Four Killer Questions: Power Tools for Great Question-Asking

Sue Bohlin provides helpful information for use in helping sharpen the question-asking skills of fellow believers as well as in evangelism. These "understanding questions" help Christians sharpen their biblical worldview and help unbelievers delve into the inconsistencies of their own worldview.



Dr. Jeff Myers of Bryan College and Summit Ministries shares our passion for helping others develop a biblical worldview. One of the tools he offers in developing critical thinking skills is how to use the right question at the right time.

He suggests four "killer questions" to help anyone think critically.{1} The first question is, *What do you mean by that?* In other words, define your terms. The second question is, *Where do you get your information?* The third is, *How do you know that's true?*, and the fourth killer question is, *What if you're wrong?*

Dr. Myers tells this story:

"A friend took a group of third graders to the Denver Museum of Natural History.

"Before he took them inside, he knelt down on their level and said, 'Kids, if anybody in this museum tells you anything, I want you to ask them, *how do you know that's true?*' Giving this question to a third grader is the intellectual equivalent of giving them a surface-to-air missile. These kids walked into the museum; all they knew was, Ask: *How do you know that's true?*

“A paleontologist was going to show them how to find a fossil. Apparently they had intentionally buried a fossil down in the soil sample and she said, ‘We’re going to find it.’ Very clever, right? No, not with this crowd. ‘Cause they started asking questions like, ‘Well, how do you know there’s a fossil down in there?’ ‘Well, because we just know there’s a fossil down there.’ ‘Why do you want to find it?’ ‘Well, because we want to study it.’ ‘Why do you want to study it?’ ‘We want to find out how old it is.’ Well, how old do you think it is?’ ‘About 60 million years old.’

“‘Lady, how do you know that is true?'”

“She patronized them. She said, ‘Well, you see, I’m a scientist, I study these things, I just know that.’ They said, ‘Well, how do you know that’s true?’ Anytime she said anything at all they just asked, ‘How do you know that’s true?’ What happened next proves that truth is stranger than fiction. She threw down her tools, glared at these children, and said, ‘Look, children, *I don’t know, OK?* I just work here!'”{2}

Question #1: What do you mean by that?

The first question is, *What do you mean by that?* You want to get the other person to define his terms and explain what he is saying. If you don’t make sure you understand what the other person means, you could end up having a conversation using the same words but meaning very different things.

When I was a new believer, I was approached on the street by some people collecting money for a ministry to young people. I asked, naively, “Do you teach about Jesus?” They said, rather tentatively, “Yesss. . . .” I gave them some money and asked for their literature (which was in the reverse order of what I should have done). Only later did I learn that they did indeed teach about Jesus—that He was the brother of Satan! I wish I had had this first killer question back then. I would have asked, “What do you teach about Jesus? Who is He to you?”

Get the other person's definition. Let's say you're talking to a neighbor who says, "I don't believe there is a God." Don't quarrel with him: "Oh yes there is!" "No, there's not." Second Timothy 2:24-25 says not to quarrel with anyone. Just start asking questions instead. "What do you mean by 'God'? What's your understanding of this God who isn't there?" Let him define that which does not exist! You may well find out that the god he rejects is a mean, cold, abusive god who looks a lot like his father. In that case, you can assure him that you don't believe in that god either. The true God is altogether different. If it were me, at this point I wouldn't pursue the existence of God argument, but rather try to understand where the other person is coming from, showing the compassion and grace of God to someone bearing painful scars on his soul.

Let's say someone says she is for a woman's right to choose abortion. You can ask, "What do you mean by 'woman'? Only adult women? What if the baby is a girl, what about her right to choose? What do you mean by 'right'? Where does that right come from?" Do you see how asking *What do you mean by that?* can expose problems in the other person's perspective?

Question #2: Where do you get your information?

The question *Where do you get your information?* is particularly important in today's culture, where we drown in information from a huge array of sources. Information is being pumped at us from TV, radio, music, Websites, email, blogs, billboards, movies, and conversations with people who have no truth filters in place at all. Consider the kind of responses you could get to the question, *Where do you get your information?*

"I heard it somewhere." Well, how's that for reliable? Follow with another killer question, *How do you know it's true?*

"Everybody says so." That may be so, but is it true? If you

say something loud enough, often enough, and long enough, people will believe it's true even if it isn't. For example, "everybody says" people are born gay. Doesn't everybody know that by now? That's what we hear, every day, but where is the science to back up that assertion? Turns out, there is none. Not a shred of proof that there is a gay gene.

Someone else may say, "I read it somewhere." So ask, in a legitimate newspaper or magazine? Or in a tabloid? Elvis is not alive, and you can't lose twenty-five pounds in a week. You might have read it somewhere, but there is a word for that kind of writing: *fiction*.

Did you see it on the internet? That could be a single individual with great graphics abilities pumping out his own totally made-up stuff. Or it could be a trustworthy, legitimate website like Probe.org.

Did you see it on TV? Who said it, and how trustworthy is the source? Was it fact, or opinion? Be aware of the worldview agenda behind the major media outlets. Former CBS reporter Bernard Goldberg exposed the leftist leanings of the media in his book *Bias: A CBS Insider Exposes How the Media Distort the News*. Most of what you see on TV is what the Bible calls "the world," and we are to be discerning and skeptical of the values and information it pumps out.

Don't be fooled by someone sounding confident and self-assured. Many people feel confident without any basis for feeling that way. Ask, *Where do you get your information?* It's a great killer question.

Question #3: How do you know that's true?

The third killer question is, *How do you know that's true?* This is probably the most powerful question of them all. It puts the burden of proof on the other person.

Most people aren't aware of what they assume is true; there's

simply no other way to see the world. They often believe what they believe without asking if it's true, if it aligns with reality. If you respectfully ask killer questions like *How do you know that's true?*, all of a sudden it can begin to occur to folks that what they believe, they believe by faith. But where is their faith placed?

Sometimes, the kindest thing we can do for people is gently shake up their presuppositions and invite them to think.

The reigning philosophy in science today is materialism, the insistence that the physical universe is all that exists. Something is only real if it can be measured and quantified. We need to ask, *How do you know* there is nothing outside the matter-space-time-energy continuum? *How do you know* that the instruments of physical measurement are the only ones that matter? *How do you know* there isn't something non-physical, which cannot be measured with physical measuring tools? If all you have is a ruler, how do you measure weight? (And if all you have is a ruler, and someone wants to talk about weight, it would be easy to deny there is such a thing as weight, only height and length, a lot like the materialists' insistence that since we can't measure the supernatural, it doesn't exist.)

At the heart of the debate over stem cell research is the question of the personhood of a human embryo. Those who insist that it's not life until implantation need to be asked, *How do you know that's true?* It's genetically identical to the embryo ten minutes before implantation. How do you know those are only a clump of cells and not a human being?

Postmodern thought says that no one can know truth. This philosophy has permeated just about every college campus. To the professor who asserts, "No one can know truth," a student should ask, *How do you know that's true?* If that sounds slightly crazy to you, good! A teacher who says there is no truth, or that if there is, no one can know it, says it

because he or she believes it to be true, or they wouldn't be saying it!

We get hostile email at Probe informing us of how stupid and biased we are for believing the Bible, since it has been mistranslated and changed over the centuries and it was written by man anyway. When I ask, "How do you know this is true?", I don't get answers back. Putting the burden of proof on the other person is quite legitimate. People are often just repeating what they have heard from others. But we have to be ready to offer a defense for the hope that is in us as well.{3} Of course, when we point to the Bible as our source of information, it's appropriate to ask the killer question, "How do you know that's true?" Fortunately, there is a huge amount of evidence that today's Bible is virtually the same as the original manuscripts. And there is strong evidence for its supernatural origins because of things like fulfilled prophecy. Go to the "Reasons to Believe" section of Probe.org for a number of articles on why we can trust that the Bible is really God's word.

There are a lot of mistaken, deceived people who believe in reincarnation and insist they remember their past lives. Shirley MacLaine claims to have been a Japanese Geisha, a suicide in Atlantis, an orphan raised by elephants, and the seducer of Charlemagne.{4} Here's where this killer question comes in. If you lose your life memories when you die, *how do you know* your past lives are real? When you're born into a new body and your slate is wiped clean, *how do you know* it's you?

So many people have embraced a pragmatic, expedient standard of, "Hey, it works for me." "It works for me to cheat on my taxes, as long as I don't get caught." "It works for me to spend hours on porn sites late at night since my wife doesn't know how to check the computer's history." "It works for me to keep God in his corner of the universe while I do my own thing; I'll get religious later in life." Well, *how do you know* it works? You haven't seen the whole, big picture. You

can’t know the future, and you can’t know how tomorrow’s consequences will be reaped from today’s choices.

Let me add a caveat here. The underlying question behind *How do you know that’s true?* is really, “Why should I believe you?” It can be quite disconcerting to be challenged this way, so be sure to ask with a friendly face and without an edge in your voice.

Question #4: What if you’re wrong?

One benefit of this question is that it helps us not to “sweat the small stuff.” There are a lot of issues where it just doesn’t matter a whole lot if we’re wrong. If you’re agonizing over a restaurant menu, trying to figure out the best entree, what if you’re wrong? It doesn’t matter. You can probably come back another time. If you can’t, because you’re traveling and you’ll never have another chance, is it going to wreck your life? Absolutely not.

Many of our youth (and, sadly, adults as well) believe that having sex is just part of being social. Many of them believe that sex qualifies as recreation, much like going to an amusement park. They need to be challenged: *What if you’re wrong?* Besides the high probability of contracting a number of sexually transmitted diseases, there is the ongoing heartache of the discovery that “casual” sex isn’t, because of its lasting impact on the heart.

The ultimate question where this matters is, *What do you believe about God?* What do you do with Jesus’ statement “I am the way, the truth, and the life; no one comes to the Father except by Me”?{5} What if you believe there is no God, or that you can live however you want and God will let you into heaven because you’re not a mass murderer? We need to ask, *What if you’re wrong?* You will be separated from God forever!

It’s only fair for Christ-followers to ask that of ourselves.

What if *we're* wrong? What if we're actually living an illusion that there is a God and a purpose to life? I would say, "You know what? I still lived a great life, full of peace and purpose and fulfillment. Ultimately, if there were no God, it wouldn't matter—nothing would matter at all!—but I still loved my life. Either way, if I'm right or I'm wrong, I win."

These four killer questions are powerful to spark meaningful conversation and encourage yourself, and others, to think critically. Use them wisely, be prepared for some interesting conversations . . . and have fun!

Notes

1. Our fellow worldview apologist Bill Jack of Worldview Academy (www.worldview.org) has also popularized these "killer questions," but they go back all the way to Socrates.
2. "Created Male and Female: Biblical Light for a Sexually Darkened World" conference sponsored by the International Council for Gender Studies, October 10-12, 2003.
3. 1 Peter 3:15.
4. www.fortunecity.com/emachines/e11/86/duncan2.html
5. John 14:6.

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"Was Reincarnation Ever in the Bible?"

I have a question about reincarnation. My father recently read this book called *Many Lives, Many Masters* by Dr. Brian Weiss. It is about a psychiatrist who explored the past lives of one of his patients through hypnotic regression.

In the third chapter he claims that reincarnation was in the Bible but was later removed. I quote from the book:

> **"There were indeed references to reincarnation in the Old and New Testaments. In A.D. 325 the Roman emperor Constantine the Great, along with his mother, Helena, had deleted references to reincarnation contained in the New Testament. The Second Council of Constantinople meeting in A.D. 553, confirmed this action and declared the concept of reincarnation a heresy." (p. 35-36)**

Is this true?

I would like to answer two issues in your e-mail. The first is about past-lives regression through hypnosis. Our friends at the Watchman Fellowship have a MOST interesting article by their director, James Walker, called "The Day I Hypnotized a Reincarnated Prospector." The point was to demonstrate to a Dallas Seminary class the powerfully deceptive nature of the cults and the occult. I highly recommend this article: www.watchman.org/na/chair10.htm

Secondly, concerning your question about reincarnation being excised from the Bible. Similar to what your father found in the book he read, a section of Shirley MacLaine's book *Out on a Limb* records these comments from her New Age mentor, David:

> "The theory of reincarnation is recorded in the Bible. But the proper interpretations were struck from it during an Ecumenical Council meeting of the Catholic Church in Constantinople sometime around 553 A.D, called the Council of Nicea. The Council members voted to strike those teachings from the Bible in order to solidify Church control." [New York: Bantam Books, 1983, pp. 234-5.]

Dr. Paul R. Eddy, Associate Professor of Theology at Bethel College in St. Paul, Minnesota, responds:

> "In response to this claim, we must begin by pointing out a

few basic historical inaccuracies. First, The Council of Nicea, the first of the seven Ecumenical councils, took place in 325 A.D. It was concerned with the teachings of Arius and their implications for a correct understanding of the person of Jesus Christ. The documents from this Council offer no evidence that the topic of reincarnation ever came up for discussion, let alone that it was condemned and removed from the Bible. No doubt this claim means to refer, rather, to the fifth Ecumenical Council, held in 553—the Council of Constantinople. The primary purpose of this Council was to ease the tensions in the Church caused by the Council of Chalcedon 100 years previous. Again, there is no evidence whatsoever that the idea of reincarnation was ever discussed, let alone condemned and purged from the Bible. What the reincarnationists are probably referring to here is the condemnation of Origenism, which included belief in the pre-existence of the soul. This should not, however, be confused with the notions of the karmic cycle of reincarnation. This is clear from Origen's own words on this matter when he writes of "the dogma of transmigration, which is foreign to the Church of God not handed down by the Apostles, nor anywhere set forth in the Scriptures." Other early theologians, including Irenaeus, Tertullian, and Gregory of Nyssa, also explicitly rejected the idea of reincarnation. Another problem with this theory is the fact that manuscripts of the Bible exist dating back to the third century. For example, the Bodmer Papyri (dated around 200-225), the Chester Beatty Papyri (dated around 200-250), Codex Vaticanus (dated around 325-350), and Codex Sinaiticus (dated around 340) are all documents written centuries prior to the 533 Council, and none of them reveal any supposed reincarnationist teachings that were removed from later editions of the Bible! Beyond this, it is known that the core canon of the Bible was essentially recognized and acknowledged throughout the orthodox Church as early as the late second and early third centuries, as evidenced by the list contained in the Muratorian Fragment (dated around

170). All of this points towards the impossibility of a conspiratorial purgation of the doctrine of reincarnation—or any other doctrine for that matter—from the Bible during any of the Ecumenical Councils." [ittsy.com/focusonthefaulty.com/reincarnation-and-the-bible/]

I hope you can see that the burden of proof is on the reincarnationists to show us those supposed Biblical passages supporting reincarnation! The idea that the original versions of the Bible containing teachings on reincarnation were all confiscated and burned—another fantasy floating around these days—is merely that, a fantasy. There is no evidence for any myth of reincarnation taught in the Bible, either past or present. Hebrews 9:27 nails that coffin shut: "It is appointed unto man to die once, and after that comes judgment."

Hope this helps!

Sue Bohlin

The New Age Movement

Former Probe staffer Dr. Robert Pyne provides an orthodox Christian perspective on the concepts underpinning the New Age philosophy.

The New Age Movement. You've probably heard the phrase, and chances are you've heard it applied to everything from cartoon shows to environmental protection groups. Today we have "new age" radio stations, "new age" bookstores, and even "new age" churches, but a great deal of confusion remains about the New Age Movement. To begin with, the New Age Movement is not a conspiracy or a cult. It is a loose collection of very diverse

people and groups. It is a religious trend, not a religious organization. Its broadness makes it rather difficult to define, but there are several beliefs that are distinctively "New Age."

One of these beliefs is monism, the idea that all of reality is essentially one. You and I usually recognize differences between ourselves and between different objects in our world, but the monist sees everything as a single organic whole. From the monistic perspective, we are all part of one another; and, if God exists, we are all part of God.

Monism sounds very much like Eastern pantheism, and this similarity has caused many observers to describe the New Age Movement as the invasion of Eastern mysticism into Western culture. In fact, the New Age Movement has its historical roots in European philosophy. What we're seeing is not the adoption of Eastern religion, but the bankruptcy of our own culture.

Let me explain. For centuries Christian theologians maintained that there were three sources of truth: revelation, tradition, and reason. One by one, the philosophers discarded revelation, ignored tradition, and concluded that reason was inadequate. The situation thus became a little scary. There weren't any sources of authority left!

Humans don't function very well without some source of authority, some source of hope. With no other place to turn, Western philosophers began to place their hopes in irrational ideas like monism, believing that the problems and inconsistencies of life were more apparent than real and that these problems could be resolved at some deep level that we really can't comprehend. These ideas provided the real foundation for the New Age Movement.It came about because Western philosophy had run out of answers.

All of that is simply to say this: The New Age Movement

teaches some things that don’t make much sense. Its teachings violate Scripture, tradition, and reason. Its proponents are people who are desperately looking for hope and security in a world that seems very confusing. They have bought into the idea that we have no sure source of authority, and they are attempting to find answers in experience and in irrational ideals.

Monism and Pantheism

One of the most distinctive beliefs of the New Age Movement is monism, the belief that all of reality is essentially one. From this perspective, everything that exists is part of a single organic whole. There are no real differences between people, between objects, or between people and objects.

Monism seems very odd to most of us because our experience points to distinctions between ourselves and other people or between persons and objects. The New Age Movement, however, perceives logic and reason as limitations. Its adherents see commonly observed distinctions as illusions, and they believe we are led astray by what we would call “common sense.” For the New Age follower, we are all one with one another and, for that matter, with everything. When individuals come to the belief that they are one with the universe, a kind of conversion takes place. Shirley MacLaine’s experience in an Andean mineral bath illustrates the point. She writes,

> Slowly, slowly, I became the water . . . . I was the air, the water, the darkness, the walls, the bubbles, the candle, the wet rocks under the water, and even the sound of the rushing river outside.

Shirley MacLaine came to the conclusion that she was not herself a distinct entity, but that she was instead completely identified with all that surrounded her. This belief that everything is essentially one leads New Age followers to believe in pantheism, the idea that all is God. The unity of

all reality tells them that everything is divine, including themselves. If all is one, then there are no distinctions, and all is God. Again, Shirley MacLaine writes, “I am God, because all energy is plugged into the same source. We are all individualized reflections of the God source. God is in us and we are God.”

From a New Age perspective, this concept is the key to unlocking one’s true potential, for to realize that you are God is to realize that you have no finite limitations. But there’s a problem with this claim. If God does not have limited knowledge or abilities, why would we have to grow in knowledge if we are God? Why would we even have to come to the conclusion that we are divine? If we are unlimited, why are we so limited that we do not always realize we are unlimited?

In addition, if all is essentially one, no real difference exists between good and evil. With no legitimate distinction between good and evil, New Age religious activity becomes an exercise in futility. What you do or don’t do doesn’t matter at all!

Finally, New Age pantheism stands in sharp contrast to the biblical doctrine of creation. Genesis 1 tells us that, in the beginning, God created the heavens and the earth. God is not the same as His creation, but is utterly distinct from it as the Creator. Our place is not to ascend to His throne, but to bow down before it.

The Political Agenda of the New Age Movement

A consequence of New Age monism is a strong emphasis on the unity of our planet. This belief that everything is one was reinforced when astronauts photographed the Earth from outer space. The pictures didn’t look anything like our rapidly changing political maps. The barriers we had erected between nations were invisible, as were the wars taking place at the

time. Only what we had in common was visible: a single planet and a fragile ecosystem. Peter Russell writes,

> [This] picture has become a spiritual symbol for our times. It stands for the growing awareness that we and the planet are all part of a single system, that we can no longer divorce ourselves from the whole.

These pictures of the Earth from outer space are on New Age posters, bumper stickers, and T-shirts to remind us that we are all essentially one. We see this same idea in popular music as well—the Grammy award-winning song "From a Distance" emphasizes the idea that when one stands back and looks at our planet "from a distance," there is harmony, peace, and hope. There is global oneness.

This emphasis on globalism reflects the New Age desire to see the essential oneness of all reality manifested in our experience. The followers of the New Age want humanity to function as a "superorganism," similar to a school of fish or a flock of birds, reacting to danger within a fraction of a second and behaving in such cooperation that we seem to have a common brain. Peter Russell writes,

> No longer will we perceive ourselves as isolated individuals; we will know ourselves to be part of a rapidly integrating global network, the nerve cells of an awakened global brain.

This vision doesn't stop with the Earth, for New Age followers believe that our world will network with other planets, then other galaxies, until the entire universe is in complete harmony as a single organism.

From this perspective, the interests of humanity are subordinated to those of the Earth as a whole. The important thing is not whether we ourselves survive, or even whether or not our Earth survives, but whether or not this evolutionary process continues to go forward. Particularly in light of the

fact that many people become a part of the New Age Movement because they desire a positive message of hope, their expectation is ultimately a very sad and impersonal one. The individual is lost in the whole process, like a drop of water blending into a cosmic ocean.

Achieving Oneness

While all New Age followers look forward to global and universal oneness, they do not all agree on the means by which they expect that oneness to be achieved. Some focus on humanity's technological potential for harmony, emphasizing advances in telecommunications and the sciences. Others pay more attention to the somewhat mystical idea that all things share the same essential energy. If we can tap into that energy we can use it to our advantage. Just as Luke Skywalker used "the Force" in the Star Wars movies to levitate objects and win battles, many New Age adherents believe they can control events around them through visualization and meditation. This belief goes far beyond using one's perceived powers for personal gain. Their commitment to global and universal harmony causes New Age followers to focus their attention on transforming the world. Here their belief that we share the same essential energy means that we can share the same consciousness.

One of the best illustrations of this concept is in the New Age fable of the "One-Hundredth Monkey." As the story goes, a group of scientists taught an island monkey to wash his food in the water before he ate. Several other monkeys eventually mimicked his behavior, and before long nearly a hundred of the monkeys on that island had learned this same lesson. At that point, however, a strange thing happened. When the one-hundredth monkey began to wash his food, suddenly all of the monkeys of that species began doing the same thing, even those who had no contact with the monkeys in the experiment. The idea is that the one-hundredth monkey was enough to push this

practice “over the edge” into a kind of cosmic consciousness.

New Age followers use this fable as a way of illustrating what they believe we can achieve with the human race. They maintain that they need only to reach this “critical mass” of enlightened individuals in order for their enlightenment to become the common consciousness of all humanity. The Maharishi Mahesh Yogi, for example, has said that if just 1 percent of the population were to practice the technique of Transcendental Meditation, the “Age of Enlightenment” could dawn.

This critical mass is what New Age followers were trying to achieve with the event they called the “Harmonic Convergence.” The Harmonic Convergence provided an opportunity for New Age adherents to channel their collective powers toward the common goal of world peace and harmony. The attempt to achieve this critical mass is also why so many cars have bumper stickers that read “Visualize World Peace.” The proponents of the New Age believe that world peace will actually be realized if enough people visualize it.

Witnessing to the New Age Follower

It is absolutely essential that Christians be sensitive to the philosophical perspective of New Age followers. We have seen that the New Age Movement reflects our culture’s rejection of revelation, tradition, and reason as authentic sources of truth. New Age followers will be completely turned off if we use reason with them to show them the error of their beliefs. From their point of view, such dependence on logic and reason does nothing more than demonstrate a profound lack of enlightenment on our part. In the same way, an appeal to the truth of Scripture or to the teachings of your church will seem rigid and insensitive. I’m not saying that we must avoid Scripture or logic; I’m simply saying that we need to be extremely cautious in the way we minister to the New Age follower.

Since the New Age Movement values experience so highly, it may well be that your personal testimony is the most helpful thing you can communicate to adherents of the New Age. They will usually dismiss your logic and your books, but their own beliefs prevent them from dismissing your experience. By demonstrating the reality of your Christianity and the transformation that the gospel has brought into your life, you appeal to them on their own terms.

Naturally, there's something a little disconcerting about a testimonial approach. It means that you must have a more consistent testimony than their peers in the New Age. New Age seminars, for example, provide a great deal of personal support for those in attendance. Visitors feel welcome, they feel loved, and they want to come back just because the people are so friendly and attentive. Do we treat visitors that way in our churches? Do we treat our New Age friends with love and respect even though we disagree with their theology? If we give them rejection instead of encouragement, we're driving them deeper into the New Age.

The greatest thing we can offer New Age followers is a secure sense of hope. I believe hope is what they are looking for in the New Age Movement, but their thirst won't be satisfied there. The New Age hope is insecure and impersonal, and the individual is ultimately not valued at all. Compare that "hope" to the promise of the Savior that nothing can separate us from His love, that nobody will ever snatch us from the hand of the Father, that one day He will wipe away every tear from our eyes (Rom. 8:31-39; John 10:27-29; Rev. 21:4). What a difference! We need to demonstrate the reality of our hope and be prepared to explain how we have been made to feel so secure (1 Pet. 3:15).

The New Age Movement is very diverse, and it blends in easily with many other religions. One thing that it does not take in very well, however, is the cross of Jesus Christ. Your New Age friends will have a very difficult time accepting the idea

that salvation can only come through Jesus Christ. That concept stands against everything they believe. Understand that they will probably not embrace the gospel quickly, but speak the truth in love. Through your words and through your lifestyle point them to Christ, who is our hope.

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