with the least support for socialism were Christians who had a biblical worldview and what George Barna calls SAGE Cons (Spiritually Active Governance Engaged Conservative Christians). But there are still a small percentage of them who support socialism. That is why I also address whether the Bible teaches socialism.

The Promise of Socialism

In order to understand the appeal of socialism, we need to make a clear distinction between capitalism and socialism. *Capitalism* is an economic system in which there is private property and the means of production are privately owned. In capitalism, there is a limited role for government. *Socialism* is an economic system in which there is public or state ownership of the means of production, and the primary focus is on providing an equality of outcomes. In socialism, the state is all-important and involved in central planning.

Often when young people are surveyed about socialism, the pollster does not provide a definition. If you merely believe socialism means more equality in society, then you can see why

so many choose socialism over capitalism. Also, young people under the age of 30 are probably the least likely to associate socialism with Soviet-style repression. Instead, they may have in their minds the current government push toward European socialism and find that more attractive.

There is also an important philosophical reason for the popularity of socialism. When Karl Marx first proposed the concepts of socialism and communism, he enjoyed an intellectual advantage. He could talk about the problems with capitalism the modern world was going through as they were adapting to the difficult process of industrialization. He could contrast the *reality* of capitalism with the *utopian* ideal of socialism.

Utopian visions will always win out over the harsh reality of the world. But we now have the terrible record of socialism. Unfortunately, socialism's death toll never quite gets factored into any equation. The late columnist Joseph Sobran said: "It makes no difference that socialism's actual record is terribly bloody; socialism is forever judged by its promises and supposed possibilities, while capitalism is judged by its worst cases."[\[1\]](#)

Dinesh D'Souza reminds us that many countries have tried socialism and all failed. The first socialist experiment was the Soviet Union, then came lots of countries in eastern Europe (Poland, Yugoslavia, Albania, Czechoslovakia, Hungary, Romania, and East Germany). Add to that countries in Asia (Vietnam, Laos, Cambodia, North Korea, and China) and countries in South America (Cuba, Nicaragua, Bolivia, and Venezuela) and Africa (Angola, Ghana, Tanzania, Benin, Mali, Mozambique, Zambia, and Zimbabwe). By his count, there are 25 failed experiments in socialism.[\[2\]](#)

The typical answer to these failures is that each of these wasn't done correctly. The failure of these socialist experiments was a failure of implementation. But this time,

they say, we will get it right. Believing in socialism apparently mean never having to say you're sorry.

In the next section we will look at the argument that democratic socialism is the ideal we should pursue. We should ignore this list of socialist failures and focus on socialism in the Scandinavian countries.

A Different Kind of Socialism

Proponents of socialism not only argue that it was not implemented correctly in the past but also argue that what they are proposing is "democratic socialism." They usually point to the Scandinavian countries as examples.

Anders Hagstrom in one of his videos asks, "What does socialism mean to [people such as actor and comedian Jim Carrey]?" He says that conversations about socialism often go like this: "A liberal says we should be socialist. A conservative points to Venezuela, and says socialism doesn't work. A liberal says, What about Sweden and Norway? The conservative then points out that those countries aren't actually socialist."[3](#)

He says that even if we accept the comment by liberals, there is a problem. "Nordic countries have tiny populations of less than 10 million. And copying and pasting their policies to a country of 330 million isn't going to work." These Nordic countries were successful before they adopted the redistributive policies they have now. Here's a reality check: if Sweden were to join the U.S. as a state, Sweden would be poorer than all but 12 states.

Hagstrom also explains that the policies of true socialists like Senator Bernie Sanders and Alexandria Ocasio Cortez go far beyond what the Nordic countries have. For example, Bernie Sanders wants a planned economy. None of the Nordic states have this. Alexandria Ocasio-Cortez wants to abolish profit.

None of the Nordic countries have done that. And both of them want a universal minimum wage. None of the Nordic states have that.

There's another problem with the argument. These countries aren't socialist. John Stossel in one of his videos interviewed a prominent Swedish historian.^{4} Johan Norberg makes it clear that "Sweden is not socialist—because the government doesn't own the means of production. To see that, you have to go to Venezuela or Cuba or North Korea." He does admit that the country did have something that resembled socialism a few decades ago. The government heavily taxed the citizens and spent heavily. That was not a good period in Swedish history, especially for the economy.

Yet even with the high Swedish taxes, there was simply not enough money to fund Sweden's huge welfare state. Norberg explains that "People couldn't get the pension that they thought they depended on for the future." At this point, the Swedish people had enough and began to reduce the size and scope of the government.

John Stossel says, "They cut public spending, privatized the national rail network, abolished certain government monopolies, eliminated inheritance taxes and sold state-owned businesses like the maker of Absolut vodka." While it is true that Sweden does have a larger welfare state than the US and higher taxes than the US, there are many other areas where Sweden is actually more free market.

Socialism and Equality

One of the moral arguments for socialism is that it creates a society with more social and economic equality. Proponents want us to consider the fairness argument when applied to a free market. How fair is it that basketball star LeBron James makes more than \$37 million when a social

worker starting out only makes about \$30,000? Even more extreme is the estimate that Jeff Bezos makes more than \$320 million a day while the average Amazon salary is around \$35,000 a year.

Of course, this is what happens in a free society where people with different skills, different abilities, and different motivations are allowed to participate in a free market. You will get inequality, but you also have a free society where people can use their gifts to pursue their calling and still receive a good income.

We don't have to guess what will happen in a socialist economy because we have lots of historical examples. In a desire to bring equality, socialism doesn't bring people up out of poverty. Instead, it drives them into poverty. Consider two test cases (Germany and Korea).

After World War II, Germany was divided into two countries: West Germany was capitalist, while East Germany was socialist. Throughout the time they were divided, there was a striking difference between the two countries. When the two countries were reunified, the GDP of East Germany was a third of the GDP of West Germany.

An even better example is North and South Korea, because it lasted longer and continues to this day. South Korea is now more than 20 times richer than North Korea. Of course, people in South Korea are also freer than North Korea. They are also taller and live about 12 years longer than people in North Korea.[{5}](#)

By contrast, capitalism provides every person a chance to influence the society. In his book, *United States of Socialism*, Dinesh D'Souza doesn't ignore the issue of justice but actually embraces it. Capitalism, he says, "far more than socialism, reflects the will of the people and expresses democratic consent."[{6}](#) A consumer is like a voter. As a

citizen, we get to vote in an election every two to four years. But a consumer gets to vote every day with his or her dollar bills. That money represents the time and effort put in to get those dollar bills.

The free market provides you a level of popular participation and democratic consent that politics can never provide. You get to vote every day with your dollars and send economic signals to people and companies providing goods and services. Essentially, capitalism, like democracy, is a clear form of social justice.

The Bible and Socialism

Perhaps you have heard some Christians argue that the Bible actually supports socialism. The book of Acts seems to approve of socialism. In Acts 4, we find a statement that the believers in Jerusalem “had all things in common.” It also says that those who possessed land or houses sold them and brought the proceeds to the apostles’ feet. They distributed these gifts to anyone in need. This looks like socialism to many who are already predisposed to believe it should be the economic system of choice.

First, we need to realize that this practice was only done in Jerusalem. As you read through the rest of the book of Acts and read the letters of Paul and Peter, you see that most believers in other parts of the Roman world had private property and possessions. Paul calls upon them to give voluntarily to the work of ministry.

Second, the word voluntary applies not only to Christians in other parts of the world, but it also was a voluntary act by the believers in Jerusalem to give sacrificially to each other in the midst of persecution. This one passage in the book of Act is not a mandate for socialism.

If you keep reading in the book of Acts, you can also see that

the believers in Jerusalem owned the property before they voluntarily gave the proceeds to the apostles. The next chapter (Acts 5) clearly teaches that. When Peter confronted Ananias, he clearly stated that: "While it remained, was it not your own? After it was sold, was it not in your own control?"

Owning property contradicts one of the fundamental principles of socialism. In the *Communist Manifesto*, "the abolition of property" is a major item in the plan for moving from capitalism to socialism and eventually to communism.

By contrast, the Ten Commandments assume private property. The eighth commandment forbidding stealing and the tenth commandment about coveting both assume that people have private property rights.

In fact, we can use biblical principles to evaluate economic systems like capitalism and socialism. Although the Bible does not endorse a particular system, it does have key principles about human nature, private property rights, and the role of government. These can be used to evaluate economic systems like socialism and communism.

Socialism is still a popular idea, especially among young people. Recent polls along with various books about capitalism and socialism illustrate the need for us to discuss and explain the differences between capitalism and socialism. Socialism may sound appealing until you begin to look at the devastating impact it has had on countries that travel down the road of greater governmental control.

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Poverty and Wealth

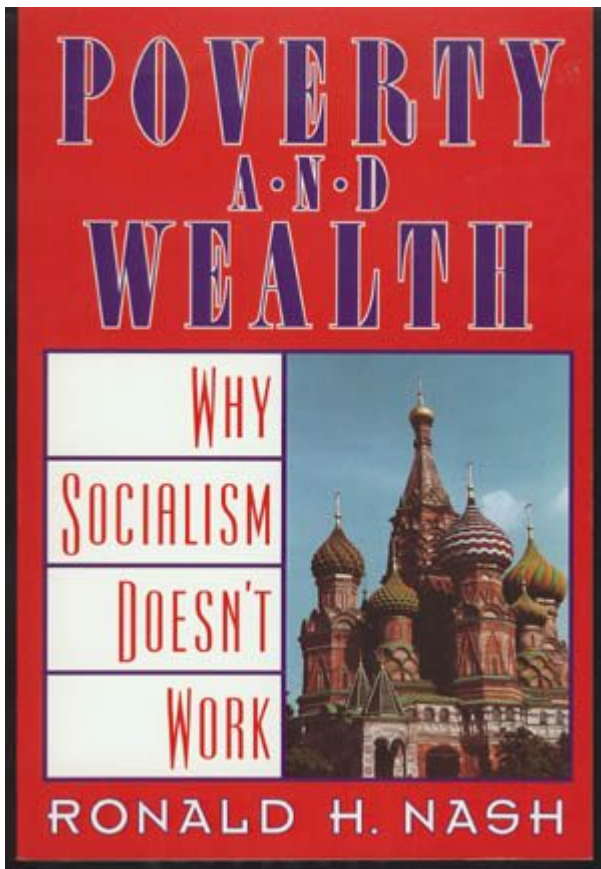
Don Closson examines the arguments in Ronald Nash's book Poverty and Wealth: Why Socialism Doesn't Work and concludes that capitalism is compatible with biblical ethics.

It's disheartening to meet young Christians who are convinced of the immorality of capitalism and the free market system. Sincere Christians often quote the second chapter of Acts which describes how the church in Jerusalem held all things in common as proof that socialism or collectivism is more biblical than the free market. Sometimes they use the Marxist critique that "poor nations are poor because rich nations oppress them." It's unusual to meet students who wholeheartedly endorses capitalism. They recognize that it works well enough to make the U.S. the richest nation on earth, but it's not something to be proud of or openly endorse.

There continues to be a heated debate in our country over which economic system is the most just and best able to weather the inevitable economic ups and downs in today's complex worldwide economy. Christians wonder if capitalism is inherently



incompatible with Christian ethics. Is it driven by greed and self-interest alone? Does it thrive on oppression? Does it conflict with a biblical view of human nature?



Ronald Nash's book *Poverty and Wealth: Why Socialism Doesn't Work*[\[1\]](#) faces these questions head on and concludes that free market capitalism leads to abundance and political freedom because it is based on the laws of economics and the truth about human nature. Social and economic programs that ignore these laws will inevitably cause more harm than good. Even more importantly, Nash argues that capitalism is compatible with biblical ethics. He writes,

Capitalism is quite simply the most moral system, the most effective system, and the most equitable system of economic exchange. When capitalism, the system of free economic exchange, is described fairly, there can be no question that it, rather than socialism or interventionism, comes closer to matching the demands of the Biblical ethic.[\[2\]](#)

In order to understand Dr. Nash's point we will define some basic economic concepts and compare capitalism with socialism

and interventionism. Neither Dr. Nash's book nor I question the intentions of Christians who have accepted Marxist solutions, but we do question their wisdom. In the words of Dr. Nash,

“Unfortunately, many Christians act as though the only thing that counts is intention. But when good intentions are not wedded to sound theory, especially sound economic theory, good intentions can often result in actions that produce consequences directly opposite to those we planned.”

Even the acceptance of free markets by China and Eastern Europe have not swayed the true believer of Marxist thinking. Our young people will encounter a Marxist critique of capitalism and the free market system at some point in their education. As parents we owe it to our children to have an answer to their certain questions.

The Market System

The market system is the set of rules that creates a voluntary system of exchange resulting in the price, selection, and quantity of products that are made and sold in an economy. Those who support capitalism believe that both parties benefit from the voluntary exchange of goods and services. Marxists, on the other hand, often argue that the free market system results in a win/lose relationship. What are the rules that define a free market system and what role should government play in maintaining it?

The rules of a free market system are simple. First, people should not be coerced into making economic exchanges. This means that they should be free from force, fraud, or theft. Another rule is that people must honor their contracts to buy or sell with another party. Just as local government provides for the traffic signals in a town, government is responsible for enforcing the basic rules of the free market. Traffic

signals create order out of potential chaos on our roads. Likewise, the rules of the free market system create order out of potential economic chaos. But in neither case do the rules tell people where to go or what to trade. Both systems are neutral to an individual's personal goals.

The decentralized actions of producers and consumers encourage the production of a vast array of products at prices that people are willing to pay. These goods and services are produced, not because someone is forced to, but because they know that by satisfying needs they can earn an income and satisfy their own desires. Free market capitalism is based on this principle of mutual accommodation. The market also encourages the efficient use of resources. Price is a factor of demand for a product and the scarcity of its components. It is the market which takes into account an almost infinite number of decisions and variables to make goods available at the best possible price. Profits and losses within the market encourage producers to move into or out of the production of a given item. Inefficient production or over-production of an item will result in losses sufficient enough to change a producer's behavior.

Government is necessary for enforcing the basic rules of a free market economy. Its interest should be to make sure that justice prevails, and to ensure the common good. This includes the right to own and exchange property, the enforcement of contracts, as well as laws forbidding the use of force, fraud, and theft. If the government itself begins to intervene beyond this role, it becomes a detriment to the market and can itself become the source of injustice. A system based on, or highly influenced, by government coercion cannot be called a free market system.

Capitalism vs. Socialism

A former president of the Evangelical Theological Society has

written that capitalism violates "the basic ethical principles of Christianity" and that there is an essential political and economic dimension to the Kingdom of God which capitalism defiles. This thinking has the effect of placing supporters of capitalism among the heretics and against the Kingdom of God. Does capitalism really violate the gospel message and a biblical worldview? Does socialism offer the only righteous means for creating and distributing wealth?

Capitalism argues that individuals have the right to make decisions about what they own. This not only assumes the right to own property, but to exchange what one owns for something else, and to be free from force in the form of fraud, theft, or the violation of a contract. The moral base of "thou shalt not steal" and "thou shalt not lie" are essential to the success of a capitalistic system. In fact, these basic rules of capitalism are very similar to an Old Testament view of righteousness which focused on the completion of covenant agreements. God is considered a righteous God partially because He fulfills His covenants with His creation.

Marxists love to point to examples like the Philippines under Ferdinand Marcos in order to criticize capitalism. This corrupt regime can surely be criticized, but not as an example of capitalism. It is representative of what might be called an interventionist economy. There are three general types of economies: capitalist, interventionist, and socialist. Capitalism and socialism are at the two ends of the continuum with interventionism in the middle. The two opposites represent two possible means of exchange. Capitalism is defined by its advocacy of free or peaceful exchange, allowing individual choice regarding the use of personal property. Socialism is defined by centralized planning, using force to get individuals to conform to its decisions. A system becomes less capitalistic and more interventionist as more and more economic decisions are coerced by the government. It becomes socialistic when basic needs are met only by the government,

forcing people to deal with it exclusively. The ideal of capitalism is freedom; the ideal of socialism is forced compliance with government planning.

Critics of capitalism condemn economic systems in which interest groups use the power of government to intervene on their behalf, forcing consumers via taxes or mandates to spend their money or use their talents in a way they would not freely choose. But this isn't capitalism; it's interventionism, and unfortunately a pretty good description of where the U.S. is headed.

Economic Systems and Human Nature

Is capitalism the primary cause of world poverty? Although the Bible does teach that exploitation is one cause of poverty, it also teaches that it results from indigence and sloth as well as accidents, injuries, and illness. When the prophet Amos condemned the Jews for forcing the poor to give them grain, for taking bribes, and depriving the oppressed justice, he was highlighting violations of free market capitalism as well.

Some believe that capitalism is built on greed, which the Bible condemns. However, the Bible does teach a certain level of self-interest. For example, 1 Timothy 5:8 is critical of anyone who does not provide for the needs of his family. And although selfishness exists in capitalistic countries, it is not inherent to the system; it is inherent to humanity. Either we allow people to make choices based on their own self-interest and moral virtue, or we turn those decisions over to a central government. Could it be naïve to think that government officials will use wealth in a morally superior way to those outside of government? History teaches that when power is centralized it has the tendency to be abused.

In a non-coercive free market environment, those who serve the needs of others will prosper. As long as the rule of law

prevails and the government isn't allowed to stack the deck for one particular group against another, the market protects us from the greed of others. The free market is by definition one place where coercion is not possible.

Socialists contend that competition is another evil of capitalism, but is competition itself an evil? We can agree that using force, fraud, or theft to compete is morally wrong, but can we really say that all competition is wrong? Scarcity demands competition; as long as resources are limited we will find some competitive means for allocating them. Socialist societies use long waiting lines and bureaucratic red tape to dole out limited goods, and competition is intense for political positions that result in material gain.

There are only two ways to resolve conflict that results from scarcity. One is by force, the other is by free market competition. Non-violent free market competition has helped to alleviate the effects of scarcity by stirring people to high levels of excellence in manufacturing and services. Socialist countries are not usually known for the quantity or quality of their goods and services.

Economist Walter Williams notes that "Capitalism has a strong bias toward serving the common man. . . . Political allocation of resources, regardless of its stated purpose, is strongly biased in favor of the elite." [\[3\]](#) Maybe that is why the elite have such disdain for capitalism.

Critiquing Socialism

Highly collectivist economies are not known for producing what people need at a price they can afford. In the 1920s, economist Ludwig von Mises showed why central planners can never replace the market: they are unable to gather the necessary information to plan accurately. The market system provides incentives to both producers and buyers that are

missing in socialistic countries. Under socialism “rewards are not related to effort and commercial risk-taking, but to party membership, bureaucratic status, political fiat and corruption.”[{4}](#) Sociologist Peter Burger writes, “Simply put, Socialist equality is shared poverty by serfs, coupled with the monopolization of both privilege and power by a small (increasingly hereditary) aristocracy.”[{5}](#)

One evangelical writer contends that Marxism has “a deep compassion for people. Unlike present political systems—big business, even the Church—it [Marxism] does not seem to have any particular vested interests to defend.”[{6}](#) In other words, only Marxists really care about people. However, history has not been kind to Marxist collectivism. Some of the worst human rights records have been accumulated by Marxist regimes in the U.S.S.R., China, Cambodia, North Korea and Cuba. I find it hard to imagine that the millions who died at the hands of Stalin, Mao Tse Tung, or the Khmer Rouge were very impressed by the compassion of their nation’s Marxist leaders.

But what about the example in Acts of all Christians sharing their goods in common or of Barnabas selling his property for the good of other believers? What some people miss is that both of these examples are of individuals making free moral choices to use their property for the good of others. They are making free market decisions regarding their possessions. This can only occur when individuals have the freedom to use their possessions to help others. If all economic decisions are made by centralized planners, moral choice is removed and the option to act upon personal moral convictions is reduced.

Living within a capitalistic society allows believers to exercise their personal responsibility to provide for the poor and less fortunate. This has resulted in remarkable examples of philanthropy in America and other capitalistic nations. In fact, no other people on earth have given as much to other nations as have Americans.

A properly functioning market system is an effective tool against oppression and corruption because it promotes the rule of law for all citizens. However, a strong moral system is necessary to keep it from being controlled by special interests. There are too many examples of economies that have been shaped for the benefit of a few. Christ's advocacy for the poor should make us a strong moral barrier to this kind of corruption.

Notes

1. Ronald H. Nash, *Poverty and Wealth: Why Socialism Doesn't Work* (Dallas: Probe Books, 1986).
2. Ibid., 80.
3. Ibid., 75.
4. Ibid., 87.
5. Ibid.
6. Andrew Kirk, *The Good News of the Kingdom Coming* (Downers Grove, IL: InterVarsity Press, 1985), 45, quoted in Nash, *Poverty and Wealth*, 191.

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

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

address this important topic.

What Are Gen-Zs Like?

In this article we look beyond the Millennials to consider the latest generation and what they tell us about the future of Evangelicals in America. Gen-Z is the generation born between 1995 and 2010.



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

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

1. Digital Multitaskers – “spending nearly every waking hour interacting with . . . digital technology,” often while watching television
2. Impatient – quickly moving from thing to thing with an attention span of around 8 seconds
3. Fluid – constantly blurring the lines; making truth, genders, and family structures personal choices
4. Lonely – swamped in social media where personal relationships are minimized while personal troubles follow them everywhere. Sean points to “the availability of endless counterfeits that claim to be able to fill their hearts with meaning.”[{3}](#)
5. Individualistic – individual feelings more important than facts while judging the choices of others is avoided. As James White points out in *Meet Generation Z*[{4}](#), “the ability to find whatever they’re after without the help of intermediaries . . . has made them

more independent. . . . Like no other generation before, Gen-Z faces a widening chasm between wisdom and information.”{5}

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

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

Gen-Z: How Are They Trending?

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

They found *one third* of American teens are religiously Unaffiliated.{8} In contrast, their parents were less than *one quarter* Unaffiliated. Another Pew survey{9} found more than *half* of young adult Gen-Zs are unaffiliated. This group is easily the largest religious group among Gen-Zs.

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

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

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

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

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

Gen-Z: Worldview and Apologetics

Why have the Unaffiliated been growing dramatically over the last 25 years while doctrinally consistent Christians have been declining? At one level, we recognize the watered-down gospel taught in many churches encourages people to pursue other things and not waste time on church. That may have been the primary issue at one time. But in this decade, we are seeing a real reduction in the number of Evangelicals as well. The self-professed Evangelicals[{14}](#) among those ages 18 to 29 has reduced from 29% down to 20%, a reduction of almost one third.

One major driver is the dominant worldview of our young adult society. The worldview promoted by our schools, media, and entertainment industry has changed from a Christian inspired worldview to a worldview which is secular and specifically anti-Christian. As James White observes, “It’s simply a cultural reality that people in a post-Christian world are

genuinely

incredulous that anyone would think like a Christian—or at least, what it means in their minds to think like a Christian.”[{15}](#)

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

Encouraging Gen-Zs to understand the tenets of their worldview and comparing them to a Christian worldview begins the process of introducing them to the gospel. As White points out, “I have found that discussing the awe and wonder of the universe, openly raising the many questions surrounding the universe and then positing the existence of God, is one of the most valuable approaches that can be pursued.”[{17}](#) The Christian worldview is coherent, comprehensive and compelling as it explains why our world is the way it is and how its trajectory may be corrected into one that honors our Creator and lifts up people to a new level of life.

Gen-Z: Removing the Isolation of Faith

What will it take to reach Gen-Z? James White says, “. . . the primary reason Gen-Z disconnects from the church is our

failure to equip them with a biblical worldview that empowers them to understand and navigate today's culture."[18](#) If we want to equip Gen-Zs to embrace faith, we must directly discuss worldview issues with them.

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

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

Compounding these issues is the growing practice of limiting the impact of religious beliefs on real life. Sean points out, "The biggest challenge in teaching worldview to young people is the way our increasingly secular culture fosters the compartmentalization of faith."[23](#) We need to help them see how a consistent Christian worldview applies to all issues. It is foolish to segregate your spiritual beliefs from your life decisions.

As an example, many Gen-Zs are enamored by a socialist view that the government should provide everything we need, equally distributing goods and services to all. Those who work hard and excel will have their productivity redistributed equally. It sounds like a possibly good approach and yet it has destroyed the economies of many countries including Russia, Cuba, and Venezuela. It fails because it is based on a

worldview that “assumes greed comes from inequality in the distribution of material goods in society.”^{24} In contrast, the Bible is clear that greed is part of the fallenness of the human heart. As a result, any centralized function with no competition discourages productivity and becomes an inefficient bureaucracy.

Reaching Gen-Zs

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

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

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

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

One key challenge is the role of media. As Sean notes, “Media shapes their beliefs, and it also shapes the orientation of

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

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

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

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

Notes

1. Colossians 1:9.
2. Josh McDowell and J. Warner Wallace, *So the Next Generation Will Know*, 2019, David C. Cook.
3. McDowell and Wallace, p. 66.
4. James White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World*, Baker Books, 2017.
5. White, p. 44.
6. White, p. 64-65.
7. Pew Research Center, U.S. Teens Take After Their Parents Religiously, Attend Services Together and Enjoy Family

Rituals, September 10, 2020.

8. These are people who self-identify as atheist, agnostic or nothing in particular. In previous surveys, we referred to them as the Nones. Calling them the “unaffiliated” helps us avoid the confusion between “Nones” and “nuns.”

9. Call out Pew survey from 2019.

10. The index of religious commitment looks at the answers to questions on church attendance, belief in God, prayer, and importance of religion and rates a respondents commitment from high to low based on their answers.

General Social Survey, 2018.

11. 42% of the teenagers with parents with a high index had a medium or low index.

12. General Social Survey, 2018

13. American Worldview Inventory 2020, Cultural Research Center at Arizona Christian University.

14. Pew Research surveys 2007, 2014, 2019.

15. White, p. 130.

16. White, p. 141.

17. White, p. 139.

18. White, p. 80.

19. McDowell and Wallace, p. 81.

20. John 14:6b.

21. Acts 4:12.

22. Pew Research Center, U.S. Teens.

23. McDowell and Wallace, p. 87.

24. Ibid, p. 93.

25. American Worldview Inventory 2020.

26. McDowell and Wallace, p. 113.

27. McDowell and Wallace, p. 78.

28. White, p. 64.

29. McDowell and Wallace, p. 164.

30. Ibid, p. 173-4.

Woke Theology

We frequently hear the term “woke” in current discussions. Campuses, corporations, and even some churches are described as being woke. What does the term mean? How are these ideas influencing society? Is there any connection to ESG mandates and stakeholder capitalism? And how should Christians respond to the influence of wokeness?

Definition of the Term

The term means that one is “awake” to the true nature of the world at a time when so many in society are asleep. In his book on *Christianity and Wokeness*, Owen Strachan explains that “wokeness occurs when one embraces the system of thought called critical race theory. CRT teaches that all societal life is structured along racial power dynamics.”

According to this view, race is a “social construct,” not biologically based, and merely exists in our imagination. This is one place where there might be some agreement between wokeness and the Bible. The Bible teaches that we are “one race.” Some translations, for example, for Acts 17:26 refer to all humans as “one blood.” Another verse would be Galatians 3:28 which says, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.”

I have found that woke theology often surfaces in the non-Christian world as a substitute religion. Woke theology also surfaces in some churches that are legitimately concerned about injustice. They want to be relevant to the cultural dialogue and thus adopt wokeness.

These terms are sometimes misused, which is why Strachan also

devotes a section on explaining what wokeness is *not*. Here are just five statements of the fifteen he discusses:

- Wanting societal harmony across backgrounds does not make you woke.
- Seeing massive failings in American and Western history, sustained patterns of racist thought, does not make you woke.
- Doing everything you can and know to do to build bonds with people different from you in various ways does not make you woke.
- Praying for greater diversity in your church through saving of fellow sinners does not make you woke.
- Wanting greater justice in the world doesn't make you woke.

In this article we will be looking at various aspects of woke theology. What is the ideology? How does it relate to critical race theory? What about corporations that have adopted a woke ideology? And how can we as Christians respond to this current cultural trend?

Woke Ideology

Wokeness includes the ideas of critical race theory and antiracism but is broader than just these ideas about race and racial justice. It also includes other social, legal, and even environmental concerns. These ideas were first developed and promoted on university campuses but have made their way into government, corporations, and nearly every part of society.

It is most visible through the actions of people who call themselves "social justice warriors." Critics might describe them as "virtue-signaling liberals" or merely call them "the woke." Whatever name you give to these groups, they have been successful in influencing nearly every institution in America and much of the Western world.

They use inflamed rhetoric and what one commentator calls “*ex-cathedra* incantations of pseudo-values so absurd that only a few years ago it would have seemed like they must be kidding.” That’s a fancy way of saying that you can’t believe people are completely serious when they are saying crazy things about race, gender, and science.

Much of this began on university campuses across the nation. Professors promoted ideas about cultural transformation that influenced the young minds who became the future opinion-forming elite of today. These ideas were reinforced because of a liberal media forming a feed-back loop between a leftist academy and a liberal establishment media.

This is an important principle to understand. In the past, we used to hear parents and others argue that the nutty ideas in the heads of college students would fade away as they had to earn a living and deal with the realities of the world of business. What happened was the fact that these college graduates found previous graduates in some of these corporations who were woke soul mates. The woke ideas on campus often became the foundational ideas in business and government. The media continued to reinforce those crazy woke ideas.

In her book, *Awake: Not Woke*, Noelle Mering explains how many in this emerging generation do not believe they are defined as being in the image of God but instead are called to fight evil in society. They are merely one entity in a group identity rather than someone made in the image and likeness of God. They aren’t praised or criticized by their actions and attitudes. Instead, they are elevated or condemned based on their group, their racial background, or their gender. They are not only being indoctrinated by critical theory on race but also by critical theory on sex and gender. And obedience to these ideas is achieved through thought and speech control.

Critical Race Theory

One aspect of wokeness is critical race theory. Critical theory began at the University of Frankfurt's Institute for Social Research, which came to be known as the "Frankfurt School." The Frankfurt scholars fled to Columbia University's Teachers College in New York in 1934 to escape the Nazis.

Critical theory traces all social injustice to inequities in power that are based on class, race, gender, or sexual orientation. In classical Marxism, the focus was on class, with the assumption that the working class would rise up against the capitalist oppressors. By contrast, critical theory is a form of cultural Marxism that seeks a radical transformation of society by uprooting present social authorities. Cultural Marxism retains basic Marxist assumptions but advocated a "long march through the institutions," to quote a leading thinker, Antonio Gramsci.

You are either in power or out of power. If you are in power, you are automatically discredited. If you are underprivileged, you are immune from criticism. The underprivileged can make demands, but they need not make arguments, since the whole system, including basic rationality, is rigged against them. This also means that the claims of critical race theory are unfalsifiable.

At its core, critical race theory is impractical. James Lindsay asks you to imagine you own a small tailor shop where you must assist each customer individually. Two people enter your store: one is white, and the other is black. If you choose to serve the black person first, it shows you are racist because you don't trust a black person in the store unsupervised. If you choose to serve the white person first, it shows you are racist because you value white people over black people.

How should we respond to these claims? First, the Bible

teaches that truth exists and can be discerned (Proverbs 30:5, John 8:32, 2 Timothy 3:16). Racial bias may be a problem, but the real impediment to proper biblical interpretation is our sin (John 3:19-20). Proponents of the woke agenda reject rational arguments and censor contrary ideas about race and society.

Christians are to love God with our minds (Mark 12:30). We are to “destroy arguments and every proud obstacle raised up against the knowledge of God” because we are to “take every thought captive to obey Christ” (2 Corinthians 10:4-5).

Second is the issue of grace. According to their view, members of an “oppressor” race will never really be forgiven because they will always be part of that race. By contrast, the Bible teaches that we are guilty because we are sinful (Romans 3:23, 6:23) not because of our racial status. We cannot earn salvation by good works because salvation is a gift of grace (Ephesians 2:8-9). We are redeemed through Jesus Christ (Romans 3:22-24).

Woke Corporations

Corporations that have gone woke have been increasingly involved in politics. Here are just a few examples from the last year.

When the Georgia legislature debated and then passed voter integrity laws, the CEOs of several corporations took to the media to express their displeasure. For example, the CEO of Coca-Cola complained the voting law was oppressive, which then brought attention to the fact that the company was doing business in China with oppressive human rights violations. The CEO of Delta Airlines complained about voter IDs as other critics were reminding them that you couldn't get on a Delta flight without showing a form of ID. But if these Georgia laws were supposedly an attempt at voter suppression, they failed since the number of voters in the latest election set records.

Many of these companies seem to be reevaluating their past actions. They can see the downward financial trajectory of past woke companies. The common phrase “get woke, go broke” seems to be true.

They also have noticed how members of Congress have responded. Senator Rick Scott wrote an open letter to “Woke Corporate America,” saying that he hoped they were having fun with their virtue signaling and the attempts to one-up each other. But he reminded them they destroyed working people’s jobs and destroyed some small businesses.

Although there are some members in Congress who want to pressure corporations to be less woke, there are other significant pressures on these companies to be more woke. This comes from the enforcing of ESG standards. The “E” stands for environmental concerns. What is the company doing to address the threat of climate change by lowering carbon emissions? The “S” stands for social and looks at the company’s relationship with stakeholders (often called stakeholder capitalism). The “G” stands for governance and desires diversity on the board of directors and corporate transparency.

While many of the ESG goals are admirable, recent examples show how it has been used as a political tool against anyone who dissents. A senior HSBC banker was canceled merely because he correctly observed that some of the climate change rhetoric was shrill and unsubstantiated.

Recently Tesla was removed from the S&P 500 ESG Index, even though they are the largest producer of electric cars and a few months ago had the fourth largest weighting in the index. Could it be that this change had more to do with the words and actions of Elon Musk than anything at Tesla?

How Should We Respond?

We are living in a time when we can be canceled for something

we say or even for our lack of enthusiasm for a particular policy or piece of legislation. That is why Rod Dreher warns us in his book, *Live Not by Lies*, of a coming “soft totalitarianism.” The old, hard totalitarianism came from the state (Germany, Russia) and was dedicated to the eradication of Christianity. This new totalitarianism usually comes from the Left in society but is also dedicated to the eradication of Christianity.

The soft totalitarianism of today demands allegiance to a set of progressive beliefs. Compliance is forced less by the state than by elites who form public opinion, and by private corporations that control our lives through technology. Citizens won't be taken away in handcuffs by the state, but their lives will be devastated by Leftist elites that will do what they can to destroy their lives.

Dissenters from the woke party line find their businesses, careers, and reputations destroyed. They are pushed out of the public square, stigmatized, canceled, and demonized as racists, sexists, and homophobes.

His book is full of stories from Christians who endured hard totalitarianism and provide us with models for how to address this more insidious form of soft totalitarianism. Often this is coming from business and the media.

What is a biblical perspective on race and gender? Christians and churches are facing persecution because many of these woke ideas are contrary to Scripture. Nevertheless, many of these woke ideas are making their way into the pulpits and Sunday School classes of many churches.

Woke religion rejects the salvation of Christ and supplants it with a utopian view that true salvation can be found in environmental activism, racial activism, and stakeholder capitalism. We can applaud young people looking to make the world a better place, but they have put their allegiance into

a worldview contrary to biblical principles.

Woke faith at its core is atheistic and denies God and Christ. Much of it is rooted in a Marxist view of the world. Second, it also replaces the biblical idea of sin (Romans 3:23) with salvation through environmental activism and racial struggle. Third, it is a utopian vision that assumes we can create “heaven on Earth” without Christ.

If we want to address real social problems in our society, we need to come back to biblical principles. Many of the successful social movements in the last two centuries (abolition, suffrage, civil rights) rested on a biblical foundation. We don't need woke theology to bring salt and light to our fallen world.

Additional Reading

Kerby Anderson, *A Biblical View on Wokeness*, Point of View booklet, 2022.

Kerby Anderson, *A Biblical View on Critical Race Theory*, Point of View booklet, 2021.

Rod Dreher, *Live Not by Lies: A Manual for Christian Dissidents*, New York: Sentinel, 2020.

Noelle Mering, *Awake: Not Woke, A Christian Response to the Cult of Progressive Ideology*, Gastonia, NC: Tan Books, 2021.

Vivek Ramaswamy, *Woke, Inc.*, New York: Center Street, 2021.

Owen Strachan, *Christianity and Wokeness: How the Social Justice Movement is Hijacking the Gospel and the Way to Stop It*, Washington, DC: Salem Books, 2021.

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