

The Euphemism of 'Death With Dignity'

There is a way that seems right to a man, but the end thereof is death. (Proverbs 14:12)



Brittany Maynard, a young woman with an incurable brain tumor, recently took her own life rather than suffer through a painful, difficult descent into natural death. She had moved from California to Oregon, which is a “right-to-die” state that allows terminally ill people to be assisted in ending their lives on their terms.

How should we think about this? It depends on your starting point.

If you leave God out of the picture, believing that man is autonomous with the right to make all our own choices independent of any outside source of moral truth, then avoiding needless pain and suffering makes sense. If you leave God out of the picture, then there is nothing particularly special about people as opposed to beloved pets, which we put down when their suffering becomes too great for us. If you leave God out of the picture, and you believe that life ends with your last breath on earth, then ending one’s life is really not much different from turning off a movie before its end because you’re tired and want to go to bed. If you leave God out of the picture, then it makes sense to do whatever you want.

But leaving God out of the picture doesn’t make Him go away.

It just means people are in denial about His existence. About

His right to determine life and death because He is the creator of life.

If your starting point is God Himself, who creates people for His pleasure and for His glory (Rev. 4:11, Eph. 1:6), then we are accountable to the Author of Life, and ending one's earthly life is not a choice we have the right to make. If your starting point is God Himself, who made us in His eternal image to live forever, then ending one's earthly life is the doorway to the next life. Not believing in life after death doesn't make it go away. As one character says in the movie *City of Angels*, "Some things are true whether you believe in them or not."

As far as we can tell from what the media presented, Brittany Maynard left God out of the picture in deciding to end her suffering. If she died as she may have lived her life, separated from the God who is created her, then even on her worst days of tumor-induced pain on earth, that was as close to heaven as she was ever going to get. If she remained separated from God as she drank a sedative mixture that allowed her to fall asleep and then die, she made a horrible choice to enter eternity remaining separated from God forever. That means separated from all that is good, from all that is kind, from all life and light and love and joy. Because all these things are found only in God, and if we remain separated from Him, we cut ourselves off from their source. We are left with evil, cruelty, death and darkness and isolation and despair. An eternity of it. There is no dignity in this kind of unending death.

It's possible that she cast herself on God's mercy in her last minutes; I don't know what the state of her soul was as she drew her last breath. I truly hope so.

But the horrific earthly suffering she opted out of, would be nothing compared to the eternal suffering of being cut off from all that is good. I don't mean to make light of the

indescribable suffering of those dying from terminal diseases. But it's essential to not leave God out of the picture, and to remember He does great things in people through suffering. Not just the one with the illness, but the family members and others around them.

Responding to this news about Ms. Maynard, one woman wrote of her husband, "a man who suffered well. It was agony... Watching him suffer. Knowing there was nothing I could do to heal him and little I could do to lessen his suffering. All I could do was hold his hand during biopsies and chemo. During the pain and nausea. I marveled at his strength, his faith, his refusal to give up. I held his hand when the doctor told us there wasn't anything else they could do. When the morphine caused hallucinations and he forgot we were married. I held his hand and discovered that if you love someone... If you have faith, you can tap unknown reserves of strength, you can endure pain unimaginable. Neither one if us picked the other for the ability to suffer well. But because we truly loved, we were able to put the other person first. That's love. All the feel good stuff is just romance. It's nice. It feels good. But it's small comfort when illness and death come knocking on your door. *I'm so blessed for having had the opportunity to suffer alongside B_____.* He was an amazing man!"

I think that is what true "death with dignity" looks like: being faithful to the end, suffering well, trusting God when the storm rages on.

Speaking of suffering well . . .

Hero to many of us, Joni Eareckson Tada wrote an [open letter](#) to Brittany weeks before she died. Joni has lived longer, and suffered more, than the vast majority of quadriplegics. She knows something of suffering, dealing with a severe handicap plus cancer plus chronic pain. Joni's voice deserves to be heard above all others, I believe:

“If I could spend a few moments with Brittany before she swallows that prescription she has already filled, I would tell her how I have felt the love of Jesus strengthen and comfort me through my own cancer, chronic pain and quadriplegia. I would tell her that the saddest thing of all would be for her to wake up on the other side of her tombstone only to face a grim, joyless existence not only without life, but without God.”

This is a deeply sobering, difficult discussion. Please don't leave God out of it.

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Arguments Against Abortion

Kerby Anderson helps us understand that concerns about abortion are more than just a fundamentalist backlash. He reviews arguments from a Christian, biblical perspective and then introduces arguments from medical, legal and philosophical points of views as well. He concludes, “The Bible and logic are on the side of the Christian who wants to stand for the sanctity of human life.”

Biblical Arguments Against Abortion

In this essay we will be discussing arguments against abortion. The first set of arguments we will consider are biblical arguments.

That being said, we must begin by acknowledging that the Bible

doesn't say anything about abortion directly. Why the silence of the Bible on abortion? The answer is simple. Abortion was so unthinkable to an Israelite woman that there was no need to even mention it in the criminal code. Why was abortion an unthinkable act? First, children were viewed as a gift or heritage from the Lord. Second, the Scriptures state—and the Jews concurred—that God opens and closes the womb and is sovereign over conception. Third, childlessness was seen as a curse.

One of the key verses to understand in developing a biblical view of the sanctity of human life is Psalm 139. This psalm is the inspired record of David's praise for God's sovereignty in his life. He begins by acknowledging that God is omniscient and knows what David is doing at any given point in time. He goes on to acknowledge that God is aware of David's thoughts before he expresses them. David adds that wherever he might go, he cannot escape from God, whether he travels to heaven or ventures into Sheol. God is in the remotest part of the sea and even in the darkness. Finally David contemplates the origin of his life and confesses that God was there forming him in the womb:

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be (vv. 13-16).

Here David speaks of God's relationship with him while he was growing and developing before birth. Notice that the Bible doesn't speak of fetal life as mere biochemistry. The description here is not of a piece of protoplasm that becomes David: this is David already being cared for by God while in the womb.

In verse 13, we see that God is the Master Craftsman fashioning David into a living person. In verses 14 and 15, David reflects on the fact that he is a product of God's creative work within his mother's womb, and he praises God for how wonderfully God has woven him together.

David draws a parallel between his development in the womb and Adam's creation from the earth. Using figurative language in verse 15, he refers to his life before birth when "I was made in secret, and skillfully wrought in the depths of the earth." This poetic allusion harkens back to Genesis 2:7 which says that Adam was made from the dust of the earth.

David also notes that "Thine eyes have seen my unformed substance." This shows that God knew David even before he was known to others. The term translated *unformed substance* is a noun derivative of a verb meaning "to roll up." When David was just forming as a fetus, God's care and compassion already extended to him. The reference to "God's eyes" is an Old Testament term used to connote divine oversight of God in the life of an individual or group of people.

Next, we will consider additional Old Testament passages that provide a biblical argument against abortion.

Additional Old Testament Arguments Against Abortion

Now that we've looked at Psalm 139, the most popular argument against abortion, let's look at two other Old Testament passages.

Another significant passage is Psalm 51. It was written by David after his sin of adultery with Bathsheba and records his repentance. David confesses that his sinful act demonstrated the original sin that was within him, "Surely I have been a sinner from birth, sinful from the time my mother conceived me" (Ps. 51:5). David concludes that from his time of

conception, he had a sin nature. This would imply that he carried the image of God from the moment of conception, including the marred image scarred from sin.

Human beings are created in the image and likeness of God (Gen. 1:26-27; 5:1; 9:6). Bearing the image of God is the essence of humanness. And though God's image in man was marred at the Fall, it was not erased (cf. 1 Cor. 11:7; James 3:9). Thus, the unborn baby is made in the image of God and therefore fully human in God's sight.

This verse also provides support for what is called the traducian view of the origin of the soul. According to this perspective, human beings were potentially in Adam (Rom. 5:12, Heb. 7:9-10) and thus participated in his original sin. The "soulish" part of humans is transferred through conception. Therefore, an unborn baby is morally accountable and thus fully human.

Another argument against abortion can be found in the Old Testament legal code, specifically Exodus 21:22-25.

If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.

The verses appear to teach that if a woman gives birth prematurely, but the baby is not injured, then only a fine is appropriate. However, if the child dies then the law of retaliation (*lex talionis*) should be applied. In other words, killing an unborn baby would carry the same penalty as killing a born baby. A baby inside the womb has the same legal status as a baby outside the womb.

Some commentators have come to a different conclusion because

they believe the first verses only refer to a case of accidental miscarriage. Since only a fine is levied, they argue that an unborn baby is merely potential life and does not carry the same legal status as a baby that has been born.

There are at least two problems with this interpretation. First, the normal Hebrew word for *miscarry* is not used in this passage (cf. Gen. 31:38; Exod. 23:26; Job 2:10; Hos. 9:14). Most commentators now believe that the action described in verse 22 is a premature birth, not an accidental miscarriage. Second, even if the verses do describe a miscarriage, the passage cannot be used to justify abortion. The injury was accidental, not intentional (as abortion would be). Also, the action was a criminal offense and punishable by law.

Medical Arguments Against Abortion

Thus far in our discussion we have looked at biblical arguments against abortion. But what if someone doesn't believe in the Bible? Are there other arguments we can use? Yes, there are: medical arguments, for example. Let's look, then, at some of the medical arguments against abortion.

The medical arguments against abortion are compelling. For example, *at conception the embryo is genetically distinct from the mother*. To say that the developing baby is no different from the mother's appendix is scientifically inaccurate. A developing embryo is genetically different from the mother. A developing embryo is also genetically different from the sperm and egg that created it. A human being has 46 chromosomes (sometimes 47 chromosomes). Sperm and egg have 23 chromosomes. A trained geneticist can distinguish between the DNA of an embryo and that of a sperm and egg. But that same geneticist could not distinguish between the DNA of a developing embryo and a full-grown human being.

Another set of medical arguments against abortion surround *the definition of life and death*. If one set of criteria have been

used to define death, could they also be used to define life? Death used to be defined by the cessation of heartbeat. A stopped heart was a clear sign of death. If the cessation of heartbeat could define death, could the onset of a heartbeat define life? The heart is formed by the 18th day in the womb. If heartbeat was used to define life, then nearly all abortions would be outlawed.

Physicians now use a more rigorous criterion for death: brain wave activity. A flat EEG (electroencephalograph) is one of the most important criteria used to determine death. If the cessation of brain wave activity can define death, could the onset of brain wave activity define life? Individual brain waves are detected in the fetus in about 40-43 days. Using brain wave activity to define life would outlaw at least a majority of abortions.

Opponents to abortion also raise the controversial issue of fetal pain. Does the fetus feel pain during abortion? The evidence seems fairly clear and consistent. Consider this statement made in a British medical journal: "Try sticking an infant with a pin and you know what happens. She opens her mouth to cry and also pulls away. Try sticking an 8-week-old human fetus in the palm of his hand. He opens his mouth and pulls his hand away. A more technical description would add that changes in heart rate and fetal movement also suggest that intrauterine manipulations are painful to the fetus."[\[1\]](#)

Obviously, other medical criteria could be used. For example, the developing fetus has a unique set of fingerprints as well as genetic patterns that make it unique. The development of sonography has provided us with a "window to the womb" showing us that a person is growing and developing in the mother's womb. We can discern eyes, ears, fingers, a nose, and a mouth. Our visual senses tell us this is a baby growing and maturing. This is not a piece of protoplasm; this is a baby inside the womb.

The point is simple. *Medical science leads to a pro-life perspective rather than a pro-choice perspective.* If medical science can be used at all to draw a line, the clearest line is at the moment of conception. Medical arguments provide a strong case against abortion and for life.

Legal Arguments Against Abortion

At this point in our discussion, we need to look at legal arguments against abortion.

The best legal argument against abortion can be seen in the case of *Roe v. Wade*. It violated standard legal reasoning. The Supreme Court decided not to decide when life begins and then turned around and overturned the laws of 50 different states.

Most of the Supreme Court's verdict rested upon two sentences. "We need not resolve the difficult question of when life begins. When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to an answer."

Although the sentences sounded both innocuous and unpretentious, they were neither. The Supreme Court's non-decision was not innocuous. It overturned state laws that protected the unborn and has resulted in over 30 million abortions (roughly the population of Canada) in the United States.

The decision also seems unpretentious by acknowledging that it did not know when life begins. But if the Court did not know, then it should have acted "as if" life was in the womb. A crucial role of government is to protect life. Government cannot remove a segment of the human population from its protection without adequate justification.

The burden of proof should lie with the life-taker, and the

benefit of the doubt should be with the life-saver. Put another way: "when in doubt, don't." A hunter who hears rustling in the bushes shouldn't fire until he knows what is in the bushes. Likewise, a Court which doesn't know when life begins, should not declare open season on the unborn.

The burden of proof in law is on the prosecution. The benefit of doubt is with the defense. This is also known as a presumption of innocence. The defendant is assumed to be innocent unless proven guilty. Again the burden of proof is on the entity that would take away life or liberty. The benefit of the doubt lies with the defense.

The Supreme Court clearly stated that it does not know when life begins and then violated the very spirit of this legal principle by acting as if it just proved that no life existed in the womb. Even more curious was the fact that to do so, it had to ignore the religious community and international community on the subject of the unborn.

Had the religious community really failed to reach a consensus? Although there were some intramural disagreements, certainly the weight of evidence indicated that a Western culture founded on Judeo-Christian values held abortion to be morally wrong. People with widely divergent theological perspectives (Jewish, Catholic, evangelical and fundamental Protestants) shared a common agreement about the humanity of the unborn.

The same could be said about the international legal community. Physicians around the world subscribed to the Hippocratic Oath ("I will not give a woman a pessary to produce abortion"). The unborn were protected by various international documents like the Declaration of Geneva and the U.N. Declaration of the Rights of the Child.

Just as there are solid medical arguments against abortion, so also there are legal arguments against abortion. *Roe vs. Wade*

was a bad decision that needs to be overturned.

Philosophical Arguments Against Abortion

Finally, we will conclude our discussion by looking at philosophical arguments against abortion.

A third set of arguments against abortion would be philosophical arguments. A key philosophical question is where do you draw the line? Put another way, when does a human being become a person?

The Supreme Court's decision of *Roe v. Wade* separated personhood from humanity. In other words, the judges argued that a developing fetus was a human (i.e., a member of the species *Homo sapiens*) but not a person. Since only persons are given 14th Amendment protection under the Constitution, the Court argued that abortion could be legal at certain times. This left to doctors, parents, or even other judges the responsibility of arbitrarily deciding when personhood should be awarded to human beings.

The Supreme Court's cleavage of personhood and humanity made the ethical slide down society's slippery slope inevitable. Once the Court allowed people to start drawing lines, some drew them in unexpected ways and effectively opened the door for infanticide and euthanasia.

The Court, in the tradition of previous line-drawers, opted for biological criteria in their definition of a "person" in *Roe v. Wade*. In the past, such criteria as implantation or quickening had been suggested. The Court chose the idea of viability and allowed for the possibility that states could outlaw abortions performed after a child was viable. But viability was an arbitrary criterion, and there was no biological reason why the line had to be drawn near the early stages of development. The line, for example, could be drawn much later.

Ethicist Paul Ramsey frequently warned that any argument for abortion could logically be also used as an argument for infanticide. As if to illustrate this, Dr. Francis Crick, of DNA fame, demonstrated that he was less concerned about the ethics of such logical extensions and proposed a more radical definition of personhood. He suggested in the British journal *Nature* that if “a child were considered to be legally born when two days old, it could be examined to see whether it was an ‘acceptable member of human society.’” Obviously this is not only an argument for abortion; it’s an argument for infanticide.

Other line-drawers have suggested a cultural criterion for personhood. Ashley Montagu, for example, stated, “A newborn baby is not truly human until he or she is molded by cultural influences later.” Again, this is more than just an argument for abortion. It is also an argument for infanticide.

More recently some line-drawers have focused on a mental criterion for personhood. Dr. Joseph Fletcher argues in his book *Humanhood* that “Humans without some minimum of intelligence or mental capacity are not persons, no matter how many of these organs are active, no matter how spontaneous their living processes are.” This is not only an argument for abortion and infanticide; it’s adequate justification for euthanasia and the potential elimination of those who do not possess a certain IQ. In other writings, Joseph Fletcher suggested that an “individual” was not truly a “person” unless he has an IQ of at least 40.

In conclusion, we can see that there are many good arguments against abortion. Obviously there are a number of biblical arguments against abortion. But there are also medical, legal, and philosophical arguments against abortion. The Bible and logic are on the side of the Christian who wants to stand for the sanctity of human life.

Endnote

1. H.P. Valman and J. F. Pearson, What the Fetus Feels, *British Medical Journal* (26 January 1980): 233-234.

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Note from Kerby Anderson:

So many people ask for more information on abortion; I suggest you check out the Abortion Facts Web site at www.abortionfacts.com.

One Christian Perspective on the Immigration Reform Debate

Steve Cable takes a look at the immigration issue from a biblical point of view. Setting aside all the political rhetoric, what does the Bible really have to say about this topic and how should the church respond with an authentic Christian perspective.

Introduction

Immigration issues have garnered a lot of headlines in recent weeks. Is there a clear biblical position on immigration laws and on how Christians should respond to immigrants?

A January 2006 Gallup poll indicated that “immigration reform” ranked at the bottom of seven national issues behind the war in Iraq, healthcare, and the economy.^{1} However, after the large rallies in April, it had moved up into the number two spot behind the war in Iraq. While more Americans are concerned about improving control of our borders than developing a comprehensive strategy for illegal immigrants, over seventy-five percent of those polled consider such a

comprehensive strategy “extremely important” or “very important.” In part, this is due to a heightened awareness of the approximately twelve million illegal aliens in our country and to the intense interest in the Hispanic community. The concern also feeds on the conflicting desires for low cost labor on the one hand and protection from terrorist infiltration on the other.

At a time when the American public is becoming sensitized to the illegal immigrant issue, the evangelical community has not presented a unified front. As reported in the April 28 (2006) edition of the *Dallas Morning News*, “At a forum . . . , conservative and liberal religious leaders lobbed Bible verses, unable to agree on what Jesus would do about the nation’s nearly 12 million illegal immigrants.”[\[2\]](#) Three general positions have emerged among the evangelical community.

One position promotes honoring God through obeying the law, focusing on the responsibility of the government to provide for the security of its people.

A second position focuses on our responsibility to care for the needy, particularly the alien and the stranger.

The third position assumes this is an amoral political and economic issue that the church is wise to stay clear of.

The conundrum was aptly summarized by Dr. Richard Land, president of the Southern Baptist Convention’s Ethics and Religious Liberty Commission:

“We have a right to expect the government to fulfill its divinely ordained mandate to punish those who break the laws and reward those who do not. Romans 13. We also have a divine mandate to act redemptively and compassionately toward those who are in need.”[\[3\]](#)

Since we are all created in the image of God, should nations place any restrictions upon our ability to move about and take up residence where we will? Certainly, if we were all Christians, Colossians 3:11 might apply, stating, "there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all." From this verse and others like it, we might argue that we should not make any distinctions between citizens and non-citizens. Yet, the Bible clearly indicates that there will be distinct nations until Jesus returns.

Reasons for Restricted Immigration Policy

As noted above, a simple Christian perspective would welcome everyone to settle in our nation at any time. However, the Bible clearly supports the concept of national sovereignty as a means through which God works in this fallen world. In 1 Timothy 2:1-2, we are called to pray for government officials, not that they would cease to exist, but that they would facilitate a society where we can follow God and share Christ in a secure, peaceful environment. Three common reasons a government may choose to control traffic across its borders and limit citizenship opportunities are as follows:

*1. **National security**—A nation with enemies has a need to know that those enemies are not dwelling within their land. In Deut. 31:12-13, the foreigners dwelling among the people of Israel were required to enter into the covenant to obey God. Those that did not support God's leadership were not allowed to enter the land. Today, like never before, America must be concerned about enemies attacking from inside her border. The government has a responsibility to protect the security of her people by taking reasonable means to keep threats outside of our borders.*

*2. **Economic prosperity**—A perception of limited resources may*

cause a nation to curtail immigration in order to reserve a greater share of those resources for the existing citizens. They may say, "We have the sturdiest and most well stocked lifeboat, but if everyone abandons their inferior lifeboats and flocks to this one, we will go from prosperity and security to sinking and perishing." Under the same motivation, it is common for nations to import foreign workers to perform low paid, menial tasks. There is biblical support for property ownership and rewards for ones labor. It is balanced by the clear teaching to proactively minister to the needy and to beware of being motivated by greed. [\[4\]](#)

3. Cultural integrity—A people group may want restrictions on immigration to protect the integrity of their historic traditions and society. Certainly, God directed the nation of Israel to ensure that all members of society worshiped the God of Abraham and did not introduce other forms of worship into society. In Exodus 12:43-49, foreigners are prohibited from participating in the Passover unless their entire household is circumcised and they covenant to obey God. America has thrived with a cultural and religious diversity, while enforcing a uniform acceptance of the Constitution and the principles of democracy, freedom, and equality.

Although the Bible does not mandate that nations should have laws to control their borders and manage immigration, it is clear that there are biblically acceptable reasons for a national policy in this area. The two that are the clearest are national security from known enemies and protecting common cultural ideals. Greed often plays a role in establishing immigration policies, an attitude clearly prohibited by our Lord.

The Case for Law and Order

Conflicting positions on immigration policy stake their claim

on respect for authority at one end and on compassion for the needy at the other. Let's consider the matter of law and order.

Romans 13 states:

Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God. . . . But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake (vv. 1,2,4,5).{5}

Christians are to be in subjection to governing authorities not only to avoid punishment, but also to be able to minister with a clear conscience. Peter expands on the motivation in 1 Peter 2:13-15 where he writes, "Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men."

Thus, for Christians, obeying the law is one way honor God. God ordains authority with the responsibility to punish "the one who practices evil." For those who take the law-and-order position, these verses are a clear biblical mandate for dealing with illegal immigration. Not only should we personally obey the law, we should support our governing authorities in enforcing it.

However, those who take a different position argue our imperative to follow Christ's example takes precedence over any laws. Certainly, Jesus and the apostles did not always obey the strict direction of the ruling authorities. One

notable example is found in Acts 4:19-20. When commanded not “to speak or teach at all in the name of Jesus,” Peter replied, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking about what we have seen and heard.” Not only did they refuse to submit to the command, they encouraged others to follow their example. However, one should be careful about using these examples as a trump card to justify ignoring any laws that one believes are contrary to the teaching of Christ. Both Jesus and Paul direct us to pay our taxes, knowing full well that some of those tax dollars may be spent in ways that do not honor Christ.

As believers, we are called to obey laws that do not require us to directly disobey God.

The Case for Compassion

Another important consideration is whether Christ’s directive to show compassion to the needy should be our primary concern in establishing and enforcing immigration policy. Those who promote this case point to two primary principles in the Scriptures:

- 1. Treat the alien in our midst with fairness, remembering that we too are aliens.*
- 2. Minister to the least of these as unto Jesus Himself.*

Deuteronomy 10:18-19 states, “He . . . shows His love for the alien by giving him food and clothing. So show your love for the alien, for you were aliens in the land of Egypt.” Remembering their history as aliens dwelling in Egypt, the children of Israel were to show love for the aliens in their midst. We, too, should remember that most of us did nothing to deserve being born in America. We could just as easily be the person seeking a better life by becoming an alien in America.

Does this passage mean that we have a responsibility to care for any person who is able to cross our borders?

The Hebrew word most often translated as “alien” is *ger*. According to Vines, a *ger* “was not simply a foreigner or a stranger. He was a permanent resident, once a citizen of another land, who had moved into his new residence.”^{6} The Jewish law was clear that these aliens should be afforded equitable treatment under the law (e.g., Num. 15:16, Deut. 1:16). However, special provisions were also in place for the alien. Not being a member of one of the twelve tribes, the alien could not own land. Consequently, the alien was grouped together with widows and orphans to receive a portion of the tithe (Deut. 14:28-29), access to the gleanings in the field (Deut. 24:19-22) and justice (Deut. 24:17-18). However, these provisions did not apply to the foreigner temporarily in the country for work or other purposes. These temporary visitors did not receive a food allotment and were not allowed to fully participate in society.

We know that God wants us to treat aliens fairly, but the biblical example shows a greater responsibility to those who meet the requirements to become residents.

Compassion is emphasized in Jesus’ command to “do unto others as you would have them do unto you,” in the parable of the Good Samaritan, and in our observation in Matt 25:40, “to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.” We are called to demonstrate sacrificial love in meeting the needs of both friends and strangers. Each person we meet is created in the image of God, worthy of our love and our concern for their spiritual and physical needs. Whatever our position on immigration policy and enforcement, Christians should be at the forefront of ministering to people far from home.

Responding to Our Current Situation

Is it possible within our current immigration laws to be compassionate *and* to be subject to ruling authorities at the same time? One way to answer that question is to apply the biblical guidelines reviewed earlier to the different roles in the immigration debate.

First, let's consider a *potential immigrant*. Barring a direct threat upon your life, abide by the laws of your current country and America. If you have a desire to work in America, apply through appropriate channels and use all legal means to expedite the process. Desiring more opportunity for your family is commendable. However, choosing to break the law to achieve that goal is telling God that He cannot be trusted to provide.

Now assume you were an *illegal immigrant*. Report yourself to the appropriate authorities to obtain a hearing and abide by the results. Some argue that it is cruel to separate families. Current laws do not normally force families to be separated. Separation is the result of family members choosing to stay in the U.S. when a person is required to leave the country.

What attitude should be taken by an *employer*? Obey the employment laws. Do not knowingly hire illegal aliens *and* take steps to prevent accidentally hiring illegal aliens.

Finally, consider a *Christian citizen*. Reach out in love to all people regardless of their immigration status. Help them find help in dealing with the process and caring for their family. Counsel those in your flock to come into compliance with any laws they are breaking. Ask your representatives to support legislation which balances security with generosity and compassion. Most Americans desire to protect or improve their standard of living. Doing this at the expense of others is clearly contrary to biblical teaching. At the same time, lowering our standard of living by being less productive is

not good stewardship either. We should promote policies that reflect a willingness to reduce our consumption to benefit others while promoting improvements across the board. What might this look like?

- Increased legal immigration for a variety of skill and educational levels, believing that we have the ingenuity to utilize these additional resources productively.
- Fair pay for all jobs with strong penalties for employers who break the laws.
- Requiring immigrants to maintain a record of gainful employment.
- Rapid deportation for those who enter illegally.
- While there is a real terrorist threat, making it difficult to enter our country surreptitiously.
- Pressuring other countries not to exploit their labor force.

Although there is no simple scriptural prescription to “fix” the immigration issue, Christians can model how to reach out in compassion and submit to authority at the same time. Prayerfully consider how God wants you to respond in this area.

Notes

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Globalization and the Internet – A Christian Considers the Impact

Kerby Anderson looks at the growth and role of the Internet through a Christian worldview perspective. It is important that we continue to understand its capabilities and its dangers.

Introduction

More than one billion people use the Internet and benefit from the vast amount of information that is available to anyone who connects. But any assessment of the Internet will show that it has provided both surprising virtues and unavoidable vices.

Contrary to the oft-repeated joke, Al Gore did not invent the Internet. It was the creation of the Department of Defense that built it in case of a nuclear attack, but its primary use has been during peace. The Defense Department's Advanced Research Projects Agency created a primitive version of the Internet known as ARPAnet. It allowed researchers at various universities to collaborate on projects and conduct research without having to be in the same place.

The first area network was operational in the 1980s, and the Internet gained great popularity in the 1990s because of the availability of web browsers. Today, due to web browsers and search engines, Internet users in every country in the world have access to vast amounts of online information.

The Internet has certainly changed our lives. Thomas Friedman, in his book *The World is Flat*, talks about some of these

changes.^{1} For example, we used to go to the post office to send mail; now most of us also send digitized mail over the Internet known as e-mail. We used to go to bookstores to browse and buy books; now we also browse digitally. We used to buy a CD to listen to music; now many of us obtain our digitized music off the Internet and download it to an MP3 player.

Friedman also talks about how the Internet has been the great equalizer. A good example of that is Google. Whether you are a university professor with a high speed Internet connection or a poor kid in Asia with access to an Internet café, you have the same basic access to research information. The Internet puts an enormous amount of information at our fingertips. Essentially, all of the information on the Internet is available to anyone, anywhere, at anytime.

The Internet (and the accompanying digital tools developed to use it) has even changed our language. In the past, if you left a message asking when your friend was going to arrive at the airport, usually you would receive a complete sentence. Today the message would be something like: AA 635 @ 7:42 PM DFW. Tell a joke in a chat room, and you will receive responses like LOL (“laughing out loud”) or ROFL (“rolling on the floor laughing”). As people leave the chat room, they may type BBL (“be back later”). Such abbreviations and computer language are a relatively new phenomenon and were spawned by the growth of the Internet.

I want to take a look at some of the challenges of the Internet as well as the attempt by government to control aspects of it. While the Internet has certainly provided information to anyone, anywhere, at any time, there are still limits to what the Internet can do in the global world.

The Challenge of the Internet

The Internet has provided an opportunity to build a global information infrastructure that would link together the world's telecommunications and computer networks. But futurists and governmental leaders also believed that this interconnectedness would also bring friendship and cooperation, and that goal seems elusive.

In a speech given over a decade ago, Vice-President Al Gore said, "Let us build a global community in which the people of neighboring countries view each other not as potential enemies, but as potential partners, as members of the same family in the vast, increasingly interconnected human family."[{2}](#)

Maybe peace and harmony are just over the horizon because of the Internet, but I have my doubts. The information superhighway certainly has connected the world together into one large global network, but highways don't bring peace. Highways connected the various countries in Europe for centuries, yet war was common and peace was not. An information superhighway connects us with countries all over the world, but global cooperation hasn't been the result, at least not yet.

The information superhighway also has some dark back alleys. At the top of the list is pornography. The Internet has made the distribution of pornography much easier. It used to be that someone wanting to view this material had to leave their home and go to the other side of town. The Internet has become the ultimate brown wrapper. Hard core images that used to be difficult to obtain are now only a mouse click away.

Children see pornography at a much younger age than just a decade ago. The average age of first Internet exposure to pornography is eleven years old.[{3}](#) Sometimes this exposure is intentional, usually it is accidental. Schools, libraries, and

homes using filters often are one step behind those trying to expose more and more people to pornography.

But the influence of the Internet on pornography is only one part of a larger story. In my writing on personal and social ethics, I have found that the Internet has made existing social problems worse. When I wrote my book *Moral Dilemmas* back in 1998, I dealt with such problems as drugs, gambling, and pornography. Seven years later when I was writing my new book, *Christian Ethics in Plain Language*, I noticed that every moral issue I discussed was made worse by the Internet. Now my chapter on pornography had a section on cyberporn. My chapter on gambling had a section dealing with online gambling. My chapter on adultery also dealt with online affairs.

Internet Regulation

All of these concerns lead to the obvious question: Who will regulate the Internet? In the early day of the Internet, proponents saw it as the cyber-frontier that would be self-regulating. The Internet was to liberate us forever from government, borders, and even our physical selves. One writer said we should “look without illusion upon the present possibilities for building, in the on-line spaces of this world, societies more decent and free than those mapped onto dirt and concrete and capital.”[{4}](#)

And for a time, the self-government of the Internet worked fairly well. Internet pioneers were even successful in fighting off the Communications Decency Act which punished the transmission of “indecent” sexual communications or images on the Internet.[{5}](#) But soon national governments began to exercise their authority.

Jack Goldsmith and Tim Wu, in their book, *Who Controls the Internet?*, describe the various ways foreign governments have exercised their authority.[{6}](#)

- France requires Yahoo to block Internet surfers from France so they cannot purchase Nazi memorabilia. [{7}](#)
- The People's Republic of China requires Yahoo to filter materials that might be harmful or threatening to Party rule. Yahoo is essentially an Internet censor for the Communist party. [{8}](#)
- The Chinese version of Google is much slower than the American version because the company cooperates with the Chinese government by blocking search words the Party finds offensive (words like Tibet or democracy).

Even more disturbing is the revelation that Yahoo provided information to the Chinese government that led to the imprisonment of Chinese journalists and pro-democracy leaders. Reporters Without Borders found that Yahoo has been implicated in the cases of most of the people they were defending. [{9}](#)

Columnist Clarence Page points out that "Microsoft cooperates in censoring or deleting blogs that offend the Chinese government's sensibilities. Cisco provides the hardware that gives China the best Internet-blocking and user-tracking technology on the planet." [{10}](#)

All of this censorship and cooperation with foreign governments is disturbing, but it also underscores an important point. For years, proponents of the Internet have argued that we can't (or shouldn't) block Internet pornography or that we can't regulate what pedophiles do on the Internet. These recent revelations about Yahoo, Google, and Microsoft show that they can and do block information.

The book *Who Controls the Internet?* argues that the last decade has led to the quiet rediscovery of the functions and justification for territorial government. The Internet has not replaced the legitimate structure of government with a self-regulated cyber-frontier. The Internet may change the way some of these territorial states govern, but it will not diminish

their important role in regulating free societies.

Government and Intermediaries

Governments have been able to exercise control over the Internet in various ways. This should not be too surprising. The book *Who Controls the Internet?* points out that while some stores in New York's Chinatown sell counterfeit Gucci bags and Rolex watches, you don't find these same products in local stores. That is because the "most important targets of the laws against counterfeits—trademark laws—are local retailers."[\[11\]](#)

The U.S. government might not be able to go after manufacturers in China or Thailand that produce these counterfeits, but they certainly can go after retail stores. That's why you won't find these counterfeit goods in a Wal-Mart store. And while it is true that by controlling Wal-Mart or Sears doesn't eliminate counterfeit goods, government still can adequately control the flow of these goods by focusing on these intermediaries.

Governments often control behavior through intermediaries. "Pharmacists and doctors are made into gatekeepers charged with preventing certain forms of drug abuse. Bartenders are responsible for preventing their customers from driving drunk."[\[12\]](#)

As the Internet has grown, there has also been an increase in new intermediaries. These would include Internet Service Providers (ISPs), search engines, browsers, etc. In a sense, the Internet has made the network itself the intermediary. And this has made it possible for governments to exert their control over the Internet. "Sometimes the government-controlled intermediary is Wal-Mart preventing consumer access to counterfeit products, sometimes it is the bartender enforcing drinking age laws, and sometimes it is an ISP

blocking access to illegal information.”[{13}](#)

More than a decade ago, the German government raided the Bavarian offices of Compuserve because they failed to prevent the distribution of child pornography even though it originated outside of Germany.[{14}](#) In 2001, the British government threatened certain sites with criminal prosecution for distributing illegal adoption sites. The British ISPs agreed to block the sites so that British citizens could not access them.[{15}](#)

Internet Service Providers, therefore, are the obvious target for governmental control. In a sense, they are the most important gatekeepers to the Internet.[{16}](#)

Governmental control over the Internet is not perfect nor is it complete. But the control over intermediaries has allowed territorial governments to exercise much greater control and regulation of the Internet than many of the pioneers of cyberspace would have imagined.

Globalization and Government

In [previous articles](#) we have addressed the issue of globalization and have recognized that technology (including the Internet) has made it much easier to move information around the world. There is no doubt that the Internet has accelerated the speed of transmission and thus made the world smaller. It is much easier for people around the world to access information and share it with others in this global information infrastructure.

Those who address the issue of globalization also believe that it diminishes the relevance of borders, territorial governments, and geography. Thomas Friedman believes that the Internet and other technologies are [flattening the world](#) “without regard to geography, distance, or, in the near future, even language.”[{17}](#)

In one sense, this is true. The lower costs of moving information and the sheer amount of information exchanged on the Internet have made it more difficult for governments to suppress information they do not like. The explosive growth of blogs and web pages have provided a necessary outlet for opinion and information.

It is also true that there has been some self-governing behavior on the Internet. Friedman, for example, describes eBay as a “self-governing nation-state—the V.R.e., the Virtual Republic of eBay.” The CEO of eBay even says, “People will say that eBay restored my faith in humanity—contrary to a world where people are cheating and don’t give people the benefit of the doubt.”[\[18\]](#)

But it also true that territorial governments work with eBay to arrest and prosecute those who are cheaters or who use the website in illegal ways. And it also relies on a banking system and the potential of governmental prosecution of fraud.

We have also seen in this article that governments have also been able to exert their influence and authority over the Internet. They have been able to use the political process to alter or block information coming into their country and have been able to shape the Internet in ways that the early pioneers of the Internet did not foresee.

Goldsmith and Wu believe that those talking about the force of globalization often naively believe that countries will be powerless in the face of globalization and the Internet. “When globalization enthusiasts miss these points, it is usually because they are in the grips of a strange technological determinism that views the Internet as an unstoppable juggernaut that will overrun the old and outdated determinants of human organization.”[\[19\]](#)

There is still a legitimate function for government (Romans 13:1-7) even in this new world of cyberspace. Contrary to the

perceived assumption that the Internet will shape governments and move us quickly toward globalization, there is good evidence to suggest that governments will in many ways shape the Internet.

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Gambling – Is It Good for Society? A Christian Perspective

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



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

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

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

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

Types of Gambling

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

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

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

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

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

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

Bad Social Policy

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

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

Proponents argue that state lotteries are an effective way to raise taxes painlessly. But the evidence shows that legalized gambling often hurts those who are poor and disadvantaged. A national task force on gambling found that those in the lowest income bracket lost more than three times as much money to gambling (as a percentage of income) as those at the wealthiest end of the spectrum.^{4} One New York lottery agent reports that “seventy percent of those who buy my tickets are poor, black, or Hispanic.”^{5} And a National Bureau of Economic Research “shows that the poor bet a much larger share

of their income.”{6} The study also found that “the less education a person has, the more likely he is to play the lottery.”{7}

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

Studies also indicate that gambling increases when economic times are uncertain and people are concerned about their future. Joseph Dunn, director of the National Council on Compulsive Gambling, says, “People who are worried about the factory closing take a chance on making it big. Once they win anything, they’re hooked.”{9}

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

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

equal vigor.”{12}

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

Bad Governmental Policy

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

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

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

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

The corrosive effect legalized gambling has on government itself is also a cause for concern. As one editorial in *New York Times* noted, “Gambling is a business so rich, so fast, so

powerful and perhaps inevitably so unsavory that it cannot help but undermine government.”[{16}](#)

Legal and Illegal Gambling

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

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

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

In states with different numbers of games, participation rates increase steadily and sharply as the number of legal

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

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

The reasons for the growth of illegal gambling in areas where legalized gambling exists are simple. First, organized crime syndicates often use the free publicity of state lotteries and pari-mutuel betting to run their own numbers games. The state actually saves them money by providing publicity for events involving gambling. Second, many gamblers would rather bet illegally than legally. When they work with a bookie, they can bet on credit and do not have to report their winnings to the government, two things they cannot do if they bet on state-sponsored games. This explains why illegal gambling thrives in states with legalized gambling.

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

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

Economic Costs

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

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

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

Legalized gambling siphons off a lot of money from the

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

Biblical Perspective

Even though the Bible does not directly address gambling, a number of principles can be derived from Scripture. First, the Bible emphasizes a number of truths that conflict with gambling. The Bible, for example, emphasizes the sovereignty of God (Matt. 10:29–30). Gambling, however, is based on chance. The Bible admonishes people to work creatively and for the benefit of others (Eph. 4:28), while gambling fosters a something-for-nothing attitude. The Bible condemns materialism (Matt. 6:24–25) while gambling promotes it.

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

Second, gambling destroys the work ethic. Two key biblical passages deal with the work ethic. In Colossians 3:23–24 the apostle Paul wrote, "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." And in 2 Thessalonians 3:7,10, he stated, "For you yourselves know how

you ought to follow our example. . . . For even when we were with you, we gave you this rule: If a man will not work, he shall not eat.”

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

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

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

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

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

National Study of Youth and Religion

The National Study of Youth and Religion (Wave 3) contains the detailed data from which Christian Smith presented a summary of the results in his book, *Souls in Transition: The Religious & Spiritual Lives of Emerging Adults*. My prior article, ["Emerging Adults and the Future of Faith in America,"](#) summarized some of the important results reported in his book. One of his results showed that the number of young adults who identify themselves as not religious or as a religious liberal has grown from one in three young adults in 1976 to almost two

out of three young adults in 2008. This huge difference in beliefs reflects that the dominant culture has changed from supporting Christian beliefs to now being basically counter to them. Today's emerging adults are immersed in a postmodern culture that "stressed difference over unity, relativity over universals, subjective experience over rational authorities, feeling over reason."[\[1\]](#)

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

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

Along with general demographic information, the questions asked by the survey can be generally divided into four segments: Religious Beliefs, Religious Practices, Cultural Beliefs, and Cultural Practices. When we analyze the data in these four segments, we find a significant disconnect between each of these four segments. One might expect that we would find a small but significant subset that shared an *evangelical* belief and practice *and* that applied those beliefs consistently to their *cultural* beliefs and practices. Instead, what we find is that of 881 evangelicals, a grand total of zero (that is zilch, nada, none) share a common set of beliefs

across all four categories. In other words, there is no set of common beliefs amongst these 18- to 23-year-olds who belong to an evangelical church.

It is worth noting here that the 881 evangelicals discussed here are down from the 1064 evangelicals in the study of this same group as teenagers. The 881 includes 728 who were among the 1064 plus 155 new evangelicals. The new evangelicals were about one-third from mainline protestant, one-third from catholic, and one-third from not religious or non-Christian religions. Of the 336 who left evangelical Christianity about half went to other Christian religions and the other half went to nonreligious or indeterminate religious beliefs. Almost undoubtedly, if we were to include these original evangelicals in our evangelical statistics we would get even worse data. We should also note here that this group was 18 to 23 in 2008 so now they are 20 to 25. However, we will refer to them as 18 to 23 in this article.

Religious Beliefs

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

expect to find with active Christians.

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

When one adds in the concepts that faith is important, that demons are real beings, and that there are some actions that are always right or wrong, and combine those with attending a worship service at least two times a month, the number among evangelicals drops to less than one in five. That is, four out of five young evangelicals do not agree with these basic concepts. For mainline Protestants and Catholics, the percentages are 9% and 2%, indicating that almost none of them have a basic set of Christian beliefs. Combining these together shows that only 7% of all young adults hold to these basic beliefs.

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

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

as literal there's definitely a problem. There's scientific proof [that contradicts it]. So you have to take it piece by piece and choose what you want to believe." {5}

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

Religious Practices

Perhaps we have now found the truly religious 18- to 23-year-olds among the one-out-of-four evangelicals that express a set of core religious beliefs. Even if we add another seven questions on belief in things like life after death, heaven, judgment day, and miracles, we still have almost 15% of evangelical young adults who answer correctly. However, if this 15% is the core group of believers, then their religious behaviors will match their beliefs.

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

3% of evangelicals.

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

As Christian Smith points out, emerging adults view religious ideas as a cafeteria line where you take the ones you like and leave the rest behind. As he says, "People should take and use what is helpful in it, . . . and they can leave the rest. . . . At least some parts of religions are 'outdated.' Emerging adults are the authorities for themselves on what in religion is good or useful or relevant for them."[\[6\]](#) As one of the emerging adults put it, "Instead of fighting various religions, I just kinda combined religious ideas that were similar or sounded good."[\[7\]](#) So, since the emerging adult is the authority on what religious beliefs to accept rather than the Scriptures, their culture determines their religious beliefs rather than the other way around.

Cultural Beliefs

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

When asked about the creation of the world, approximately half of the evangelical emerging adults said that God created the

world without using evolution over a long period of time to create new species. Only one in four young evangelicals believe they should wait to have sex and don't need to try out sex with their partner before they get married. Interestingly, only 16% of mainline Protestants and less than one in ten Catholic young adults believe the same way. As Smith points out, this belief is odd given the numerous studies which show that couples who do not live together before marriage have a significantly greater chance of success than those who do. Forty-eight percent of evangelicals have respect for organized religion in this country and believe it is ok for religious people to try to convert other people to their faith. However when we combine these three beliefs together, i.e. about creation, sex, and evangelism, we find that only one in ten evangelicals, one in twenty mainline Protestants, and only one in a hundred Catholics agree with all three of these areas. Then when we look to see how many have the religious beliefs and practices *and* believe these cultural topics, we find that only 8 evangelicals (< 1%) and no mainline Protestants or Catholics qualify. Thus, we have only 8 people out of over 2500 who have a consistent set of evangelical religious beliefs, religious practices, and cultural beliefs.

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

we combine all three of these belief areas, we discover that only 2% of evangelicals agree with all three areas. If we combine these areas with religious beliefs and practices, we find that only four evangelicals (or less than one in two hundred) agreed.

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

In both sets of data above, we considered questions dealing with sexual activity. In the first, we saw that the idea of waiting to have sex until marriage was rejected by three out of four of the evangelical, emerging adults. In the second set of data, we saw that a similar number believe that unmarried sex and divorce are okay. These beliefs are clearly counter to the teaching of Christianity, but they are dominant beliefs among evangelical, emerging adults. As Christian Smith put it, “[M]ost emerging adults reduce a certain cognitive dissonance they feel—arising from the conflict of religious teachings against partying and sex before marriage versus their wanting to engage in those behaviors—by mentally discounting the religious teachings and socially distancing themselves from the source of those teachings.” In other words, they discount any religious teachings that would discourage them from doing what the culture promotes as acceptable, contrasted with the Bible which says, “Love not the world neither the things of the world. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, are not of the Father but are of the world.”[\[8\]](#)

Cultural Practices

Perhaps the disturbing cultural beliefs are belied by the cultural practices. Let’s look at some of the relevant cultural practices addressed in the National Study on Youth and Religion. Let’s begin with the number of people who have not smoked pot or engaged in binge drinking in the two weeks

before the survey. Among evangelical, emerging adults over half (54%) have not engaged in these two activities. Of course this also means that almost half of them have engaged in one of both of these activities. Amongst Catholic emerging adults, two out of three have engaged in these behaviors.

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

On another venue of behavior, how many emerging adults have given money for charitable purposes, volunteered, and don't admire people based on how much money they have? We find that approximately 15% of evangelicals, mainline Protestants, and Catholics have done so. So, over 8 out of 10 have not given of themselves to help others.

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

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

If we combine the four categories, Religious Beliefs,

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

Conclusions

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

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

At Probe, we are committed to making a difference in this emerging generation. Over the next decade, we are committed to freeing the minds of 50 million Christians and converting them into confident ambassadors for Christ. If we and others like

us are not successful, the children of these emerging adults may have no Christian example to follow.

Notes

1. Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009), 101.

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

3. Smith and Snell, *Souls in Transition*, 158.

4. Ibid., 158.

5. Ibid., 158.

6. Ibid., 157.

7. Ibid., 157.

8. 1 John 2:15-16 (NASU)

9. Smith and Snell, *Souls in Transition*, 155.

10. Ibid p. 156

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See Also:

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

[Emerging Adults A Closer Look](#)

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

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

Welcome to the Machine: The Transhumanist God

Authorized Dreams Only Please!

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

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

Pink Floyd used to sing, "Welcome to the machine. What did you

dream? It's alright we told you what to dream." {2} In the brave new world ruled by the cyborg, dreams will all be programmed and peaceful so as not to upset the inhabitants of utopia. With this hybrid technology, someone will make our decisions for us.

All technology expresses its creator's values and represents a certain view of the world, and how things should be. It is anything but value-free. The question for us is, who will decide what the future will be like in a technologically determined age?

You are What You Worship

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

Transhumanist philosophy takes the modern mechanistic view to its ultimate level of altering humanity to become a machine. The idea that we become the thing we worship finds greatest expression in the twenty-first century. Those who worship idols become like them (Ps. 115). Those who worship money become greedy. Those who worship drugs become addicted, and those who worship the machine will become a machine. In the past, philosophers and poets often used the machine as a metaphor of dehumanization and alienation from modern life; modern society was thought to function like a machine. {4} This means in a machine culture, people feel like numbers or spare parts and therefore entirely expendable. Individual meaninglessness in a mechanistic society will be realized in

the very near future, so that individuals will be spare parts and completely assimilated. The future super computer will offer humanity everything, except the freedom not to choose assimilation.

The machine represents the ideal existence, even the ideal being. The idea of “salvation in the machine” derives from modern thought in a deistic and Unitarian God who created a clockwork universe.[{5}](#) Transhumanism has simply transposed that deity into the machine itself and removed the Clock Maker. Now it’s the clock they worship.

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

The Singularity Is Near

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

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

A super organism looks something like a beehive, anthill, or

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

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

The Artilect War

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

initiated by Terrans as their only way to stop Cosmists.{7}

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

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

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

Ethic of Limits

The essence of Transhumanist philosophy revolves around the idea that there are no natural or divine limits to what technology can accomplish. It serves the basic technological

imperative that says what can be done should be done! This view unleashes all restraint and frees us from all limits, and is one of the greatest examples of the church's cultural captivity since we do not present a different view of technology from the rest of society.

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

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

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

Notes

1. Ray Kurzweil, *The Age of Spiritual Machines When Computers Exceed Human Intelligence* (New York:Penguin, 1999); Gregory Stock, *Metaman:The Merging of Humans and Machines into a Global Superorganism* (New York:Simon and Schuster, 1993); Lewis Mumford, *The Transformations of Man* (New York:Collier, 1956); Jacques Ellul, *The Technological Society*, (New York:Vintage, 1964), 428-436. It was techno critics like Ellul and Mumford that saw the techno future more clearly and soberly than the previously noted Transhumanists. Ellul argued that information would eventually pass from the machine straight to the human brain electronically without being processed through consciousness and that breeding will all be done through artificial means, and natural procreation will be forbidden (432, 433). Whatever problems and disturbances the technology of the future will create will be solved through “a world-wide totalitarian dictatorship” (434). This is exactly what Transhumanist philosophy will bring. Mumford argued that modern technical society will eventually produce a machine replacement for man (100, 117-132).

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

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

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

5. Lewis Mumford, *The Myth of the Machine:The Pentagon of Power* (New York:Harvest, 1970), 33; Noble, *The Religion of Technology*, 146; Mary Midgley, *Science as Salvation:A Modern Myth and Its Meaning* (New York:Routledge, 1992).

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

7. Hugo De Garis, *The Artilect War:Cosmists vs. Terrans:A*

Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines (Palm Springs, CA:Etc Publications, 2005).

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

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

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Emerging Adults: A Closer Look at Issues Facing Young Christians

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

☒ Christian Smith and his fellow researchers at Notre Dame published an initial book, *Souls in Transition*, covering the results of their 2008 survey of the religious beliefs and actions of emerging adults from age 18 through 23. We discussed their findings in two earlier articles: [Emerging](#)

[Adults and the Future of Faith in America](#), and [Emerging Adults Part 2: Distinctly Different Faiths](#). Their deep distress over some of the results of their surveys and interviews led them to publish a follow-up book in 2011 entitled *Lost in Transition: The Dark Side of Emerging Adulthood*. In this book, they focus on five specific areas of concern identified by their earlier research:

1. *Moral aimlessness*
2. *Materialistic consumerism*
3. *Intoxicated living*
4. *Deep troubles from sexually liberated behavior*
5. *Lack of interest in civic and political life*

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

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

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

the truth" (Jn. 18:37) because He is the truth.

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

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

Moral Viewpoint – A Floating Standard

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

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

In a Christian nation, how can there be any confusion about morality? Well, sixty percent of emerging adults say that "morality is a personal choice, entirely a matter of individual decision. Moral rights and wrongs are essentially matters of individual opinion, in their view."[{4}](#) And where do these opinions come from? One emerging adult put it this way, "Like just kinda things that I thought up, that I decided was right for me. So I don't know. I honestly don't. It just kinda

came outta thin air.”[{5}](#) So, we can either look for the Bible as the source of our morality or we can just create it out of thin air.

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

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

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

The whole topic of morality is not something most emerging adults give much thought to. One third of them could not think of any moral dilemmas that they had faced in their lives, while another third of them offered examples that were not actually moral dilemmas. For example, one of them stated, “I

guess renting the apartment thing, whether or not I would be able to afford it.” That is a dilemma but it is not a moral dilemma. So through their education from their parents and schools, the vast majority of emerging adults really have not gained a good working knowledge of the concept of morality much less its importance to society. Yet in 1 Peter, Peter makes it clear that our moral actions are one of the most important ways that Christians can share the good news of Jesus Christ. As he said, “For such is the will of God that by doing right you may silence the ignorance of foolish men” (2:15).

Consumerism – The True Objective of Life

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

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

Yet, as a whole, the young, emerging adults in this nation have missed the call of Christ to focus our lives on the eternal rather than the temporal. Instead, not only have they bought into consumerism as the primary goal of life, but they

appear to be unable to consider any shortcomings in a life focused on what they can consume. Smith reports, "Contemporary emerging adults are either true believers or complacent conformists when it comes to mass consumerism." {7}

As one emerging adult put it, "It feels good to be able to get things that you want and you work for the money. If you want something, you go get it. It makes your life more comfortable and I guess it just make you feel good about yourself as well." {8} That statement by itself might not seem so bad until you realize that it is their sole method to feel good about themselves. The more you can consume the better. They miss the balanced view of material things taught in the Bible. For example, in Proverbs we are told,

Give me neither poverty nor riches;

Feed me with the food that is my portion,

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

Or that I not be in want and steal,

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

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

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

. . . that in a great ordeal of affliction their abundance of

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

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

Civic and Political Involvement – Not For Me

Let continue by examining another disturbing characteristic of young, emerging adults identified by Christian Smith through his extensive surveys and interviews over the last five years: their perception of civic and political involvement. Smith summarizes their attitude by saying, “The vast majority of the emerging adults we interviewed remain . . . politically disengaged, uninformed, and distrustful. Most in fact feel disempowered, apathetic, and sometimes even despairing when it comes to the larger social, civic, and political world beyond their own lives.”[{9}](#) When we consider that the polls and interviews driving this assessment occurred in the summer of

2008 during the perceived youth movement which brought President Obama into office, this result on political involvement is particularly surprising.

Some might say that being actively involved in politics is not the right course of action for Christians. And, thus, they may applaud this result. We certainly agree that our primary purpose as Christians will not and cannot be fulfilled through political action. However, what we are talking about here is not a lack of political activism, but rather a disengagement from active participation in the political process. As Paul instructed Timothy, "I urge that entreaties, prayers, petitions and thanksgivings be made on behalf of all men, for kings and all who are in authority in order that we may lead a tranquil and quiet life in all godliness and dignity" (1 Tim. 2:1-2). We are to be concerned about the impact of government on our lives. If the people Paul were writing to had the right to vote, I am confident he would have said to pray for and exercise your right to vote.

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

- 1. The apathetic are completely uninterested in politics and make up twenty-seven percent of emerging adults. It is important to note that these individuals were not apathetic in general, just about this area of life.*
- 2. The uninformed said their lack of interest was driven by their lack of knowledge about the issues and the players. The uninformed made up thirteen percent of emerging adults.*
- 3. The distrustful know a reasonable amount about political issues but do not participate because they distrust the political system and politicians. They believe exercising their right to vote will not make any difference.*
- 4. The disempowered point to their inability to change the*

world (rather than distrust of the process) as their reason to be uninvolved. Around ten percent of emerging adults fall into this category.

5. The marginally political represent those who expressed some interest in politics but whose interest did not appear to lead to actual involvement in the process. These marginally political emerging adults make up twenty-seven percent of those interviewed.

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

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

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

Thinking back to our earlier discussion on the lack of a moral viewpoint, Smith's research found a significant association between those who believe all morality is relative and individualistic and an attitude of apathy, ignorance, and distrust of the political process. In addition, Smith found a significant relationship between "enthusiasm for mass consumerism and lack of interest in political participation."[11](#) So these three attitudes (no moral

standards, consumer consumption as our primary objective, and no real political or civic involvement) appear to be common elements of the emerging adult belief system.

Emerging Adults – Where Will They Take Us?

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

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

Others may say that is not what I hear on the news. Our young adults are leading a new wave of service and public involvement. To which Smith would say, “The fact that anyone ever believed that idea simply tells us how flimsy the empirical evidence that so many journalistic media stories are based upon is and how unaccountable to empirical reality high-profile journalism can be. . . . we – without joy – can set the record straight here: almost all emerging adults today are either apathetic, uninformed, distrustful, disempowered, or , at most marginally interested when it comes to politics and

public life. Both the fact itself and the reasons for it speak poorly of the condition of our larger culture and society.”[\[13\]](#) He continues: “One tendency is to claim that emerging adults are deeply committed to social justice, passionately engaged in political activism, actively volunteering in their local communities, devoting themselves to building a greener, more peaceful and just world. Almost nothing could be further from the truth.”[\[14\]](#)

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

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

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

Next, we need to recognize that emerging adults under the age of thirty are, for the most part, not taking on the full responsibilities of adulthood. They are still emerging and, consequently, still need coaching. However, as Smith points out, “One of the striking social features of emerging adulthood is how structurally disconnected most emerging adults are from older adults. . . . Most emerging adults live this crucial decade of life surrounded mostly by their peers .

. . who have no more experience, insight, wisdom, perspective, or balance than they do.”[{16}](#) As parents, pastors, co-workers, we should continue to actively engage them in a mentor role. It is important that:

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

2. We are living in this world as citizens of heaven and as such consumer consumption is not our purpose for living.

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

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

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

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

area of your life.

As historian Christopher Lasch put it, “There is only one cure for the malady that afflicts our culture, and that is to speak the truth about it.”^{18}

Notes

1. Christian Smith, *Lost in Transition: The Dark Side of Emerging Adulthood* (Oxford University Press, 2011), 15.

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

3. *American Heritage Dictionary*, s.v. “Morality.”

4. Smith, *Lost*, 21.

5. *Ibid.*, 22.

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

7. Smith, *Lost*, 72.

8. *Ibid.*, 73.

9. *Ibid.*, 196.

10. *Ibid.*, 211.

11. *Ibid.*, 218.

12. *Ibid.*, 227.

13. *Ibid.*, 224-5.

14. *Ibid.*, 228.

15. *Ibid.*, 223.

16. *Ibid.*, 234.

17. Ibid., 236.

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

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See Also:

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

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

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

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

Martial Arts and Just War Theory

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

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

Upon reflection, I realized that the practice of Martial Arts naturally corresponds to something I have thought long and hard about: Just War Tradition. A central principal of both Just War thinking and the Martial Arts is personal self-defense. Just War doctrine states that if a Christian is

unjustly attacked or sees an innocent third party under attack and has the ability to either prevent the abuse or intervene, that he or she should do so. What's more, to fail to render such aid makes one equally culpable in the crime. In other words, inaction and apathy in the face of injustice is just as wrong as the injustice itself.

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

The Violence Objection

As Americans we naturally think that self-defense means owning a handgun. We live in a gun culture that accepts firearms as a God-given right protected by Law. Christians generally have no objections to gun ownership even though the potential for disaster is obvious. But when it comes to a safer alternative to guns, such as the Martial Arts, practitioners are met with a flurry of protests as if they are embracing some foreign religion. Now, to clear the air, I am entirely in favor of the Second Amendment right to bear arms. I am simply suggesting that those individuals who choose to practice the Martial Arts as a means of self-defense have chosen a safer alternative to gun ownership. (I assume that the discipline replaces gun ownership for them. From observation, gun owners and Martial Arts participants are generally not the same people.)

Guns are so easy to use that the potential for abuse and misuse is frightening and lethal. The Martial Arts, however, requires training, discipline and values related to peace and human dignity. One is taught self-control and respect for life that must accompany any notion of self-defense. Students are

taught not to kill but rather to apply only the force necessary for a given situation.

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

At the personal level, it is very difficult to achieve limited action that seeks to apply only the necessary force when it comes to using firearms. For example, various schools of Martial Arts often teach restraint in kicking or punching, using only enough force to defend oneself. Bullets cannot be recalled and their results are almost always fatal or horribly injurious. On the other hand, Martial Arts techniques like karate are inherently limited in their effects—despite violence-filled popular Kung Fu movies. They are designed to apply only the force necessary to achieve the goal of self-defense without killing or permanently disabling the opponent. Kicks, chops and blocks will always prove less fatal or damaging than shooting someone at point blank range. The use of force is never ideal or welcome, but if given the choice between karate or a .357 magnum for self-defense, the former clearly comes closer to Christian notions of justice and mercy than the latter.

The Eastern Mysticism Objection

The second objection, that the Martial Arts are *necessarily* tied to Eastern mysticism and thus that any Christian practicing these Arts is betraying Christianity, is much easier to answer. The common misconception is that Bodhidharma, the founder of Zen, brought the Martial Arts from

India to China in the Sixth Century AD with the spread of Zen Buddhism. Later, the practice spread to Japan. It is certainly true that the East has created a synthesis between the Martial Arts and mystical philosophy, but this creation represents a fairly modern innovation, especially in Japan with the rise of the Samurai warrior around 1300 AD. This is the most prominent symbol of the Martial Arts in the American mind. These Arts were practiced for millennia before the arrival of Zen in China or Japan and go as far back as 2000 BC in Mesopotamia. Historically speaking, there is no necessary connection between Zen and the Martial Arts.

Philosophically speaking, there is no necessary connection between Zen and the Martial Arts, either. Zen philosophy teaches a way of meditation or a means of achieving enlightenment focused on the practical and tangible world as opposed to the spoken or written word. That is, it doesn't rely on sacred texts or traditional reason, but rather on intuitive experience. Zen adherents prefer practice and encounter with reality rather than simply talking about it. Since the Martial Arts are also very practical and physical, this makes Zen attractive to many Martial Artists, but this represents an incidental connection, not a logically necessary one. The connection between the two practices is a convenience. One no more has to be a Buddhist to practice the Martial Arts than one has to be a Christian to be an American. Simply put, just because Zen appeals to many Martial Artists doesn't mean the two go together essentially. One can do just fine without the other, and that's where Christians can reconcile doing Martial Arts with their faith.

However, the notion of Chi ["chee"], or life-force, in the Martial Arts presents a serious obstacle to many Christians. This underlying idea states that one must align his or her Chi in order to be an effective practitioner. Since Chi clearly represents a pantheist philosophy, a suitable Christian-theist substitute should replace it. Chi is really nothing more than

right attitude, enthusiasm and concentration; it signifies the power of the focused mind rather than a mystical supernatural energy we can draw from. As in all sports and disciplines of any kind, one must focus the mind. This is no different for the Martial Artist than for the marksman who must aim at a target or a ball player who must kick or hit a ball. The body follows the mind.

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

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Bringing the Truth of Christ to Your Generation

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

Here at Probe, we have been analyzing both existing and new original survey data to obtain a better grip on the realities

of born-again faith in America today. Although the evangelical church has remained fairly constant in size as a percentage of our population over the last twenty years, these surveys show its impact on our society has continued to decline as the percentage of non-Christians has grown considerably over the same period. We see two reasons for this change:

1. The increased acceptance of pluralism removes the felt need to share our faith with others. In our new Barna survey, almost one half of all born-again 18- to 40-year-olds believe that Jesus is one way to eternal life, but Buddhism, Hinduism, Islam, etc. when followed well, will also result in eternal life.

2. Captivity to the culture rather than to Christ's truth shapes believers' perspectives on nearly every aspect of life. The recent National Study of Youth & Religion, a survey of 18- to 23-year-olds, shows that only a quarter of those affiliated with an evangelical church have a consistent set of biblical theological beliefs and that less than 2% of them combine those theological beliefs with a consistent set of biblical beliefs on behaviors and attitudes.

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

As advocates of apologetics and a biblical worldview, we often focus on 1 Peter 3:15, which exhorts us to always be ready to give a defense for the hope of the gospel to anyone who asks. However, Peter points out that our testimony for Christ, goes

far beyond our ability to make a reasoned defense. In the first chapter of his letter, Peter provides an excellent description of the hope of the gospel. He makes it clear that only through the resurrection of Christ can we receive eternal life. He then goes on to describe the ways that we are called to “proclaim the excellencies of Him who called us out of darkness into His marvelous light.” Specifically, we are told to proclaim Christ through:

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

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

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

In Colossians 3:5–17, we are given the standard for excellent

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

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

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

Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; that I may make it clear in the way I ought to speak (Col. 4:2-4).

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

Secondly, Paul gives us a consistent topic for our **prayers**:

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

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

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

We are praying for an open door to speak forth so that everyone can receive the promise of eternal glory through receiving Christ in their lives. In other words, we need to actively ask God to give us entrée into others' lives to communicate the gospel so they can receive the riches of eternal life along with us. Do we really want this? It's a prayer God is sure to answer. If so, we're living according to a biblical worldview in one more essential way. If not, we risk the loss of succeeding generations.

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

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

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

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

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

1. Jesus Christ is the unique Son of God and the only possible way to eternal life. Religious pluralism just doesn't work.

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

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