

Trends in American Religious Beliefs: An Update

Steve Cable examines the newest data reflecting Americans' religious beliefs. It's not encouraging.

Are Nones Still Increasing Toward a Majority?

One dismaying trend in my book, *Cultural Captives*, was the significant growth of people indicating their religion was atheist, agnostic, or nothing at all, referred to collectively as **the nones**. In 2008, the percentage of emerging adults (18- to 29-year-olds) who self-identified as **nones** was one fourth of the population, a tremendous increase almost two and a half times higher than recorded in 1990.

Now, let's look at some updated data on emerging adults. In 2014, the General Social Survey^{1} showed the percentage of **nones** was now up to **one third** of the population. The Pew Religious Landscape^{2} survey of over 35,000 Americans tallied **35% identifying as nones**.

When we consider everyone who does not identify as either Protestant or Catholic (i.e., adding in other religions such as Islam and Hinduism), the **percentage of emerging adults who do not identify as Christians increases to 43% of the population** in both surveys.

If this growth continues at the rate it has been on since 1990, we will see **over half** of American emerging adults who do not self-identify as Christians by 2020. Becoming, at least numerically, a post-Christian culture.

Some distinguished scholars have suggested that a large percentage of "**nones**" are actually Christians who just have an

aversion to identifying with a particular religious tradition. Using the GSS from 2014, we can probe this assertion using three investigative avenues:

How many of the “**nones**” in this survey say they actually attend a church at least once a month? The answer: less than 7% of them.

How many of these “**nones**” say they believe in a God, believe that the Bible is the inspired word of God, and believe that there is life after death? The answer: about 12% of them.

3. How many of these “**nones**” attend a church *and* have the three beliefs listed above? The answer: about one out of every one hundred emerging adults not identifying as a practicing Christian.

What about the “nothing at all” respondents, who are not atheists or agnostics? Perhaps, they simply do not want to identify with a specific Christian tradition. Since the majority of **nones** fall into this “nothing at all” category, if all the positive answers to the three questions above were given by “nothing at alls,” their percentages would still be very small.

Clearly, the vast majority of **nones** and “nothing at alls” have broken away from organized religion and basic Christian doctrine. Most are not, as some scholars suggest, young believers keeping their identity options open.

American has long been non-evangelical in thinking, but is now becoming post-Christian as well.

Role of Pluralism and Born-Agains in Our Emerging Adult Population

Pluralists believe there are many ways to eternal life, e.g. Christianity and Islam. Our 2010 book, *Cultural Captives*,

looked at pluralism among American emerging adults (18 – 29), finding nearly 90% of non-evangelicals and 70% of evangelicals were pluralists. So, the vast majority of young Americans believed in multiple ways to heaven.

Is that position changing in this decade? We analyzed two newer survey, Portraits of American Life Survey 2012{3} and Faith Matters 2011{4}. In the first, if a person disagreed strongly with the following, we categorized them as not pluralistic:

1. It doesn't much matter what I believe so long as I am a good person.
2. The founder of Islam, Muhammad, was the holy prophet of God.

In the second, if a person agreed strongly that "one religion is true and others are not," they are not pluralistic.

For non-evangelical, emerging adults, the number of pluralists grew to 92%. For evangelicals, the number grew to 76%. For those over thirty the number of evangelical pluralists drops to two out of three; still a disturbing majority of those called to evangelize their fellow citizens.

Under the threat of death, Peter told the Jewish leaders, "This Jesus . . . has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." {5}

God sent His Son because there was no other way to provide redemption. Many evangelicals seem to think this great sacrifice is one of many ways to reconciliation. But Jesus said, "**No one** comes to the Father except through me." {6}

Not only are Protestants more pluralistic, at the same time there are fewer Protestants. From 1976 to 2008, emerging adults identifying as born-again Protestants only dropped from 28% to 25% of the population. Today only 20% are born-again

Protestants while 43% are non-Christian.

Protestants who do not consider themselves to be born-again have dropped further, from around one quarter in 1990 down to around 14% now.

We are heading to a day when over half of emerging adults will be non-Christians and less than one fourth will identify as Protestants. And, the majority of those Protestants will take a pluralistic view, ignoring the call to evangelize—a major change in the religious make up of our country.

Biblical Worldview Beliefs Considered from A Newer Survey

In our book, *Cultural Captives*, we reported that about one in three evangelical emerging adults and about one in ten non-evangelical emerging adults held a biblical worldview.

Today, we consider a newer survey of over 2,600 people called Faith Matters 2011.[{7}](#)

The questions used to define a biblical worldview were on: 1) belief in God, 2) belief in life after death, 3) the path to salvation, 4) inspiration of the Bible, 5) the existence of hell, and 6) how to determine right and wrong.

Let's begin by looking at how many have a biblical worldview on all of the questions above except for the correct path to salvation. About half of evangelical emerging adults (those 18 – 29) take a biblical view versus about 15% of non-evangelicals.

Adding the question about the path to salvation moves evangelical emerging adults from 50% down to about 5%. The question causing this massive reduction is: "Some people believe that the path to salvation comes through our actions or deeds and others believe that the path to salvation lies in our beliefs or faith. Which comes closer to your views?" The

vast majority of evangelicals responding were unwilling to say that salvation is by faith alone even though the Bible clearly states this is the case. Many of them responded with both, even though it was not one of the options given.

However, the reason may not be that evangelicals feel that they need to do some good works to become acceptable for heaven. Instead, they want to leave room for a pluralistic view that surmises that others, not really knowing of Jesus' sacrifice, may get by on their righteous activities. Supporting this premise, the Faith Matters survey shows that about 80% of evangelicals believe that there are more ways to heaven other than faith in Jesus Christ.

Another survey the 2012 Portraits in American Life Survey (PALS)[{8}](#) also included questions similar to the biblical worldview questions above but did not ask how one obtained eternal life. About one in three evangelical[{9}](#) believers under the age of 30 professed a biblical worldview on those questions.

These new surveys clearly demonstrate a biblical worldview is not rebounding among emerging adults

How Confident are Americans in Those Running Organized Religion?

What do the people of America feel about organized religion? Have those feelings changed since 1976? We can explore these questions using data from the General Social Survey (GSS) which asked this question across the decades from 1976 up to 2014:

As far as the people running organized religion are concerned, would you say you have a great deal of confidence, only some confidence, or hardly any confidence at all in them?

Not surprisingly, the surveys show our confidence in these

religious leaders has degraded over time. Let's begin by looking at how these results play out for different age groups.

Across all age groups, the number with "a great deal of confidence" in the leaders of organized religion dropped significantly from 1976 to 2014. The greatest drop from 30% down to 15% was among emerging adults at the time of the survey.

At the same time, those having "hardly any confidence" grew significantly. Both emerging adults and those 45 and over increased the number taking this negative position by about 35% since 1976. For emerging adults, this was an increase from 20% in 1976 to 27% in 2014.

Now let's look at how these results play out across different faith communities, specifically Protestants who claim to be born again, Mainline Protestants, Catholics, Other Religions and Nones (i.e. atheists, agnostics and nothing at all).

Once again consider those who said they had "a great deal of confidence" in the leaders of organized religion. All Christian groups show a significant downward trend in their confidence in faith leaders. Not surprisingly, the Nones fell by well over 60%, probably reflecting the general negative trend. If the mainstream population has problems with their religious leaders, the AAN's are more than happy to jump on the bandwagon, expressing disdain toward those leaders. Mainline Protestants experienced the largest drop among any Christian religious group, dropping almost half from 32% down to 18% across the period.

Do we see a similar uptick across all religions in the percentage of respondents having "hardly any confidence" in the leaders of organized religion? Actually, we do not. We had significant decreases among born-again Protestants and those of other non-Christian religions. At the same time, we saw

increases among Mainline Protestants and Catholics and a very significant increase among the AAN's.

The trends shown here leads one to ask, Can religion have a positive impact on our society when four out of five people do not express a great deal of confidence in its leaders? Make it a point to contribute to our society by promoting a positive view of the religious leaders in your church and denomination.

The Hispanic Religious Landscape

Since 1980, our Hispanic population has grown from 6.5% to 17.4%, almost tripling their percentage of our total population.

Many assume the Hispanic population would be primarily Catholic from the 1980's to today. Looking at General Social Surveys from 1976 through 2014, we can see what the actual situation is. Not surprisingly, in 1976 approximately 80% of Hispanics in American self-identified as Catholics. But, the 1980's saw a downward trend in this number, so that through the 1990's up until 2006, approximately 68% of Hispanics identified as Catholics. From 2006 to 2014, this percentage has dropped significantly down to about 55%.

At the same time, the percentage of Hispanics identifying as "nones," i.e., one having no religious affiliation, has grown from about 6% in the 1990's to 16% in 2014 (and to a high of 22% for emerging adult, Hispanics) according to GSS data.

The median age of Hispanics in America is much lower than that of other ethnicities. Many Hispanics in American are emerging adults between the ages of 18 and 29. How do their beliefs stack up? The GSS data shows that about 45% of Hispanic emerging adults indicate a Catholic affiliation while the Pew survey shows only 35%. Both surveys show that significantly less than half of emerging adult Hispanics are Catholic. So have they become mainline, evangelical, "nones" or some

Eastern religion?

Both surveys show a significant increase in the percentage of Hispanic “nones” for emerging adults compared to those over 30. As with other ethnic groups, Hispanic emerging adults are much more likely to select a religious affiliation of “none” than are older adults. According to extensive data in the Pew Research survey, among emerging adults, the 31% of Hispanics who identify as “nones” is coming very close to surpassing the 35% who identify as Catholic.

A majority of Hispanics still identify as Catholics. How closely are they associated with their local Catholic church through regular attendance? Among emerging adult Hispanics affiliated with a Catholic church, about two out of three state that they attend church once a month or less. So, the vast majority are not frequent attenders, but are still more likely to attend than their white counterparts. Among emerging adult whites affiliated with a Catholic church, about four out of five state that they attend church once a month or less.

Soon more Hispanics will be “nones,” evangelicals and mainline Protestants than are Catholic, portending dramatic shifts in the worldview of American Hispanics.

The religious makeup of young Americans is changing dramatically in the early part of this century. We need to proclaim the good news of Christ to our emerging generation.

Notes

1. General Social Survey 2014, National Opinion Research Center, 2014, The data were downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected by Tom W. Smith.
2. Pew Research Center, May 12, 2015, “America’s Changing Religious Landscape”, page 11, source: 2014 Pew Religious Landscape Study.
3. Emerson, Michael O., and David Sikkink. *Portraits of*

American Life Study, 2nd Wave 2012.

4. Data downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected on behalf of Harvard University and the University of Notre Dame, principal investigators: Robert Putnam, Thomas Sander, and David E. Campbell.

5. Acts 4:11-12.

6. John 14:6.

7. Data downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected on behalf of Harvard University and the University of Notre Dame, principal investigators: Robert Putnam, Thomas Sander, and David E. Campbell.

8. Emerson, Michael O., and David Sikkink. Portraits of American Life Study, 2nd Wave, 2012.

9. Evangelical includes those who associate with a Historically Black Protestant Church as well as those who associate with an evangelical church.

©2016 Probe Ministries

Big Data

“Big Data” describes the sea of digital facts, figures, products, books, music, video, and much more that we live in. Kerby Anderson calls for a biblical response of discernment and integrity.

We live in the world of “Big Data.” That is the new way people are trying to describe this sea of digital facts, figures, products, books, music, video, and much more. All of this is at our fingertips through computers and smartphones. And there is a lot of data. Eric Schmidt, executive chairman for Google, estimates that humans now create in two days the same amount

of data that it took from the dawn of civilization until 2003 to create. No wonder people say we live in the world of “Big Data.”

This remarkable change in our world has happened quickly and seamlessly. Today we take for granted that we can create data and access data instantaneously. Pick up the book *The Human Face of Big Data* and look at the pictures and stories that describe the powerful impact the tsunami of data is having on our lives and our world.[{1}](#) Look at how this vast amount of data is being used by individuals, universities, and companies to answer questions, pull together information, and persuade us to purchase various goods and services.



One article in *USA Today* explains how “Big Data” will transform our lives and lifestyles.[{2}](#) Retailers can target you with online purchasing appeals because of the data they already collect from you when you are online. They can suggest books, videos, and various products you would be interested in based upon previous searches or purchases.

If you have a smartphone, think of how you already depend upon it in ways that would have been unimaginable a decade ago. It can help answer a question someone poses. It can direct you to a place to eat. If you need gas for your car, it can tell you where the closest gas station is located.

“Big Data” also provides power through instant access to information. Juan Enriquez, author of *As the Future Catches You*, writes that “today a street stall in Mumbai can access more information, maps, statistics, academic papers, price trends, futures markets and data than a U.S. president could only a few decades ago.”[{3}](#)

Welcome to the world of “Big Data.” We have more information at our fingertips than any generation in history. As you will see, Christians need to be thinking about this change in our

world. We as individuals and as a society must consider how to use all of this accumulated information wisely.

An Ocean of Data

Nearly a century ago, a dystopian novel imagined a world where every building was made of glass so that various authorities could monitor what citizens are doing every minute of the day. Dan Gardner suggests that the world of Big Data already makes that possible.[\[4\]](#)

The term Big Data describes the continuous accumulation and analysis of information. There is a reason people are calling it Big Data. I noted earlier that humans now create in two days the same amount of data that it took from the dawn of civilization until 2003 to create. Some predict that we will now be creating that same amount every few hours.

Dan Gardner says we are awash in an ocean of information. “Every time someone clicks on something at Amazon, it’s recorded and another drop is added to the ocean. . . . Every time a customs officer checks a passport, every time someone posts to Facebook, every time someone does a Google search—the ocean swells.”

Anyone who has access to that data can begin to use powerful computer algorithms to sift through texts, purchases, posts, photos, and videos to extract more data and trends. Gardner says it will be able to extract meaning and “sort through masses of numbers and find the hidden pattern, the unexpected correlation, the surprising connection. That ability is growing at astonishing speed.”

We actually welcome some aspect of Big Data. When I buy a book online from Amazon, it recommends other books I might want to know about and purchase. When I buy a book at Barnes and Noble, the register receipt instantaneously prints out a list of other books similar to the one I just purchased.

This ocean of Big Data is also intrusive. The government knows more about you than you might want them to know. The Internal Revenue Service is collecting more than your taxes these days. They are collecting a massive amount of personal information on your digital activities: credit card payments, e-pay transactions, eBay auctions, and Facebook posts.

Why is the Internal Revenue Service using Big Data to invade your privacy? Government leaders are putting pressure on the IRS because the federal government needs more money, and it is estimated that as much as \$300 billion in revenue is lost to evasion and errors each year. Collecting and analyzing this data might be one way to close the so-called “tax gap.”

The amount of data the government and private industry collects on us each day is overwhelming. Like the fictional novel, we seem live in a world where all the buildings are made of glass.

Keeping Up With the Data

Juan Enriquez believes that we are going to have trouble keeping up with all the data coming our way. He explains the data explosion in his essay, “Reflection in a Digital Mirror.”^{5} He says, “Most modern humans are now attempting to cram more data into their heads in a single day than most of our ancestors did during entire lifetimes.” He goes on to say that in the time it takes to read his essay, “the amount of information generated by the human race will have expanded by about 20 petabytes.” That is equivalent to about three times the amount of information currently in the Library of Congress.

We are trying to keep up. He estimates that we “try to cram in, read, understand, and remember at least 5 percent more words than the year before.” That essentially means that five years ago we were trying to cope with 100,000 words per day.

Now we are trying to cope with 130,000 words per day.

Who can keep up? Two years ago, a global marketing intelligence firm estimated that “we played, swam, wallowed, and drowned in 1.8 zettabytes of data.” To put that in perspective, the firm used this illustration. Imagine you wanted to store this data on 32-gigabyte iPads. You would need 86 billion devices, just enough to erect a 90-foot-high wall 4,000 miles long.[\[6\]](#)

The good news is that we don’t have to collect, catalog, and analyze all the data. Computers with powerful algorithms can do much of it. We will benefit greatly from this tsunami of data. We will go from sampling the available data to having a collection of enormous data sets. We will know the world around us in unprecedented ways.

The explosion of digital data is also unprecedented. Juan Enriquez estimates that in 1986, only 6 percent of the world’s data was digital. The world wide web was still three years away. There was no Google or any of the services that we take for granted today. Now more than 99 percent of the world’s written words, images, music, and data are in digital form.

On the one hand, we are drowning in a sea of data. On the other hand, we have access to this data because we live in a digital world. The real question we will have to ask in the 21st century is what to do with all this data.

We will need discernment. Proverbs 3:21 admonishes us to “preserve sound judgment and discernment.” Proverbs 15:14 reminds us that a “discerning heart seeks knowledge.” Paul prayed that believers would “be able to discern what is best” (Philippians 1:9-11). We will need discernment in this age of Big Data.

Dark Data

We live in a world filled with digital facts, figures, books, music, and video. Most of it is at our fingertips, and that is a good thing. But there is also the great concern over what could be called “Dark Data.”

Marc Goodman has written about “Dark Data,” and he is concerned.^[7] He has worked on security issues in more than 70 countries and sees the possibilities for criminals in our digital world.

He reminds us that criminals and terrorists have found ways to use these new devices and innovations. Sadly, we often underestimate their creativity and can easily be a step behind those who intend us harm. Sometimes they have better access to information than law enforcement and Homeland Security.

Drug-runners in Mexico not only have the latest smartphones but have actually been building their own encrypted radio networks in their country. Drug cartels in Columbia are using their vast wealth from drugs “to fund research and development programs in everything from robotics to supply chain management.”

During the terrorist attack in Mumbai five years ago, the terrorists were armed not only “with the standard artillery and explosives, but also with satellite phones, Blackberrys, night vision goggles, and satellite imagery.” If that is what terrorists had access to years ago, it is reasonable to assume that the next terrorist attack will come from terrorists using even more sophisticated technology.

One of greatest innovations for the terrorists is their open-source intelligence center, which they developed across the border in Pakistan. They were able to monitor the Internet and social media to determine the progress of their terrorist attacks. They had a real-time open-source feedback loop that

gave terrorists situational awareness and tactical advantages.

One final concern about dark data is the ability to affect many more people with a crime or terrorist attack. Access to all of this data gives the bad guys an advantage unavailable to criminals in the past. Jesse James could rob a train. Bonnie and Clyde could rob a bank. A few dozens or a few hundreds would feel their impact. Today hackers can steal information from millions of people. Cybercrimes can ruin the lives of many more people, and cybercriminals may even be harder to catch.

These new technological advances and the incredible amount of data will no doubt make our world a better place. But we should also realize that criminals and terrorists will also be there to exploit it. We need to train those in law enforcement and counterterrorism in the latest technology so they can keep us safe.

Big Data and Surveillance

The TV program begins with these words: “You are being watched. The government has a secret system: a machine that spies on you every hour of every day. I know because I built it. I designed the machine to detect acts of terror, but it sees everything.”

The program I am talking about is the CBS series *Person of Interest*. The creator of the program, Jonathan Nolan, hit a cultural nerve about our increasing lack of privacy. In her article about the program, Susan Karlin reminds us that the storyline is fiction but based upon real-life source material that Jonathan Nolan cited in his interview with her.^{8} He got some of his ideas from books like *The Watchers: The Rise of America's Surveillance State* and from the government's defunct Total Information Awareness Office.

This isn't the first time Jonathan Nolan has raised the

question of surveillance in the scripts he has written. When he co-wrote the script for the movie *The Dark Knight*, he inserted a scene where Batman turns all of the Gotham City cell phones into tracking devices so he can find the location of The Joker.

According to Susan Karlin, “Nolan got a taste of encroaching surveillance while growing up in the North London neighborhood of Highgate. ‘Scotland Yard began putting cameras up everywhere,’ he recalls of a time long before local phone hacking scandals erupted. ‘There were cameras out on street corners; English police employed cameras. When I moved to the States at 12, there weren’t any cameras. Now you’re seeing some cities catching up. In Manhattan, they counted 5,000 in 2005. In 2010, the number was uncountable.’” When you add all the cell phone cameras in the population to these other cameras, you can easily see we have lost our privacy.

The popularity of the television program is no doubt due to many factors, in addition to concerns about privacy and surveillance. Whatever the reasons, it has struck a nerve and caused us to once again think about Big Brother.

This topic also reminds us that we must live our lives above reproach. Philippians 2:14-15 says “Do all things without grumbling or disputing, that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.” 1 Timothy 3:2 says that an elder must be “above reproach,” which is an attribute that should describe all of us. Live a life of integrity and you won’t have to be so concerned about what may be made public in an age where we are losing our privacy.

Notes

1. *The Human Face of Big Data*, Against All Odds Productions, 2012.

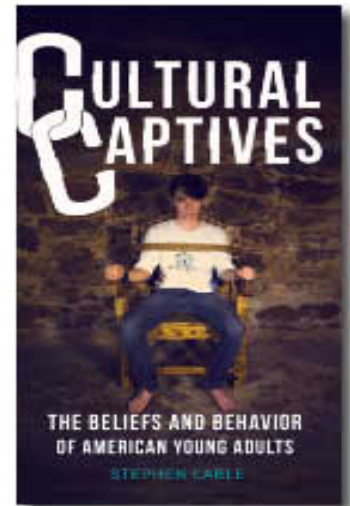
2. Chuck Raasch, "Big data transforms our lives and lifestyles, *USA Today*, 13 December 2012.
3. Juan Enriquez, *As the Future Catches You*, Crown Business, 2005.
4. "Big Data could know us better than we know ourselves," *Ottawa Citizen*, April 27, 2012.
5. *Human Face of Big Data*, 18-21.
6. *Ibid.*, 19.
7. *Ibid.*, 74-77.
8. Karlin, Susan, "'Person Of Interest' Creator Jonathan Nolan Isn't Paranoid—Or Is He?" *Fast Company*, 21 September 2011.

© 2013 Probe Ministries

Trend Indicates Over Half of Emerging Adults Will Identify as Non-Christian by 2020

More Cultural Research from Steve Cable

One of the dismaying trends I reported on in my book, *Cultural Captives*, was the significant increase in the percentage of people who indicated that their religion was atheist, agnostic, or nothing at all. I referred to this group collectively as the **“nones”** (those with “no religious affiliation”). The percentage of emerging adults (i.e., 18- to 29-year-olds) who self-identified as **“nones”** in 2008 was 25% of the population. This level is a tremendous increase from the 1990 level of 11%.



Now, we have later results from both the General Social Survey (GSS) and the Pew Research Center. Both surveys show another significant increase in the percentage of **“nones”** among this young adult group. In 2014, the GSS survey showed the **percentage of emerging adult “nones” was now up to 33% of the population**, an increase of eight percentage points. The Pew survey of over 35,000 Americans (an astounding number) came up with a similar result, tallying **35% of emerging adults identifying as “nones”** (an increase of nine percentage points over their 2007 survey).

When we consider the number who do not identify as either Protestant or Catholic (i.e., adding in other religions such as Islam and Hinduism), the percentage of emerging adults who do not identify as Christians increases to 43% of the population in both surveys.

If this trend continues at the same rate of growth it has been on since 1990, we will see **over half** of American emerging adults who do not self-identify as Christians by 2020. We will become, at least numerically, a post-Christian culture if things do not turn around.

Acknowledgments:

The General Social Survey 2014 data were downloaded from the Association of Religion Data Archives, www.TheARDA.com, and

were collected by Tom W. Smith and the National Opinion Research Center.

The Pew Research Center Religious Landscape Study interactive tool, located at <http://www.pewforum.org/religious-landscape-study/> was the source of our data on the Pew survey

The Importance of Parents in the Faith of Emerging Adults

Steve Cable explores the results of Probe's survey of 18- to 40-year-old born agains, focusing on the role of parents in their faith.

The State of Born Again Emerging Adults

In previous articles^{1} we considered the dramatic changes in the beliefs of American evangelicals particularly among young adults. It certainly appears that we are sliding into an era of cultural captivity where one's identification with Christ and an evangelical church does not keep one from holding a set of beliefs consistent with the culture and counter to biblical truth. Here we want to consider the role that parents had in establishing these inconsistent belief systems of their children, and think about some ways today's parents may be able to counter these destructive patterns in the future. Before looking at the roles parents do and should play in establishing these belief systems, let's consider some of the key belief trends that are driving our concern.



Foremost among our concerns is the dramatic change in the number of young adults who hold to no Christian religious

beliefs or espouse a liberal view of Christianity. Looking at data from 1970 to the present, we uncover a disturbing new trend. From 1970 through 1990, the number of 18- to 25-year-old Americans who professed no Christian belief was constant at about twenty percent of the population. In 2000, this non-Christian group had grown to about thirty percent of this young generation, and by 2010 the numbers had exploded to around thirty-six percent.^{2} If this trend continues, less than half of young adults will consider themselves Christians by the year 2020.

This concern over the future is heightened by the conflicted beliefs of young born agnostics. Among young adults, who consider themselves born again believers, only about one-third of them ascribe to a basic set of biblical beliefs. These beliefs include a creator God, a sinless Jesus, salvation through grace, a real Satan, an accurate Bible and the existence of absolute moral truths. This statistic means that over two-thirds of these born agnostics do not ascribe to one or more of these beliefs. Overall, this means that less than ten percent of young American adults profess to being born again and hold to a set of biblical beliefs as compared to the sixty-eight percent who hold to no Christian beliefs or a liberal view of Christianity.

When we delve further into young adult beliefs, we find that their beliefs appear to be hodgepodge of cultural concepts and what's going on in their life, with little or no connection to their religious upbringing. Even though emerging adults looked to religion as a place to learn good morals, in his study Christian Smith discovered a chilling paradox. "It was clear . . . that emerging adults felt entirely comfortable describing various religious beliefs that they affirmed but that appeared to have no connection whatsoever to the living of their lives."^{3} One emerging adult observed, "I don't think it's the basis of how I live, it's just, I guess I'm just learning about my religion and my beliefs. But I still kinda retain my

own decision or at least a lot of it on situations I've had and experiences." [4](#) In fact, when we look at how many have a consistent biblical worldview that carries over into their views on sexuality, science, a concern for the poor, and basic religious practices, the survey data indicates that less than two percent of evangelical young adults would qualify. So the overwhelming majority of young evangelicals are not carrying their basic religious beliefs into the realm of everyday decision making.

The Impact of Parents on Spiritual Beliefs

So, what role did their parents have in establishing these inconsistent beliefs?

In 2010, we commissioned a survey to help us examine the causes and potential opportunities to change the marked shift in the thinking of young adults over the last decade. We surveyed over 800 born again, young adults across America to get an understanding for what they thought about spiritual and cultural issues *and* how they felt about their beliefs and actions. One area of questioning was, "When you think about how you developed the religious beliefs you hold today, who do you feel had the greatest influence on you? Did your beliefs come from your family, your friends, your church, your independent studies, your college professors, or others?"

The answers we received to this question were not shocking but still sobering. More than sixty-five percent of the respondents reported that the source that had the greatest influence on their religious beliefs was a family member, with the vast majority of those saying it was parents or grandparents. Over twenty percent of the respondents pointed to another influential individual such as a pastor, youth leader, or college professor. Only about eleven percent stated that something less personal such as a youth group or the

Bible was the greatest influencer of their religious beliefs.

As Christian Smith noted, "What the best empirical evidence shows . . . is that . . . when it comes to religion, parents are in fact *hugely* important."[5](#)In fact, "religious commitments, practices, and investments made during childhood and the teenage years, by parents and others in families and religious communities, matter—they make a difference."[6](#)

Of those who stated that a family member was the primary influence, over seven out of ten stated it was their mother or grandmother while less than three out of ten said it was their father or grandfather. So clearly among born again young adults, the female side of the family has a greater influence in passing down religious beliefs than do the males. One can postulate that this may be due to a combination of greater spiritual involvement on the female side of the family and a higher level of communication with their children. However, the rate of fatherly influence almost doubles for young adults with a biblical worldview compared to those without such a worldview. So it appears that fathers who hold a biblical worldview are much more likely to be involved in establishing the spiritual beliefs of their children.

Less than one out of ten of the respondents listed a pastor as the primary source of influence, and only three percent listed a youth group. These church-related functions may have an important role in helping to shape our religious beliefs, but our survey shows that it is at best a secondary role for the vast majority of people. We are mistaken if we are relying on the church to pass on the right type of beliefs to our children. Parents, what you communicate through your lives is picked up by your children. What are you communicating to them concerning religious beliefs?

The Translation of our Beliefs

Since the beliefs of today's young adults are dramatically different than the dominant beliefs of forty years ago, does this mean that older adults have changed their beliefs as well, or have the beliefs been translated by the younger culture into something different?

An important part of understanding this question is that the survey results on who was the most significant source of our religious beliefs were almost identical regardless of racial background or levels of church attendance. In other areas of consideration such as biblical worldview, views on cultural behavioral issues, and church involvement, we found significant differences based on racial background, education, etc. But it appears clear that no matter our race, economic level, or religious beliefs, our mothers are the primary sources that pass down those beliefs to the next generation. In other words, if born-again believers have degraded views on worldview and cultural issues, it appears that their parents are communicating (or at least not contradicting) similar views.

As we look at the hodgepodge of religious and cultural beliefs held in our society, we can see the results of what Christian Smith referred to as "Moralistic Therapeutic Deism."[\[7\]](#) The Baby Boomers and their children are captives of our society's focus on pluralism and tolerance as the only acceptable views. With this view, I can hold to certain religious beliefs that are strictly private in their application. But, when those religious views begin to move into areas which may imply someone else's belief is wrong, then I need to modify my beliefs to be more accepting. To believe in God as creator and Jesus as his sinless Son is probably okay. But when I say that Jesus is the only way we can be reconciled to God, I am starting to step on other's toes, making it inherently wrong.

On the one hand, Baby Boomers have bought into the cultural

distaste for absolute beliefs which makes them loathe to state their beliefs too strongly. This viewpoint has been interpreted by the younger generation as an indication that those beliefs are not firm but rather culturally determined. So living in a more multi-ethnic, culturally diverse, and sexually liberated generation, these young adults pick and choose among biblical beliefs and distinctly non-biblical beliefs, with no apparent concern for the discontinuity in their belief systems.

The culture is winning the battle on two fronts. First, the older generation is buying into the importance of not being too forthright with their views. Second, the younger generation, given no clear direction from their parents, is buying into a disjointed set of views that avoids any conflict with others. According to Smith's research, the result is that the vast majority of young adult Americans are holding to some form of mainline Protestant philosophy. This philosophy states that Jesus is a worthwhile model of good behavior but our focus should be on getting along and not making waves rather than promoting faith in Christ.

Countering Parents with a Truth Experience

Have we, the Baby Boomers, the parents and grandparents of our society, so flummoxed up the works that we have started a downward spiral of disconnected beliefs from which we cannot recover? Of course, time will tell, but if we hold to a consistent set of biblical worldview beliefs, we should not sit back and wait patiently for the end of Christianity as we know it. We are called to "proclaim Him, admonishing every man and teaching every man so that we might present every man complete in Christ" (Col. 1:28).

Interestingly, of those respondents who graduated from college and have a biblical worldview, a much greater percentage of

them pointed to a source other than a family member as the most influential. This factor is probably the result of college students having their faith challenged and looking for answers from pastors, Bibles, and books. In other words, the direct challenge to their faith presented by some professors and many of their peers caused some to fall away but caused others to examine the reasons for their belief in Christ. We do not need to fear this examination. Our Lord's case is more than capable of standing up to examination. In fact, it is the only religion that has a consistent, viable explanation for the complexities and shortcomings of life as we know it.

If a hostile, or at least a highly skeptical, attack on the basis of their faith caused some to examine their reasons for belief and come out with a stronger, more biblical faith, perhaps a friendly encouragement to examine their faith could produce similar results. If the parents are passing on a watered down, inconsistent set of beliefs, perhaps we can change those beliefs by causing the young adults to run them through a consistency and credibility filter. Probe has been doing this for years through our [Mind Games](#) conferences and summer camps for high school students. We have seen that this approach makes a difference.

Is it too late to make a difference in the lives of our young adults? When Viggo Olsen was in his mid-twenties, beginning his residency to become a doctor, his wife's parents had a change in their belief system, becoming followers of Jesus Christ. Viggo wanted to restore his wife's parents to sanity so he began an intense study to show the obvious failure of Christianity to address the real world. What he discovered was that a biblical worldview was the only viable answer to understanding our lives and our future. He went from a mission to disprove Christianity to accepting Jesus not only as his Savior but as his purpose in life as a medical missionary to Bangladesh. [\[8\]](#)

In a similar way, we need to encourage, or better yet force

our younger church-goers to examine their beliefs and compare them with the teachings of Christ. Ask them not to live an unexamined life conforming to the culture, but rather to examine their beliefs and see if they stand up to close examination.

Consistent Worldview Parents are Best

Unfortunately, many parents have not been passing on a clear view of faith in Christ from generation to generation. Instead our belief system, even among those who believe they are going to heaven when they die because of their faith in Jesus, has been eroding into a mishmash of popular cultural beliefs mixed in with some variation of beliefs taught in the Bible.

Confronting young adults with the disconnects and shortcomings created by their mixture of beliefs as compared to a consistent Christian worldview can get their attention and bring about changes in their thinking. This confrontation with truth has been a major focus of Probe throughout the years.

However, a major take-away from these studies should be for the young adults who are parents of our future generations. Listen up, young adults! If you do not communicate a clear set of biblical worldview beliefs through your words and through your actions, your children are going to pick up on the worldview you *do* communicate. Your desire to fit in with the culture and not make too many waves will result in children who believe that the culture is the ultimate authority on truth and right living. Why? Because that is what your life is saying to them loud and clear.

Suzie strongly believed that sex outside of marriage was wrong before God. It had a detrimental effect on the individuals caught up in it and on the society which promoted it. However, she felt that many of her friends did not view it in the same way she did. So, to get along, she never said much about it.

What she did not realize was that her children were watching what she said. Even though she had told them she hoped they would remain pure until marriage, they did not hear her standing up for sexual purity among her friends. Without even thinking about it, her children relegated sexual purity to a nice ideal but not an important belief to live by. Suzie was instrumental in establishing their thinking on this topic. Their thinking lined up with what Suzie demonstrated was important to her even though it did not really line up with what she truly believed.

As parents, our beliefs have the greatest impact on our children's views. Things that you may not believe but grit your teeth and say nothing about will become core beliefs of your children. The society is saying they are true; they don't see a consistent disagreement from your words or your life. Thus, it must be the right value to hold. This process of gradually turning over our core beliefs to be reset by the culture is at least partially the reason for the tremendous shift in our cultural morality over the last sixty years.

As parents, we can make a difference in future generations. We need to hold fast to the truths of Jesus Christ, speak them with our tongues, and live them through our actions. Our children are still looking to us for truth in this area. Let us commit to not let them down by deferring to the norms of the culture.

Notes

1. "Emerging Adults and the Future of Faith in America," probe.org/emerging-adults-and-the-future-of-faith-in-america/; "Emerging Adults Part 2: Distinctly Different Faiths," probe.org/emerging-adults-part-2-distinctly-different-faiths/; "The True State of Evangelicals in 2011," probe.org/the-true-state-of-american-evangelicals/.
2. Source General Social Surveys taken from 1976 through 2010.

3. Christian Smith, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (Oxford University Press, 2009), 154.
4. Ibid., 154.
5. Ibid., 285.
6. Ibid., 256.
7. Christian Smith, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (Oxford University Press, 2005), 162-170.
8. Viggo Olsen, *Daktar: Diplomat in Bangladesh* (Moody Press, 1973).

© 2012 Probe Ministries

The Technological Simulacra [no footnotes]

What Saccharine is to Sugar, or The Technological Simulacra: On the Edge of Reality and Illusion

“Anyone wishing to save humanity today must first of all save the word.” – Jacques Ellul

Simulacra

Aerosmith sings a familiar tune:

*“There’s something wrong with the world today,
I don’t know what it is,*

*there's something wrong with our eyes,
we're seeing things in a different way
and God knows it ain't [isn't] his;
there's melt down in the sky. We're living on the edge."*

What saccharine is to sugar, so the technological simulacra is to nature or reality—a technological replacement, purporting itself to be better than the original, more real than reality, sweeter than sugar: hypersugar.



[This article with footnotes](#)

Simulacra, (*Simulacrum*, Latin, pl., *likeness, image, to simulate*): or simulation, the term, was adapted by French social philosopher Jean Baudrillard (1929-2007) to express his critical interpretation of the technological transformation of reality into hyperreality. Baudrillard's social critique provided the premise for the movie *The Matrix* (1999). However, he was made famous for declaring that the Gulf War never happened; TV wars are not a reflection of reality but projections (recreations) of the TV medium.

Simulacra reduces reality to its lowest point or one-dimension and then recreates reality through attributing the highest qualities to it, like snapshots from family vacation. When primitive people refuse to have their picture taken because they are afraid that the camera steals their souls, they are resisting simulacra. The camera snaps a picture and recreates the image on paper or a digital medium; it then goes to a photo album or a profile page. Video highlights amount to the same thing in moving images; from three dimensions, the camera reduces its object to soulless one-dimensional fabrication.

Simulacra does not end with the apparent benign pleasures of family vacation and media, although media represents its most recent stage. Simulacra includes the entire technological environment or complex, its infrastructure, which acts as a

false “second nature” superimposed over the natural world, replacing it with a hyperreal one, marvelously illustrated in the movie *Terminator 2: Judgment Day* (1991). As liquid metal conforms itself to everything it touches, it destroys the original.

Humanity gradually replaces itself through recreation of human nature by technological enhancements, making the human race more adaptable to machine existence, ultimately for the purpose of space exploration. Transhumanists believe that through the advancements in genetic engineering, neuropharmaceuticals (experimental drugs), bionics, and artificial intelligence it will redesign the human condition in order to achieve immortality. “Humanity+,” as Transhumanists say, will usher humanity into a higher state of being, a technological stairway to heaven, “glorification,” “divinization” or “ascendency” in theological terms.

God made man in his own image and now mankind remakes himself in the image of his greatest creation (image), the computer. If God’s perfection is represented by the number seven and man’s imperfection by the number six, then the Cyborg will be a five according to the descending order of being; the creature is never equal or greater than the creator but always a little lower. [\[9\]](#)

Glorious Reduction!

www.probe.org/machinehead-from-1984-to-the-brave-new-world-order-and-beyond/

Hyperreality

An old tape recording commercial used to say, “Is it real or is it Memorex?” By championing the superiority of recording to live

performance the commercial creates hyperreality, a reproduction of an original that appears more real than reality, a replacement for reality with a reconstructed one, purported to be better than the original.

Disneyland serves as an excellent example by creating a copy of reality remade in order to substitute for reality; it confuses reality

with an illusion that appears real, "more real than real." Disney anesthetizes the imagination, numbing it against reality, leaving spectators with a false or fake impression. Main Street plays off an idealized past. The technological reconstruction leads us to believe that the illusion "can give us more reality than nature can."

Hyperreality reflects a media dominated society where "signs and symbols" no longer reflect reality but are manipulated by their

users to mean *whatever*. Signs recreate reality to achieve the opposite effect (metastasis); for example, in Dallas I must travel west on Mockingbird Lane in order to go to East Mockingbird Lane. Or, Facebook invites social participation when no actual face to face conversation takes place.

Hyperreality creates a false perception of reality, the glorification of reduction that confuses fantasy for reality, a proxy reality

that imitates the lives of movie and TV characters for real life. When reel life in media becomes real life outside media we have entered the high definition, misty region—the Netherlands of concrete imagination—hyperreality!

Hyperreality goes beyond escapism or simply "just entertainment." If that was all there was to it, there would be no deception or

confusion, at best a trivial waste of time and money. Hyperreality is getting lost in the pleasures of escapism and confusing the fantasy world for the real one, believing that

fantasy is real or even better than reality. Hyperreality results in the total inversion of society through technological sleight of hand, a cunning trick, a sorcerer's illusion transforming the world into a negative of itself, into its opposite, then calling it progress.

Hyperreality plays a trick on the mind, a self-induced hypnotism on a mass scale, duping us by our technological recreation into

accepting a false reality as truth. Like Cypher from the movie *The Matrix* who chose the easy and pleasant simulated reality over the harsh conditions of the "desert of the real" in humanity's fictional war against the computer, he chose to believe a lie instead of the truth.

The Devil is a Liar

A lie plays a trick on the mind, skillfully crafted to deceive through partial omission or concealment of the truth. The lie is the

devil's (devil means liar) only weapon, always made from a position of inferiority and weakness (Revelation 20:3, 8). A lie never stands on its own terms as equal to truth; it does not exist apart from twisting (recreating) truth. A lie never contradicts the truth by standing in opposition to it.

A lie is not a negative (no) or a positive (yes), but obscures one or the other. It adds by revealing what is not there—it subtracts by concealing what is there. A lie appears to be what is not and hides what it really is. "Satan disguises himself as an angel of light" (2 Corinthians 11:14).

A lie does not negate (contradict) or affirm truth. Negation (No) establishes affirmation (Yes). Biblically speaking, the no comes

before the yes—the cross then the resurrection; law first, grace second. The Law is no to sin (disobedience); the Gospel

is yes to faith (obedience). Truth is always a synthesis or combination between God's no in judgment on sin and His yes in grace through faith in Jesus Christ. "For the Law was given through Moses; grace and truth were realized through Jesus Christ" (John 1:17). Law without grace is legalism; grace without law is license.

www.probe.org/law-and-grace-combating-the-american-heresy-of-pelagianism/

The devil's lie adds doubt to the promise of God; "Indeed, has God said, 'you shall not eat from any tree of the garden'?" (Genesis 3:1 NASB) It hides the promise of certain death; "You surely will not die" (Genesis 3:4). The serpent twists knowledge into doubt by turning God's imperative, "Don't eat!" into a satanic question "Don't eat?"

But it is Eve who recreates the lie in her own imagination. "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate" (Genesis 3:6).

Sight incites desire. We want what we see (temptation). Eve was tempted by "the lust of the eyes" (1 John 2:16) after seeing the fruit, then believed the false promise that it would make her wise. "She sees; she no longer hears a word to know what is good, bad or true." Eve fell victim to her own idolatrous faith in hyperreality that departed from the simple trust in God's word.

The Void Machine

Media (television, cell phone, internet, telecommunications) is a void machine. In the presence of a traditional social milieu, such as family, church or school, it will destroy its

host, and then reconstruct it in its own hyperreal image (Simulacra). Telecommunication technology is a Trojan Horse for all traditional institutions that accept it as pivotal to their "progress," except prison or jail. The purpose of all institutions is the promotion of values or social norms, impossible through the online medium.

Media at first appears beneficial, but this technology transforms the institution and user into a glorified version of itself. The personal computer, for example, imparts values not consistent with the mission of church or school, which is to bring people together in mutual support around a common goal or belief for learning and spiritual growth (community). This is done primarily through making friends and forming meaningful relationships, quite simply by people talking to each other. Values and social norms are only as good as the people we learn them from. Values must be embodied in order to be transmitted to the next generation.

Talking as the major form of personal communication is disappearing. Professor of Communications John L. Locke noted that "Intimate talking, the social call of humans, is on the endangered species list." People prefer to text, or phone. Regrettably, educational institutions such as high schools and universities are rapidly losing their relevance as traditional socializing agents where young people would find a potential partner through like interests or learn a worldview from a mentor. What may be gained in convenience, accessibility or data acquisition for the online student is lost in terms of the social bonds necessary for personal ownership of knowledge, discipline and character development.

An electronic community is not a traditional community of persons who meet face to face, in person, in the flesh where they establish personal presence. Modern communication technologies positively destroy human presence. What philosopher Martin

Heidegger called *Dasein*, "being there," (embodiment or incarnation) is absent. As Woody Allen put it, "90 percent of life is showing up." The presence of absence marks the use of all electronic communication technology. Ellul argued, "The simple fact that I carry a camera [cell phone] prevents me from grasping everything in an overall perception." The camera like the cell phone preoccupies its users, creating distance between himself and friends. The cellphone robs the soul from its users, who must exchange personal presence for absence; the body is there tapping away, but not the soul! The cell phone user has become a void!

The Power of Negative Thinking

According to popular American motivational speakers, the key to unlimited worldly wealth, success and happiness is in the power of

positive thinking that unleashes our full potential; however, according to obscure French social critics the key to a meaningful life, lived in freedom, hope and individual dignity is in the power of negative thinking that brings limits, boundaries, direction and purpose.

Negativity gives birth to freedom, expanding our spiritual horizons with possibilities and wise choices, which grounds faith, hope and

love in absolute truth, giving us self-definition greater than our circumstances, greater than reality of the senses. To freely choose in love one's own path, identity and destiny is the essence of individual dignity.

According to French social critics Jacques Ellul and Herbert Marcuse, freedom is only established in negation that provides limits

and boundaries, which tells us who we are. Technological hyperreality removes all natural and traditional limits in the recreation of humanity in the image of the cyborg. The

transhuman transformation promises limitless potential at the expense of individual freedom, personal identity and ultimately human dignity and survival.

www.probe.org/into-the-void-the-coming-transhuman-transformation/

All limitless behavior ends in self-destruction. Human extinction looms over the technological future, like the Sword of Damocles,

threatening humanity's attempt to refit itself for immortality in a grand explosion (nuclear war), a slow poisoning (ecocide) or suicidal regressive technological replacement. Stephen Hawking noted recently that technological progress threatens humanity's survival with nuclear war, global warming, artificial intelligence and genetic engineering over the course of the next 100 years. Hawking stated, "We are not going to stop making progress, or reverse it, so we must [recognize] the dangers and control them."

In asserting "NO!" to unlimited technological advance and establishing personal and communal limits to our use of all technology,

especially the cell phone, computer and TV, we free ourselves from the technological necessity darkening our future through paralyzing the will to resist.

After we "JUST SAY NO!" to our technological addictions, for instance, after a sabbatical fast on Sunday when the whole family turns off their electronic devices, and get reacquainted, a new birth of freedom will open before us teeming with possibilities. We will face unmediated reality in ourselves and family with a renewed hope that by changing our personal worlds for one day simply by pushing the off button on media technology we can change the future. Through a weekly media fast (negation) we will grow faith in the power of self-control by proving that we can live more abundant lives without what we once feared absolute necessity, inevitable and

irresistible. "All things are possible with God" (Mark 10: 27). When we exchange our fear of idols for faith in the Living God the impossible becomes possible and our unlimited potential is released that will change the world forever!

I see trees of green, red roses, too,
I see them bloom, for me and you
And I think to myself
What a wonderful world.

I see skies of blue, and clouds of white,
The bright blessed day, the dark sacred night
And I think to myself
What a wonderful world.

The colors of the rainbow, so pretty in the sky,
Are also on the faces of people going by.
I see friends shaking hands, sayin', "How do you do?"
They're really sayin', "I love you."

I hear babies cryin'. I watch them grow.
They'll learn much more than I'll ever know
And I think to myself
What a wonderful world.

"[I]f man does not pull himself together and assert himself . . . then things will go the way I describe [cyborg condition]." – Jacques Ellul

©2016 Probe Ministries

Machinehead: From 1984 to the

Brave New World Order and Beyond

Wherever the survival of humanity is threatened we find the work of Satan. In the previous century that was Fascism, then Mutually Assured Destruction during the Cold War. Today, Satan hides behind the ascendancy of the global Empire of Technology: assimilation of humanity into the machine, creating a new planetary being: the Cyborg. I believe people best understand large conglomerates when personalized, such as, referring to the Federal Government as "Uncle Sam," so I have chosen to name the Brave New World Order: Machinehead!

Post-Orwellian World

Say good bye to Orwell's nightmare world of 1984! [\[1\]](#) And welcome to Machinehead: the Brave New World Order and beyond!

Machinehead is what I call the technological idol or the planetary being taking shape in the convergence of human and computer intelligence, a global cyborg. "Machine" is defined as *one global system with many subsystems*.

Experts already recognize the global system as a superorganism, one life-form made of billions and billions of individual parts or cells like an anthill or beehive, with one mind and one will. Thus, the global machine consists of millions of subsystems interfacing one over-system. Mankind acts as agent for the global machine's ascendancy, creating a technological god in its own image.

The suffix "head" refers to the *divine essence* as in "Godhead" (Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Acts 17: 29). Machinehead is the replacement of all traditional views of God

with the new Living God of the Machine, best illustrated by the recent movie *Transcendence* (2014), which depicts the computer's awaking to consciousness in one mind and will, the Singularity!

Two prophets of modernity plead in dire warning for us to reconsider modern faith in expansive government and escalating technological acceleration. The first and most notable was master political satirist and critic George Orwell (1903-1950), famous for *Animal Farm* and *1984*, and the second, English literatus Aldous Huxley (1894-1963), author of *Brave New World* (*BNW*).

Orwell envisioned the end of history in the all-powerful political dictatorship of *Oceania* marked by perpetual war, omnipresent government surveillance, thought control, and the ubiquitous media projection of Big Brother.

Orwell gave us the foundation of the current age in Cold War politics, but does not serve as guide to the future, which belongs, if humanity allows it, to the apparent benign technophilia of *Brave New World* that follows upon Orwell's cruel political combat boot in the face!

The Cold War Era and 1984

Orwell divided his fictional geopolitical borders into three grids: *Oceania*, *Eurasia* and *Eastasia*, shadowing accurately Cold War divisions between Western and Eastern Bloc countries allied behind NATO (*Oceania*) and Warsaw pact nations (*Eurasia*), leaving the Third World (*Eastasia*) as pawns (proxy wars) for interminable power battles between the two Super Powers (Super States). Perpetual war characterized normative relations between the super states in *1984* with the objective to further consolidate the State's power over its own citizens. The threat of war inspires fear in the population and offers government the opportunity and justification for further largesse and control. War insures a permanent state of

crisis, leaving the population in desperation for strong leadership and centralized command and control.

The wars of 1984 were a side note to the main thrust of the novel, omnipotent government control. The novel introduced the world to the ominous character Big Brother. The central drama takes place in *Airstrip One*, the capital of *Oceania*, formerly London, England, where Winston Smith the protagonist struggles to maintain his dignity as an individual, under the crushing gears of Fascist government.

Popular criticism asserts that Orwell had Stalinism in the cross hairs in his novel. However, that interpretative ruse acts as an escape clause for the West to disavow any participation in totalitarianism. Most Americans falsely assume that 1984 applied to the Soviet Union and not NATO. Eurasia (the Eastern bloc) was a mere literary foil. Orwell's social criticism applies to all forms of totalitarianism, especially the subtle power structure of the West hidden behind democratic rhetoric, media bias, and an acute lack of national self-criticism. *Oceania* was Orwell's analogy and commentary on the future of the West after World War II. The NATO alliance, founded in 1949 the same year Orwell published 1984, was the target of Orwell's criticism—not the Soviet Union.

***Brave New World* Order in the 21st Century: The Imperial Machine**

Huxley's novel *Brave New World* foresaw a techno heaven on earth that knows nothing of wars, political parties, religion or democracy, but caters to creature comforts, maximization of pleasure and minimization of pain; total eradication of all emotional and spiritual suffering through the removal of free choice by radical conditioning from conception in the test tube to blissful euthanasia.

Television was the controlling technology in 1984, so in *BNW*

control is asserted through media, education and a steady flow of *soma*—the perfect drug and chemical replacement for Jesus. “Christianity without tears” was how Mustapha Mond the World Controller described soma. “Anybody can be virtuous now. You can carry at least half your morality around in a [pill] bottle.”[\[2\]](#)

Spiritual perfection commanded by Jesus, “Be ye perfect, even as your heavenly father is perfect” (Matthew 5:48), will be given to all through genetic programming, sustained through chemical infusion and mental conditioning (propaganda). If 1984 was about power for the sake of power, *BNW* emphasizes the kinder, gentler technological dictatorship that does not promise happiness, but delivers it to all whether they want it or not!

Brave New World Order amounts to technological totalitarianism, analogous to Huxley’s “World State” motto: “Community, Identity, Stability.”[\[3\]](#)

The “imperial machine” as it has been called by political scientists acts outside the traditional political process and in tandem with it when needed with no central geographical location or person or groups with any discernable hierarchical structure that directs it; the United States, Great Britain, United Nations, The People’s Republic of China or The European Union are not the power brokers of 21st century Empire, but its pawns.

Technological Empire rules as an all-encompassing, all-pervasive power, shaping human destiny in its own image.

Transvaluation of Man and Machine

A titanic transvaluation (reversal in the meaning of values) between superstructure (intangible ideological system: beliefs, convictions, morality, myth, etc.) and infrastructure (tangible urban development: roads, buildings, houses, cars,

machines, etc.) begun with the Industrial Revolution will finally be complete some time during the 21st century. Infrastructure replaces superstructure. Technology has become our belief, religion and hope, what was once a means (technology) to an end (human progress) has replaced the end with the means. Technology replaces humanity as the goal of progress; technology for technology's sake not for the good of mankind or God's glory.

The reversal of meaning is found everywhere in postmodern society beginning with the death of God and unfolding in lock step to the death of man, progress, democracy and Western Civilization; concomitantly paired with an equal ascendancy of all things technological, until the machine ultimately replaces humanity.

Marxist regimes were fond of calling their systems "democratic" or "republic" such as *the People's Republic of China* despite the fact that the *Dictatorship of the Proletariat* bears the opposite meaning. The majestic word *Liberal*, once meant freedom from government interference and rule by inner light of reason in the seventeenth century, had come to be synonymous with government regulation and planning by the twentieth century.

The cruelest irony in the transvaluation process is that the triumph of mankind over nature and tradition in the modern world has resulted in his replacement by the machine. Humanism of the modern period promoted the Rational as ideal type of Man. This ideal was already adapted to the machine as *1984* and *Brave New World* illustrated through the removal of faith and the attenuation of human nature to mechanical existence. French Intellectual Jacques Ellul argued further that "This type [of man] exists to support technique [technological acceleration] and serve the machine, but eventually he will be eliminated because he has become superfluous . . . the great hope that began with the notion of human dominance over the

machine ends with human replacement by the machine.”{4}

The Devil's Logic

What we fear will happen is already here because we fear it; it will overtake us according to our fears; it will recede according to our love. (1 John 2)

Human Replacement does not necessarily mean total human extinction, a cyborg race that fundamentally alters human nature will cause a pseudo-extinction—meaning part of humanity, the Machine Class, those most fit for technological evolution will ascend to the next stage, leaving the great majority behind. The movie *Elysium* (2011) offers an excellent illustration: the technological elite, who reap all the benefits from technological advance control the earth from an orbiting space station. H. G. Wells in his famous novel *The Time Machine* painted a similar picture of human evolution that branched into two different species: the hideous cannibalistic Morlocks, “the Under-grounders,” their only principle was necessity, feeding off the beautiful, yet docile Eloi, “the Upper-worlders,” whose only emotion was fear.{5}

When fear dominates our thinking, love is absent from our motives. To say, “It is necessary” in defense of technological practice, abdicates choice, giving unlimited reign to technological acceleration, i.e. abortion, government surveillance, or digital conversion. “Fear” and “necessity” are the devil's logic. Necessity imposes itself through fear of being left behind by “technological progress.”

Necessity is not the Mother of Invention, but the Father of Lies! New technology becomes necessity only after it is invented. There is no conscious need for what does not yet exist. Technological need establishes itself through habitual use creating dependence and finally normalcy in the next generation who cannot relate to a past devoid of modern technological essentials.

“Thy will be done on earth as it is in heaven,” serves as our mandate, if we wish to create a future of universal love and empathy instead of universal speed and memory.

Knowledge without wisdom leads to disaster. “Where is the wisdom lost in knowledge?”^{6} Wisdom is the loving use of knowledge. Love counsels limits to knowledge for the liberation of all. Fear dictates limitless necessity, enslaving all.

A choice faces us. Say “yes!” to God and “no!” to *limitless* advance. Otherwise mankind faces replacement by the new digital god: Machinehead!

Notes

1. George Orwell, 1984 [{New York: HBJ, Inc., 1949}](#), 17)
2. Aldous Huxley, *Brave New World* (New York: The Modern Library, 1932), 285.
3. Ibid, 1.
4. Lawrence J. Terlizese, *Hope in the Thought of Jacques Ellul* (Eugene, OR: Cascade, 104-105).
5. H.G. Wells, *The Time Machine* (New York: Bantam, 1982 [1895]).
6. T.S. Eliot quoted in Huston Smith, *The World's Religions: Our Great Wisdom Traditions* (San Francisco: Harper, 1991, 5).

©2015 Probe Ministries

Human Enhancement and Christianity

Dr. Lawrence Terlizese says that our obsession with perfection and improvement drives the human enhancement

movement. But the key is to rest instead in Christ's perfection.

Perfection and Human Enhancement

Americans want to be perfect and the science of Human Enhancement promises to deliver that ideal. Perfect looks, athletic ability, intelligence, greater productivity, increased longevity and even moral perfectionism are all within reach or so many think. Human Enhancement is the current fashionable term for all the new ways to alter the body and mind to make people more fit and adaptable to the ever changing pace of progress. Human Enhancement is not an organized school of thought, but a societal-wide trend aimed at achieving perfection. Drugs can be used to enhance an athlete's physical performance in order to perfect his swing or increase a student's intelligence by improving memory and attention span, creating a straight A student. Cosmetic surgeries make women more beautiful and appear younger. The right administration of certain drugs will increase empathy in the brain and help prevent spousal infidelity. Growth hormones given to children make them taller and increase their chances of success. Sex selection is now possible so that you can have the perfect boy/girl balance in your family. Eventually embryos will be screened to remove undesired genes that lead to obesity or genetic diseases and even determine hair, skin and eye color. You will be able to custom order the perfect child.



The crux of the Human Enhancement issue surrounds values of perfectionism that desire the technology necessary to make these things possible. Perfection represents a controlling obsession for many Americans. We demand perfect grades from our children. An A- can question an entire

academic career. Why not an A? We demand perfection at work. Americans are the hardest workers in history, who have internalized the Protestant Work Ethic like no other people.

And most of all we want perfect bodies that defy age and sickness, epitomizing youth and vitality. Women suffer the hardest under the burden of perfection. Media is saturated with images of young beautiful blonde bodies selling things. Writer Natalia Ilyin asks in her book *Blonde Like Me* the important questions concerning beauty; “Where does our fetish for measurement come from? How do we decide that one person is more good-looking (and therefore ‘better’) than another? Why do comments made about our fat go to our bone? What happened along the way that made size six beautiful and size twenty a crisis?”[\[1\]](#)

Perfectionism reveals the age old desire of humanity to aspire to divinity. In the past we only had myths to follow, but today enhancement technology brings the realization of perfection ever closer.

Apollo as the Old Greek Ideal

We derive our ideals of perfection from historical precedent and desire to master ourselves and the world around us. Our Puritan heritage is one major source for our obsession with work, thrift, education and industry. Our moral perfectionism has an ancient history we can trace as far back as the fifth century monk Pelagius who advocated moral perfection and the power of the will and works righteousness. But our obsession with bodily perfection is even older, and like so many things in the modern world it has its roots in the ancient Greeks. Ilyin notes that “Measurement is the apparatus of mankind’s search for perfection. We hear all our lives about the ‘perfect body,’ ‘perfect proportion,’ ‘perfect features.’ But what does perfect mean, really? Where do we get the idea of ‘perfect?’”[\[2\]](#)

The Greek philosopher Plato taught that perfection exists in an ideal world outside the everyday one. The perfect apple exists as an idea and common apples we come into contact with are pale imitations of that ideal. None of the apples we see can compare but they all derive their nature as apples from the ideal.

Greek religion, too, is still present in striving for perfection. Apollo the sun god was believed to embody the perfect human form: young, blond, athletic and male. A beautiful body meant a beautiful mind. "Your blond hair meant that the purity of the sun lived within you. Apollo's blond symbolized the beauty of the power that could order and control nature. It symbolized the beauty of the rational mind."[\[3\]](#) The burden of physical perfection was not always the concern of women, but was first located in young men. However, because the Apollo Cult was homoerotic the image of perfection was transposed to women in Christian times. The beautiful blonde images that consume our culture, such as the blonde on the cover of *Shape* magazine, are really "Apollo in drag," as Ilyin states.[\[4\]](#)

The burden of female perfection reverberates in a recent song by Pink who sings to her daughter,

*Pretty, pretty please
don't you ever ever feel
like you're less than perfect;
pretty, pretty please
if you ever ever feel
like you're nothing,
you are perfect to me.*[\[5\]](#)

The ideal of perfection has a way of making us feel like we can never measure up.

Perfection represents an unrealistic goal in any area of life and will always produce the accompanying sense of failure. The

desire for divinity as imitation of Apollo or the perfect human form, a striving towards an angelic existence, will always let us down.

Eugenics and Human Enhancement

The goal of Human Enhancement is to improve humanity. This sounds like a noble intention, but as we uncover its meaning it appears to be fraught with complications. In the past this was known as *eugenics* or the science of human breeding. Most famously, eugenics is remembered as the basis of Nazi genocide, but it was extremely popular in the United States as well, which served as inspiration and precedent for the Nazi program. Many laws were passed in the 1890's and early 1900's preventing the "feeble-minded," or epileptic, schizophrenic, bi-polar and depressed individuals from marrying and imposing forced sterilization in order to inhibit them from passing on their negative traits.

Eugenics was discredited after the holocaust. Society abandoned it with good cause, yet eugenics is making a comeback. With the advent of biomedical technology it is now possible to continue the goal of trait selection. Prenatal testing for diseases through the procedure of amniocentesis identifies many complications such as Tay-Sachs, Down Syndrome, sickle-cell anemia, hemophilia, and cystic fibrosis, and also tells the sex of the child. Although prenatal testing can result in early treatment, women may also choose to terminate their pregnancy. This practice has already resulted in an imbalance between male over female children in some regions of India. Ethicists fear the practice will eventually lead to the termination of fetuses believed to carry the genes for obesity, homosexuality, alcoholism and like a ghost from the past, *low intelligence*, even if these genes do not actually exist.[\[6\]](#)

The philosopher Philip Kitcher notes two types of eugenics.

The first is known as coercive eugenics and was implemented through state manipulation. Second, he identifies a new kind of eugenics called "laissez-faire eugenics,"^[7] also called "liberal eugenics" because it holds the individual choice of trait determination as sovereign. Through sex selection the perfect boy/girl balance may be achieved along with the elimination of perceived birth defects and genetic flaws, sparing parents the anguish of watching children die slow deaths. However, prenatal testing that leads to trait selection does not resolve the quandary of abortion that is currently necessary to achieve parental goals. Eugenics is grounded in values and preferences for a certain type of person justified under the rubric of "improvement." The new eugenics offers no opposition to market forces from eventually predetermining any physical characteristic thought most advantageous for success in liberal society, and may return us to the Superman ideal. History teaches the dangers of preoccupation with perfect human form, but people have no ears to hear the lessons of history. We appear destined to repeat the mistakes of the past if we do not change our values that prize strength over weakness or curb our desire for perfection in our children.

Cyborgism

Human Enhancement adopts the cyborg image as its ideal. "Cyborg" was a term coined in 1960 by Manfred Clynes and Nathan Kline, two research scientists wanting to redesign the human body in order to make it adaptable to the inhospitable environment of outer space. It has since come to be applied to the entire human and technological merger. Cyborg is short for *cyber organism*. A cyborg is any living thing that has been adapted to a technological apparatus so that the two are now inseparable. The first animal cyborg was a rat in 1960. It had a Rose osmotic pump attached to its tail which injected chemicals into the body in order to regulate its life support

system.^{8} Cyborgism is the belief that human adaptation to technology represents the natural development of evolution. Humanity has always used some form of technology, whether fire, knife or arrow, to enhance its existence. The current trend towards our complete absorption into a technological world represents the culmination of a long symbiotic relationship between humanity and its machines. People are, as philosopher Andy Clark says, “Natural-Born Cyborgs.”^{9} This view argues that we are technological animals, meaning it is human nature to use technology and define ourselves by it.

In her famous essay *A Cyborg Manifesto*, Donna Haraway argues that the Cyborg is the new metaphor or ideal of human existence because it simultaneously transcends and includes all differences.^{10}

Both theories argue that the lines of demarcation between humanity, nature and machine are rapidly disappearing. Like a scene out of the movie *Blade Runner* we are rapidly approaching a time where the organic and inorganic worlds will completely merge and the words “natural,” “human,” and “machine,” will no longer mean different things.

This position does not view humanity as either special in some way, or distinct from nature, or possessing a rational soul. It springs from materialism [the worldview that says there is no reality beyond the physical, measurable universe]. Clark argues that this ancient prejudice blinds us from our true technological nature.^{11} Clark is right in identifying what Christians call the *imago dei* or image of God as the primary demarcation between humanity and the rest of nature. If this traditional boundary line is lost, the current ideal of “improvement” and “perfection” that leads to a higher evolutionary form can flourish unimpeded.

Perfection in Christ

Human Enhancement has restored sight to the blind, brought hearing to the deaf, enabled the lame to walk, and healed diseases—things once thought only possible by miraculous powers. It promises to extend our life expectancy and further increase communication. The realm of possibilities does appear limitless to what new technology will accomplish. However, the ideal of perfection driving our technology is based on an overestimation of human powers and the failure to recognize that our perfection has already been accomplished.

Christians can agree that human beings are technological animals. This is no different than when Aristotle said people are social animals. This just means it is human nature to be social or technological; but we disagree with the notion that we are nothing more than that. Although we were made in the perfect image of God (Gen. 1:26), that image was lost in part due to Adam's sin. We can survive in the harsh conditions of the natural world with technology, which is nothing more than extensions ourselves. But we cannot restore that image without a spiritual rebirth that only God can give us through the work of Christ which we appropriate by faith. Technological enhancement will not lead us to perfection. "Man cannot live by bread alone" (Matt. 4:4). The Bible calls Jesus Christ the "last Adam" (1 Cor. 15:45) by which it means he was the perfect man sent to restore the human race. "And having been made perfect, He became to all who obey Him the source of eternal salvation" (Heb. 5:10). Humanity constantly strives to recover that lost image through its own good works and religious striving. The technological fetish of our day is simply another form of that works righteousness or humanity trying to earn its own salvation and perfection. It is the old works righteousness of the Pelagian heresy dressed up in modern garb.

You are called to find your rest in Christ, to accept who you

are and not to imitate Apollo (physical form and beauty) or the Cyborg (technology and progress) in reaching for perfection, for they are redeemed in Christ as well. Christ has already accomplished perfection and we are perfected in Him; “you have been made complete [perfect] in Him” (Col. 2:10). And through Christ we can extend his example of perfection to the world. “For I am confident of this very thing, that he who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6). Stop striving for a perfect ideal you can never reach. The Psalmist writes, “Be still and know that I am God” (Ps. 46:10). This is a very difficult task for perfectionists. Our charge is to accept the perfection of Christ, to accept that we have been accepted in Him!

Notes

1. Natalia Ilyin, *Blonde Like Me: The Roots of the Blonde Myth in Our Culture* (New York: Touchstone, 2000), 111.
2. Ibid.
3. Ibid., 112.
4. Ibid., 113.
5. Pink, “Perfect” in *Greatest Hits...So Far!!!* La Face Records, 2010.
6. Philip Kitcher, *The Lives to Come: The Genetic Revolution and Human Possibilities* (New York: Touchstone, 1997), 188.
7. Ibid., 19.
8. Andy Clark, *Natural-Born Cyborgs: Minds, Technologies, and the Future of Human Intelligence* (New York: Oxford University Press, 2003), 15.
9. Ibid., 26.
10. Donna J. Haraway, “A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the late Twentieth Century” in *Posthumanism*, ed. Neil Badmington (New York: Palgrave, 2000), 69-84.
11. Clark, *Natural-Born Cyborgs*, 26.

The True State of American Evangelicals

Steve Cable analyzed the data concerning 18- to 40-year-old born-again and presents a concise summary of the results.

Good News for Evangelicals?

How is the evangelical church doing in America as we begin to make our way through the second decade of this century? Are we growing in numbers and in the clarity of our message, or are we holding our own against a tide of secularism, or are we on the verge of a major collapse partially obscured by continuing attendance? The people who should have the best handle on this question are the sociologists and pollsters who map and track many different aspects of our society. What are they saying about the evangelical church?

First, consider Bradley Wright, professor of sociology at the University of Connecticut. In his 2010 book, *Christians Are Hate-filled Hypocrites . . . and Other Lies You've Been Told*, he finds "there seems to be no compelling evidence—based on the data we have about our young people—that the church in America is on the verge of collapse."[\[1\]](#)



Looking at the data from the Pew U. S. Religious Landscape Survey, 2008, and the General Social Survey, he concludes, "On the negative side, the number of young people who do not affiliate with any religion has increased in recent decades just as it has for the whole population. . . . On the positive side, the percentage of young people who attend church or who think that religion is important has remained mostly stable. . . . What I don't see in the data are evidence of a cataclysmic

loss of young people.”{2}

Wright notes that the percentage of Evangelicals has remained fairly constant in recent years, while mainline Protestantism has declined. He suggests that one reason mainline Protestantism has decreased as a percentage of the population is that most mainline churches have not emphasized church planting. Therefore, “the number of Americans has grown every year but the number of seats in mainline churches has not.”{3}

Another sociologist looking at this question is Byron Johnson, professor of Social Sciences at Baylor University. Considering data from a survey commissioned by Baylor in 2005,{4} he concludes, “Leading religious observers claim that evangelicalism is shrinking and the next generation of evangelicals is becoming less religious and more secular, but these are empirical questions, and the evidence shows that neither of these claims is true. . . . Those who argue that a new American landscape is emerging—one in which the conservative evangelicalism of the past few decades is losing numbers and influence—are simply ignoring the data.”{5}

As Johnson points out, “For starters, evangelicals have not lost members . . . Fully one-third of Americans (approximately 100 million) affiliate with an evangelical Protestant congregation.”{6}

Another eminent sociologist, Christian Smith of the University of Notre Dame, has done an extensive study of young Americans over the five years from 2003 to 2008, which he summarizes in his book *Souls in Transition, The Religious and Spiritual Lives of Emerging Adults*.{7} He begins by identifying the distinctly different culture of today’s twenty-somethings in contrast with those of prior generations. The major source of distinction is the view that they don’t really need to start living as married adults until they reach their thirties. The twenties are for exploring different jobs, lifestyles, and relationships before getting married and settling down. But

when it comes to religion, he states, “The preponderance of evidence here shows emerging adults ages 18 to 25 actually remaining the same or growing more religious between 1972 and 2006—with the notable exceptions of significantly declining regular church attendance among Catholics and mainline Protestants, a near doubling in the percent of nonreligious emerging adults, and significant growth in the percent of emerging adults identifying as religiously liberal.”[{8}](#)

However, looking at the more detailed data from his surveys, he concludes, “Most emerging adults are okay with talking about religion as a topic, although they are largely indifferent to it—religion is just not that important to most of them. . . . Most of them think that most religions share the same core principles, which they generally believe are good.”[{9}](#) He goes on to say, “Furthermore, among emerging adults, religious beliefs do not seem to be important, action-driving commitments, but rather mental assents to ideas that have few obvious consequences.”[{10}](#) He also concludes that among these young adults the tenets of liberal Protestantism have won the day, influencing many evangelicals, Catholics and Jews as well as mainline Protestants. One surprising outcome of this trend is the demise of mainline Protestant churches since their teaching is “redundant to the taken-for-granted mainstream” that they helped create.[{11}](#)

Standing in contrast to these eminent sociologists are the findings of George Barna and the Barna Group. Their surveys between 1995 and 2009[{12}](#) indicate that among all Americans who self-identify as being born again, less than 20% of them agree with six basic historic Christian beliefs[{13}](#) which Barna associates with a biblical worldview. Among those between 18 and 25, this number drops even further. Young people may be affiliating with evangelical churches at similar rates over the last fifty years, but that affiliation does not mean that they have beliefs similar to prior generations.

So what is right? Is it true that there is no compelling evidence that the church in America is on the verge of collapse? Or, do we have more religious young people who are heavily influenced by the beliefs of mainline Protestantism? Or, is the dearth of a biblical worldview an early warning sign of a significant collapse? As you can imagine, this is a question that we at Probe just had to get to the bottom of. So, we dove in to analyze the data behind the statements above, using their own data to validate or question their conclusions. We also commissioned our own survey of 18- to 40-year-old, born-again Americans to probe deeper into this question. Unfortunately, what we found convinced us that things are not only worse than what Wright, Johnson, and Smith concluded, but they appear to be worse in some ways than our prior assumptions from the existing Barna surveys.

Where Do We Really Stand?

When we look at the underlying survey data used by Wright, Johnson, Smith, *and* Barna, we discover an unsurprising result: on similar questions they get similar results. For example, consider the question “Do you believe God is all powerful and involved in the world today?” This question is asked in one form or another by all four surveys used by the authors above.^{14} Looking at twenty-somethings, we find the following affirmative responses:

Question	Author	Source Survey	Result
All powerful God involved in the world today	Wright	GSS	79%
	Johnson	Baylor 2005	83%
	Smith	NSYR 2008 ^{15}	83%
	Barna	Barna 2009	83%

As you can see, all sources have essentially the same results (which is nice since it tends to corroborate their polling

techniques). So, how did they come to such different conclusions about the meaning of similar sets of data? Looking at these high percentages, how could Smith say there is something different about this emerging generation, or how could Barna say that “Jesus would be disappointed by the answers He received from today’s Americans?”

The answer comes from two sources. First, you need to ask more questions about their beliefs and practices than just “Do you believe in a God and in Jesus as His Son?” A person can mean a lot of different things when answering yes to those questions. Second (and it turns out to be extremely important), you must look at the combined answers to a set of related questions. In his book, Smith took the first step of asking a lot of probing questions, both in the survey and in face-to-face interviews. By doing this, it became clear that their answers to a few questions about God and Jesus did not mean that they were biblically literate Christians. Barna took the second step of looking at the answers to a combined set of questions and discovered that the beliefs of Americans were disjointed and inconsistent, particularly among the younger generations. So, even though 83% of 18- to 26-year-olds who professed to be born-again believed that God is all powerful and involved in the world today, only a small subset of them believed all six biblical worldview questions. [{16}](#)

What happens if we look at the results of the surveys used by Wright, Johnson, and Smith? Fortunately, we were able to access the raw questionnaire results using the Association of Religious Data Archives online database. Of course, these surveys did not ask exactly the same questions, but we were able to find a set of roughly equivalent questions within each survey. And this is what we found about those with a biblical worldview, compared to those who actually apply their biblical worldview to the way they live:

Belief	Baylor	NSYR	Barna	Probe^{17}
Biblical Worldview	27%	22%	19%	37%
Biblical Worldview plus Cultural Application	8%	3%	NA	10%

So each of the surveys used by the four different sociologists basically showed the same result: less than one third of born-again (or evangelicals) had a set of beliefs consistent with the biblical worldview taught by Jesus, and less than 10% had a biblical worldview *and* a set of cultural beliefs (e.g. beliefs about sex outside of marriage, abortion, materialism, caring for the poor, etc.) taught by Jesus in the New Testament. So, it appears that if they had done more in-depth analysis of their own data, Wright, Johnson and Smith should have been espousing the same message as the Barna survey.

This surprising result (at least to Wright and Johnson) that their data actually is consistent with Barna's data allows us to quit worrying about the differences and concentrate on the common message of these surveys. Among several, I think that three major messages from the survey results are important for us to consider here.

1. First, as the culture has adopted more unbiblical views regarding pluralism, sexuality, honesty, etc., the majority of evangelical church members have adapted to accept the new cultural positions rather than stand firm in the truth taught by Christ and his apostles. In other words, they have been taken "captive by the empty deception and philosophy according to the traditions of men, according to the elementary principles of the world, rather than according to Christ" (Col. 2:8).

2. Second, our 18- to 29-year-olds are leaving a classical evangelical faith in large numbers. A third of them directly leave any involvement with evangelical church, with half of that number going into liberal mainline denominations and the other half leaving behind all church affiliation. Of those who

remain associated with an evangelical church, one third of them attend church but do not hold to a biblical worldview and another third do not go to church or hold to a biblical worldview. So, just less than 8% of American teenagers move into emerging adulthood with a strong, evangelical worldview.

3. The percentage of Americans belonging to evangelical churches has remained fairly consistent, but that does not mean that the beliefs of the members have remained constant. The sacred / secular split, described by Nancy Pearcey in her book *Total Truth*, [\[18\]](#) allows them to ascribe to at least a limited set of evangelical beliefs in their sacred side while keeping the “real truths” of the secular side isolated and unaffected by any evangelical beliefs.

How Did We Get to This State?

If you find your child trapped inside the dryer at home, you not only want to get them freed from captivity, you also want to understand how they got into that mess so you can prevent it in the future. In the same way, Probe has undertaken an in-depth survey to help us understand how seemingly born-again believers in Christ are so often taken captive by the thoughts of men rather than Christ. Our survey found they fall into three equally sized categories:

- Those *with* a biblical worldview who *attend* church regularly (Free Ones)
- Those *without* a biblical worldview who *attend* church regularly (Partial Captives)
- Those *without* a biblical worldview who *do not attend* church regularly (Full Captives)

The first take-away from this study is disturbing but not very surprising. Most American born-again between the ages of 18 and 40 received their spiritual beliefs (and most of their

other beliefs) from their parents or grandparents. In other words, their hodgepodge of inconsistent beliefs covering everything from God to gossip, they essentially obtained from the previous generation. What the other surveys show is that people in their 40s and 50s have viewpoints that are more conformed to the culture than to Christ just as their children do. It is not quite as dramatic but it is very pronounced. If we parents are holding beliefs that are captive to the traditions of men and the elementary principles of this world, then it is not surprising to see that thinking expanded in our children.

It is very interesting to note that 42% of church-going young adults with a biblical worldview (called the Free Ones hereafter) stated that their spiritual beliefs were driven by sources other than immediate family members, versus only 30% for other born-again (an increase of 40%). Interestingly, this difference also coincides with the higher percentage of college graduates among the Free Ones relative to other young born-again. In fact, college graduates influenced by sources outside their family are more than twice as likely to be church attendees with a biblical worldview than are those who did not graduate from college. So, it appears that this committed group of church-going young adults with a biblical worldview had to deal with challenges to their faith in college which led them to delve into the questions and develop a solid biblical worldview, drawing from sources outside their families.

However, it is worthwhile to note that when asked an additional six worldview questions only half of the Free Ones expressed a biblical point of view on those questions.

The second take away is in the different ways of viewing non-biblical thinking among young adults. We surveyed their attitudes and actions on a number of unbiblical areas of behavior including sexual activity, negative feelings such as anger and unforgiveness, use of the tongue, self-focus and

greed, negative attitudes and sinful actions. For these unbiblical behaviors, if they engaged in that behavior we asked them what they thought about it. They could select from "I do not believe it is wrong," "Believe it is wrong, do it anyway and feel guilty or embarrassed," or "Believe it is wrong, do it anyway, without feeling guilty or embarrassed." Not surprisingly, the Free Ones tended to have the same level of participation in each area as other born-again, but a significantly lower percentage of those said the behavior wasn't wrong or did it without feeling guilty or embarrassed. On the other hand, among the one-third with irregular church attendance and no biblical worldview (the Fully Captive), about one-third had no guilt with their sexual indiscretions and over one-half had no guilt associated with issues of internal attitudes, sins of the tongue, and other negative actions.

A third take-away from our survey was a difference in attitude as a function of age. Those between 30 and 40 were almost 30% more likely to subscribe to a biblical worldview than those between 18 and 24. Similarly, Christian Smith's data shows that over one-third of all 18- to 24-year-olds are no longer affiliated with any Christian religion today as compared to about one in five thirty-somethings.[{19}](#) If this is a precursor to permanent erosion in the number of people with a biblical worldview, we need to address it now.

In summary, the majority of young born-again

1. Caught their unbiblical beliefs from their parents
2. Make important decisions without considering biblical truth
3. Don't consider sinful behavior much of a problem

It should be noted that not all of the 817 born-again questioned in our survey are affiliated with evangelical churches. From the Baylor survey, we find that in the general

population from age 18 to 44, 35% are evangelical or Pentecostal, 20% are mainline Protestants, 20% are Catholic, and the remaining 25% are not Christians. Among those who self-identified as born-again, 57% are evangelical or Pentecostal, 30% are affiliated with mainline Protestant denominations, and only 5% are Catholics. However, when we look at those born-again with a biblical worldview, we find almost 71% are evangelicals and Pentecostals, about 27% are mainline Protestants and only 1% are Catholics. This result shows the wide disparity of beliefs across denominations even among those who meet the criteria of being born-again.

We asked these born-again in making decisions associated with family, business, and religious matters, "What is the primary basis or source of those principles and standards that you take into consideration?" We found there was a huge difference between Free Ones and the remainder. In fact, 75% of the Free Ones looked to a biblical source in making those decisions while only 33% of the Partially Captive and 10% of the Fully Captives considered a biblical source.

From Captives to Conquerors

As we dove into the data on how the American church is faring today, we started with something that first looked like a pure, white sand Caribbean beach but turned out upon further evaluation to be a trash-filled swamp of putrid, stale water. And, we have to ask the question, Can the church continue on this trajectory of scattered beliefs and split personalities for long? I think the answer has to be no. Either the evangelical church will follow the path of other Protestant denominations into shrinking, irrelevant entities, or something will bring it back to the truth found in Christ Jesus.

An encouraging note in this discouraging journey of discovery is that our status is not new. The apostle Paul expressed

concern about a similar loss of the truth impacting the genuine believers of Colossae. He warned them, "I say this so that no one will delude you with persuasive argument" (Col 2:4) with the intent of taking them captive "through philosophy and empty deception . . . rather than according to Christ" (Col 2:8).

We find in the New Testament that it is clearly a strategy of Satan to offer watered-down and distorted views of what it means to live in Christ as a way to prevent Christians from bringing more people into eternal life through faith in Jesus. Clearly, from the data we have looked at for American evangelicals, this strategy is having a powerful effect in America today.

In this second chapter of Colossians, Paul goes on to highlight four different types of arguments that could lead us astray: Naturalism, Legalism, Mysticism and Asceticism. All four of these false views are alive and well in our world today. Naturalism (e.g. neo-Darwinism) and Mysticism (e.g. the forms presented by Eckhart Tolle and Oprah Winfrey^{20}) are the most prevalent in our society, but Legalism (i.e. religious rituals and performance over grace) still has a strong influence, and Asceticism (i.e. denying the body through severe treatment) is very strong in other parts of the world.

But, just as it was true for the Colossians, it is true for us: we don't have to fall for these traps that are out to delude our minds. Christ gives us the freedom and Paul gives us clear directions on how to escape from delusional thinking. Paul's advice can be summarized in five key areas:

- Ask God to fill us with the knowledge of His will (of the truth) with all spiritual wisdom and understanding (Col. 1:9-10; 2:2-3).
- Recognize that Christ is the maker and the sustainer of

all, and therefore every truth in this world is Christ's truth (Col. 1:15-20).

- Accept that in Christ I have been made complete, and the acceptance of men and accolades of this world cannot add to that completeness (Col. 2:9-10).

- In the same way I received Christ Jesus for eternal life, I am to walk in His truth in this life. Jesus is not just my insurance for when I die; He is my life and I need to be "firmly rooted and grounded in Him" (Col. 2:6-7).

- Realize that I am now living in eternity with Christ and am assigned for a brief time to this temporal world (Col. 3:1-3).

Don't fall for Satan's trap that some man-made concept has a better grip on truth than Jesus our creator and sustainer. We have seen that coming generations are looking to you to define their beliefs. Are you going to show them an active belief in Christ as your Truth? If you do, it can make a difference!

Notes

1. Bradley Wright, Ph.D., *Christians Are Hate Filled Hypocrites . . . and Other Lies You've Been Told* (Minneapolis, Minn.: Bethany House, 2010), 75.

2. Ibid., 66.

3. Ibid., 41.

4. Baylor University. 2005. The Baylor Religion Survey. Waco, TX: Baylor Institute for Studies of Religion.

5. Byron Johnson, Ph.D., "The Good News About Evangelicalism," *First Things* online edition, February 2011, www.firstthings.com/article/2011/01/the-good-news-about-evangelicalism.

6. Ibid.

7. Christian Smith with Patricia Snell, *Souls in Transition, The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009). You can find two extensive articles on the Christian Smith book and data by Steve Cable at the Probe web site: "Emerging Adults and the Future of Faith in America," bit.ly/g5VH4h and "Emerging Adults Part 2: Distinctly Different Faiths," bit.ly/mQYubb.

8. Ibid., 101.

9. Ibid., 286.

10. Ibid., 286.

11. Ibid., 288.

12. Barna Group, Barna Survey Examines Changes in Worldview Among Christians over the Past 13 Years, 2009. bit.ly/akBPci

13. For the purposes of the survey, a "biblical worldview" was defined as believing that absolute moral truth exists; the Bible is totally accurate in all of the principles it teaches; Satan is considered to be a real being or force, not merely symbolic; a person cannot earn their way into Heaven by trying to be good or do good works; Jesus Christ lived a sinless life on earth; and God is the all-knowing, all-powerful creator of the world who still rules the universe today. In the research, anyone who held all of those beliefs was said to have a biblical worldview.

14. GSS (Bradley Wright): Believe in God

Christian Smith: God is a personal being involved in the lives of people today

Baylor study: I have no doubt that God exists and He is concerned with the well being of the world

Barna Group: God is the all-knowing, all-powerful creator of the world who still rules the universe today

15. www.thearda.com/Archive/Files/Descriptions/NSYRW3.asp. “The National Study of Youth and Religion,” www.youthandreligion.org, whose data were used by permission here, was generously funded by Lilly Endowment Inc., under the direction of Christian Smith of the Department of Sociology at the University of Notre Dame.

16. A “biblical worldview” was defined as believing that absolute moral truth exists; the Bible is totally accurate in all of the principles it teaches; Satan is considered to be a real being or force, not merely symbolic; a person cannot earn their way into Heaven by trying to be good or do good works; Jesus Christ lived a sinless life on earth; and God is the all-knowing, all powerful creator of the world who still rules the universe today. In the research, anyone who held all of those beliefs was said to have a biblical worldview.

17. We included the results from the Probe study done for us by the Barna Group and discussed later in this report for comparison purposes.

18. Nancy Pearcey, *Total Truth* (Wheaton, IL: Crossway Books, 2004).

19. From GSS survey data.

20. Steve Cable, “Oprah’s Spirituality: Exploring A New Earth,” probe.org/oprahs-spirituality

© 2011 Probe Ministries

Can the Just Succeed?

Can the just succeed? Can people living by Biblical principles successfully compete in a capitalist economy without

compromising? Should we even try? Steve Cable provides a biblical perspective.

Corrupting Cultural Climate

At the turn of the twenty-first century, America was hit with a tsunami of corporate corruption. Names like Enron, Tyco and WorldComm became synonymous with greed and failed corporate leadership. Today, even after Congress and the SEC have strengthened their oversight, high profile cases, such as backdated stock options at Apple, continue to plague us. We can't even take comfort in some past golden era of corporate ethics as we look back at a history filled with robber barons, ruthless company towns, and shady land deals.

In the light of this discouraging reality, we are asking the question, Can the just succeed? Can people living by Biblical principles successfully compete in a capitalist economy without compromising? Should we even try?



Let's begin our exploration of this question by considering the overall cultural climate surrounding our free market economic system. A number of recent studies indicate less than honest behavior, and downright dirty dealing are common throughout our culture.

Let's begin at the top. What type of standard is being set by our business leaders? One recent poll showed that less than twenty percent of Americans had confidence that CEOs would consistently make job-related decisions that were morally appropriate.[\[1\]](#) Is this skepticism well-founded? After all, most CEOs have worked their way to the top as a result of excellent performance in lower positions. Almost fifty percent of corporate executives in a recent Tulane University study were willing to commit fraud in role playing exercises.[\[2\]](#) What was particularly disturbing was that these same executives had affirmed their unwavering commitment to the

highest ethical business standards.

Perhaps, we can rely on our workforce to apply their solid middle class values to curb the effects of corrupt leadership. Sadly, a recent study found that forty-eight percent of workers admitted to acting illegally or unethically in the workplace during the previous year.[{3}](#) Over thirty percent of them said that their coworkers condone questionable ethics by showing respect for those who achieve success using them.[{4}](#) In other words, cheating is not only condoned, it is respected.

We all hope that the upcoming generation will improve upon the sins of the prior generations. Are they bringing a standard of personal values that will clean up the marketplace of the future? Or, are they following in their elders' footsteps? From 1969 to 1989, the number of students who let someone copy their work rose from fifty-eight to ninety-seven percent.[{5}](#) A recent survey published in *Education Week* found that three out of four students admitted to engaging in "serious cheating" within the previous year.[{6}](#)

People emulate the behavior they believe will make them successful. Perhaps, today's Christians should join Habakkuk as he questioned God: "Why do You look with favor on those who deal treacherously? Why are You silent when the wicked swallow up those more righteous than they?" (Hab. 1:13)[{7}](#)

It appears that we will be dealing with a culture of dishonesty in the marketplace for the foreseeable future.

The Slippery Slope

Surprisingly, most Americans identify themselves as trustworthy. So, why are all of these good trustworthy people demonstrating by their behavior that they are not worthy of our trust?

Well, Paul gives us a lot of insight in his first letter to Timothy when he writes, "But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil" (1 Tim. 6:9,10).

When we want to accumulate money for our own enjoyment beyond what we need to live, we are tempting ourselves to unethical behavior.

In his book *There is No Such Thing as Business Ethics*, John Maxwell identifies three primary reasons "good" people are led astray in business dealings.[{8}](#)

First, we do what is convenient. Many times doing the right thing is a lot more trouble than doing the convenient thing. Have you ever discovered that you were given too much change, but you didn't want to go to the trouble of returning to the store? Sometimes a convenient lie can help us avoid the consequences of a mistake.

Second, we do what we must to win. After all, everyone is doing it. I have to compromise my standards in order to compete. During my years in a very competitive industry, one of my co-workers often stated, "If you can't lie on a proposal, when can you lie?" In other words, promise whatever you need to get the job, and try to wiggle out of it later.

Third, we rationalize our unethical choices with relativism. We tell ourselves that our ultimate intentions are good. And, besides, if it is good for me, then it must be good. It is scary to think how easy this will be in a postmodern society where all truth is relative truth.

All three of these relate to putting our success ahead of our values. John Maxwell put it well when he said, "Ethics is about how we meet the challenge of doing the right thing when that will cost more than we want to pay."[{9}](#)

I would like to add a fourth reason I call the Sudden Slippery Slope. We are taught that as long as we can justify our actions by the rule book then they are OK. In order to get ahead, we start to push the envelope of how we interpret the rules. One day we wake up to find that we have clearly gone beyond the boundary. We discover that we are on a slippery slope where the more we try to cover up or undo our actions the more we find ourselves breaking the rules. Enron is an excellent example of this effect.^{10} No one at Enron started out with the objective to wipe out \$50 billion in shareholder value overnight through unethical business practices, but a culture of pushing the ethical boundaries will inevitably result in a culture of corruption. Proverbs warns us that when we get in this mode, we have a hard time telling right from wrong: "But the path of the righteous is like the light of dawn, that shines brighter and brighter until the full day. The way of the wicked is like darkness; they do not know over what they stumble" (Prov. 4:18-19).

A Christian Perspective on Capitalism

Let's consider a biblical perspective on capitalism.

People are rarely neutral when it comes to capitalism. Some people blame capitalism for the excesses of unethical behavior described earlier in this discussion. But capitalism as the primary cause of corruption is exonerated by comparisons with many communist and socialist economic systems. Historically, these systems have raised corruption and graft to the highest levels.

On the other hand, some commentators seem to equate capitalism with Christianity, implying that one of the tenets of Christianity is a capitalistic free market system. This premise does not hold up to scrutiny either as Christianity has flourished under a variety of economic systems.

Before we go any further, a simple definition of capitalism is needed. Capitalism is an economic system in which the means of production and distribution are privately or corporately owned, and development is proportionate to the accumulation and reinvestment of profits gained in a free market.[\[11\]](#) In other words, private individuals own the resources and make decisions on how to use those resources based on an expectation of return. The genius of capitalism is that individuals or corporations who can provide valuable services better or more efficiently are rewarded with more resources. So, resources tend to be allocated to those who are most capable of using them to produce desired goods and services.

However, one can approach capitalism from either a secular or a faith perspective. In secular capitalism:

- the purpose for business is to return a profit,
- the standard of conduct is the rule of law, and
- the measure of success is accumulation of wealth.

Under a Christian view of capitalism:

- the purpose for business is to honor God,
- the standard of conduct is the Golden Rule, and
- the measure of success is the ability to bless others with the resources God has entrusted to us.

A secular capitalist is accountable only to himself and his shareholders. A Christian business person is accountable to God with a responsibility to all of the stakeholders in the business, including customers and employees.

Capitalism is not essentially Christian, but, as Max Weber pointed out in his classic book, *The Protestant Ethic and the Spirit of Capitalism*,[\[12\]](#) Christianity is good for capitalism in many ways including:

- An excellent work ethic motivated by Paul's admonition in Colossians to "work with sincerity of heart as unto the

Lord.” Our work results reflect on our Savior, so we are motivated to excellence.

- A willingness to put integrity above profits and to forego investing in businesses which degrade or take advantage of others. As Proverbs 28 says, “Better is the poor who walks in his integrity than he who is crooked though he be rich. . . . He who increases his wealth by interest and usury gathers it for him who is gracious to the poor” (vv. 6,8). Integrity reduces the “greed tax” which is all of the effort wasted on monitoring others to prevent theft.
- A long term perspective that is willing to forgo near term gratification for long term benefits such as investing in hospitals and schools.

Counter to the view of Michael Douglass’ character in the movie *Wall Street*, greed is not good. Greed is not what makes capitalism successful. Trusting resources to those who are productive and want to do something of significance is the key to long term economic success!

Called to the Marketplace

What is the role of Christians in the marketplace?

Over the centuries, Christians have had varying responses to the secular marketplace. Some, like the Amish, attempt to isolate themselves from the corrupting influence of the secular world. Others, like the Puritans, believed that excelling in the marketplace was a critical part of the Christian life as evidence of one’s election. In recent years the trend has been for Christians to segregate their spiritual church life from their secular work life. This attitude allows many to believe they can conform to the compromised values of our culture without impacting the spiritual aspects of their life. However, since God’s truth is the truth in all aspects of our lives, this attitude could not be truth.

What does the New Testament have to say on this subject? Out of twenty-two letters to churches, not one advised Christians to quit working in or participating in the Roman economic system. None of these letters encouraged all Christians to leave their secular vocation and immediately leave for the mission field. The overall picture is that some people are given as gifts to the church, devoting their energies to equipping the church for ministry. But the majority of us are called to be ministers in our vocation (whether that vocation is as a business leader, a laborer or a stay-at-home mother). As Christians, we are called to be a redeeming influence in the place where non-Christians can be found, the marketplace.

As we enter the business world, we should be clear as to our purpose. I don't think that it is to prove our salvation by getting the most promotions. Four clear biblical purposes for Christians in the work place are:

1. To honor Christ through my attitude, performance and integrity (Col 3:22-25). In my career, whenever I was asked to state my career objectives, I would focus on Colossians 3 for my answer. I would tell them that since I was called to "work heartily as unto the Lord" and to serve with "sincerity of heart", my career objective is to fulfill the role that creates the most value for my employer. That statement was not only true, but was also warmly received by my supervisor.

2. To share Christ in my unique mission field. We interact with more non-Christians in the business world than just about any other venue (Col. 4:5-6).

3. To provide for the physical needs of your family (1 Tim. 5:8).

4. To be able to share with others who need help (2 Cor. 8:12-14).

Jesus summed it up for us when He said, "Let your light shine

before men in such a way that they may see your good works, and glorify your Father who is in heaven” (Matt. 5:16).

Compelling Results

Let’s conclude by considering the characteristics of a just business and looking at some measures of success.

Whether for the individual or for a corporation, Christian behavior is going to be characterized by the Golden Rule taught by our Lord: “Treat others the way that you want them to treat you” (Luke 6:31). This means that we are not going to deceive, covet, or steal in our business dealings. We are going to treat others with respect and with grace. We are going to choose integrity over convenience or profit.

Since we all like to win, does the Golden Rule mean that I should always let my competitors win? Should I just turn over the market to them? I don’t know about you, but I absolutely hate it when someone lets me win. Everyone loses if we allow inferior or more costly products to claim the market because no one wants to compete with the status quo (think about the fall of the Soviet Union when you consider this topic). Competition promotes better products and greater productivity which creates more resources and opportunities even for your competitors. The problem arises not from having a competitive system, but from greed causing some to hoard wealth. So, a Christian business will compete aggressively but fairly. They will also realize not to compete by destroying the lives of employees through long hours, poor working conditions, or unfair wages.

Won’t a company or individual applying these principles put themselves at a disadvantage? After all, when swimming with sharks, a guppy will always get eaten. In his book *Profit at Any Cost*, [\[13\]](#) Jerry Fleming analyzed the results of corporations who appeared to place a premium on a high

standard of ethical behavior. He discovered that these businesses typically induce others to behave ethically toward them. There is also a strong correlation between a firm's commitment to ethics and a lower employee turnover. Typically, a lower turnover rate results in greater productivity from experienced, content employees. At the bottom line, he found a significant positive correlation between a firm's ethical behavior and its economic performance. Companies promoting unethical practices pay a price in the long run (think Enron). An investment in ethically responsible firms has resulted in a return eight times better than the return on the Dow Jones Industrial Average over a period of thirty years.

What conclusions can we draw from our study of Christian principles in the workplace? Applying Christian principles to business is not:

- a magic shield against failure, or
- a way to always avoid criticism, or
- an assurance that your product will be the best on the market.

But, it is:

- a part of our calling to follow Christ,
- the best way to conduct business, and
- a consistent companion of long term success.

No matter the financial results, we are a success when we follow Christ's example in the work place.

Notes

1. Barna Update: "Americans Speak: Enron, WorldCom and Others Are Result of Inadequate Moral Training By Families," The Barna Group, July 22, 2002, www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=117
2. 1996 Tulane University study reported in workforce.com/archive/feature/22/14/56/index.php
3. Samuel Greengard, "50% of Your Employees are Lying,

Cheating & Stealing”, workforce.com.

4. “2003 National Business Ethics Survey”, Ethics Resource Center.

5. Urie Bronfenbrenner *et al.*, *The State of Americans: This Generation and the Next* (Free Press, 1996), quoted on Plagiarism.org, www.plagiarism.org/facts.html.

6. Ibid.

7. All Scripture references are taken from the New American Standard Updated Edition.

8. John Maxwell, *There’s No Such Thing as “Business” Ethics*, Warner Books, 2003.

9. Ibid.

10. For an in depth look at what happened at Enron see Kurt Eichenwald, *Conspiracy of Fools* (New York: Broadway Books, 2005).

11. The American Heritage Dictionary of the English Language, 4th ed., s.v. “capitalism.”

12. Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, 2nd rev. ed. (New York: HarperCollins Publishers Ltd; January 27, 1977).

13. Jerry Fleming, *Profit at Any Cost* (Grand Rapids: Baker Books, 2003).

© 2008 Probe Ministries

**“Culture in Conflict”
Conference MP3s**



Conference Recordings

Kerby Anderson:

[Being Christian in a Post-Christian Society](#)
[Truth Decay](#)
[Basic Christian Evidences](#)

Dr. Ray Bohlin:

[The Privileged Planet and Intelligent Design](#)
[Evidence for the Existence of God](#)
[The Reliability of the Bible](#)

Sue Bohlin:

[Thinking Clearly About Sexual Confusion](#)
[Helping Teens Understand Homosexuality](#)
[Raising Gender-Secure Children](#)

Ray and Sue:

[Guys are From Mars, Girls Are From Venus](#)