

Coddling of the American Mind

Drawing on the book The Coddling of the American Mind, Kerby Anderson examines the insanity on college campuses where students cannot handle ideas and people they disagree with.

In this article we will talk about what is happening on college campuses, and even focus on why it is happening. Much of the material is taken from the book, *The Coddling of the American Mind*. [\[1\]](#)



Greg Lukianoff was trying to solve a puzzle and sat down with Jonathan Haidt. Greg was a first amendment lawyer working with the Foundation for Individual Rights in Education (FIRE). He was trying to figure out why students (who used to support free speech on campus) were now working to prevent speakers from coming on campus and triggered by words or phrases used by professors.

Greg also noticed something else. He has suffered from bouts of depression and noticed some striking similarities with some of the comments by students. He found in his treatment that sometimes he and others would engage in “catastrophizing” and assuming the worst outcome. He was seeing these distorted and irrational thought patterns in students.

After a lengthy discussion they decided to write an article about it for *The Atlantic* with the title, “Arguing Towards Misery: How Campuses Teach Cognitive Distortions.” The editor suggested the more provocative title, “The Coddling of the American Mind.” The piece from *The Atlantic* was one of the most viewed articles of all time and was then expanded to this book.

That book used the same title: *The Coddling of the American Mind*. Jonathan was on [Point of View](#) last year to talk about the book. The authors believe that these significant

psychological changes that have taken place in the minds of students explain much of the campus insanity we see on campus today.

They point out that two terms rose from obscurity into common campus parlance. Microaggressions are small actions or word choices that are now thought as a kind of violence. Trigger warnings are an alert the professors now must use if they may be discussing a topic that might generate a strong emotional response.

Before we talk about some of the insight in the book, it is worth mentioning that though there is a psychological component to all of this insanity, there is also an ideological component. When the original article appeared, Heather MacDonald asked if “risk-adverse child-rearing is merely the source of the problem. For example, why aren’t heterosexual white males demanding safe spaces?”^{2} They all had the same sort of parents who probably coddled many of them.

It would probably be best to say that the mixture of psychological deficits also with the liberal, progressive ideological ideas promoted on campus have given us the insanity we see today. We have had liberal teaching on campuses for a century, but the problem has become worse in the last decade because of the psychological issues described in the book, *The Coddling of the American Mind*.

Three Untruths (Part 1)

The book can easily be summarized in three untruths that make up the first three chapters of the book. The first is the “Untruth of Fragility: What Doesn’t Kill You Makes You Weaker.” Nietzsche’s original aphorism was, “What doesn’t kill you makes you stronger.” The younger generation has turned this idea on its head.

It is true that some things are fragile (like china teacups), while other things are resilient (and can withstand shocks). But they also note that some things are *antifragile*. In other words, they actually require stressors and challenges to grow. Our muscles are like that. Our immune system is like that. And university education is supposed to be like that. Students are supposed to be challenged by new ideas, not locked away in “safe spaces.”

Unfortunately, most young people have been protected by a culture that promotes what they refer to as “safetyism.” It has become a cult of safety that is obsessed with eliminating threats (whether real or imagined) to the point where fragility becomes expected and routine. And while this is true for the millennial generation (also called Generation Y), it is even truer for the iGen generation (also called Generation Z) who are even more obsessed with safety.

Part of the problem in these untruths is what they call “concept creep.” Safety used to mean to be safe from physical threats. But that has expanded to the idea that safety must also include emotional comfort. In order to provide that comfort, professors and students a few years ago introduced the idea of creating “safe spaces” for students. And in order to keep those students emotionally safe in the classroom, professors must issue “trigger warnings” so these students don’t experience trauma during a classroom lecture or discussion.

The second untruth is the “Untruth of Emotional Reasoning: Always Trust Your Feelings.” You can get yourself in some difficult circumstances quickly if you always trust your emotions. It is easy in this world to get frustrated, discouraged, and even depressed. Psychologists have found that certain patients can get themselves caught in a feedback loop in which irrational negative beliefs cause powerful negative feelings. We are seeing that on college campuses today.

Psychologists describe “the cognitive triad” of depression. These are: “I’m no good” and “My world is bleak” and “My future is hopeless.” Psychologists have effective ways of helping someone break the disempowering feedback cycle between negative beliefs and negative emotions. But very few adults (parents, professors, administrators) are working to correct mistaken ideas.

Three Untruths (Part 2)

In a college classroom, students are apt to make some sweeping generalization and engage in simplistic labeling of the lecture or reading material. In that case, we would hope that a professor would move the discussion by asking questions or even challenging the assertion.

Instead, many professors and colleges go along with the student comments. In fact, many even argue that any perceived slight adds up to what today are called “microaggressions.” In many cases, slights may be unintentional and actually wholly formed from the listener’s interpretation.

Here is how it develops. First, you prevent certain topics from being discussed in class. Next, you prevent certain speakers from coming to campus because they might present a perspective that aggrieved students believe should not be discussed. In the book is a chart illustrating how many speakers have been disinvited from universities. Five years ago, the line jumps up significantly.

The third untruth follows from that assumption. It is the “Untruth of Us Versus Them: Life is a Battle Between Good People and Evil People.” The authors argue that “the human mind is prepared for tribalism.” They even provide psychological research demonstrating that. But that doesn’t mean we have to live that way. In fact, conditions in society can turn tribalism up, down, or off. Certain conflicts can

turn tribalism up and make them more attentive to signs about which team a person may be on. Peace and prosperity usually turn tribalism down.

Unfortunately, in the university community, distinctions between groups are not downplayed but emphasized. Distinctions defined by race, gender, and sexual preference are given prominence. Mix that with the identity politics we see in society, and you generate the conflict we see almost every day in America.

The authors make an important distinction between two kinds of identity politics. Martin Luther King, Jr. epitomized what could be called “common-humanity identity politics.” He addressed the evil of racism by appealing to the shared morals of Americans using the unifying language of religion.

That is different from what we find on college campuses today that could be called “common-enemy identity politics.” It attempts to identify a common enemy as a way to enlarge and motivate your tribe. Their slogan sounds like this: Our battle for identity and survival is a battle between good people and bad people. We’re the good guys and need to defeat the bad guys.

An Example: Evergreen State College

One good example of how these untruths play out can be found at what happened on a college campus in Olympia, Washington. The entire story is described in chapter five but also is featured prominently in the opening chapter of the book *No Safe Spaces* and in the movie with the same title.

Just a few years ago, Evergreen State College was probably best known as the alma mater for rapper Macklemore and Matt Groening, the creator of *The Simpsons*. That all changed with an email biology professor Bret Weinstein sent.

In the past, the school had a tradition known as the “National Day of Absence.” Usually, minority faculty and students leave the campus for a day to make a statement. But in 2017, the college wanted to change things and wanted white students and faculty to stay away from campus.

Professor Weinstein argued in an email that there is a difference between letting people be absent and telling people “to go away.” And he added that he would show up for work. When he did, he was confronted by a mob of students. When the administration tried to appease the demonstrators, things got worse.

Weinstein has described himself as a political progressive and left-leaning libertarian. But his liberal commitments did not protect him from the student mob. The campus police warned him about a potential danger. The next morning, as he rode his bike into town, he saw protesters poised along his route tapping into their phones. He rode to the campus police department and was abruptly told: “You’re not safe on campus, and you’re not safe anywhere in town on your bicycle.” Weinstein and his wife eventually resigned and finally received a financial settlement from the university.

The Evergreen students and faculty displayed each of the three great untruths. The Untruth of Fragility (What doesn’t kill you makes you weaker) came from a faculty member who supported the protesters and addressed some of her faculty colleagues in an angry monologue. She warned, “I am too tired. This [blank] is literally going to kill me.” A student at a large town hall meeting verbalized her anxiety and illustrated the Untruth of Emotional Reasoning (Always trust your feelings). She expressed, “I want to cry. I can’t tell you how fast my heart is beating. I am shaking in my boots.”

And the whole episode illustrates the Untruth of Us Versus Them (Life is a battle between good people and evil people).

The students and faculty engaged in common-enemy identity politics by labeling a politically progressive college and liberal professors as examples of white supremacy. One student (who refused to join the protest) later testified to the college trustees, "If you offer any kind of alternative viewpoint, you're the enemy."

What Can We Do?

The book, *The Coddling of the American Mind*, identifies many disturbing trends on college campuses that are beginning to spill over into society. What can we do to stem the tide?

Obviously, the long-term solution to the insanity on campus and in society is to pray for revival in the church and spiritual awakening in America. But there are some practical things that must be done immediately.

First, college administrators must get control of their campus. The riots at some of these universities resulted in violence and property destruction. Often the campus police and even the local police failed to take action. Sadly, the university administration rarely took action afterwards.

Some form of deterrence would have prevented future actions on the University of California, Berkeley campus. Instead, the inaction established a precedent that likely allowed the conflict at Middlebury College. Students not only shut down the lecture, but they assaulted one of the campus professors. Once again, no significant action was taken against the students and outside agitators. The problem will get worse if there is no deterrence.

Second, professors must get control of their classrooms. Students cannot be allowed to determine what subjects cannot be taught and what topics cannot be discussed. The authors of this book are concerned about the tendency to encourage students to develop extra-thin skins just before they enter

into the real world. Employers aren't going to care too much about their feelings. Students don't have the right not to be offended.

Third, we need to educate this generation about free speech. One poll done by the Brookings Institute discovered that nearly half (44%) of all college students believe that hate speech is NOT protected by the First Amendment. And since many students label just about anything they don't like as hate speech, you can see why we have this behavior on college campuses. More than half (51%) of college students think they have a right to shout down a speaker with whom they disagree. A smaller percentage (19%) of college students think it is acceptable to use violence to prevent a speaker from speaking on campus.

Finally, the adults need to make their voice heard. We pay for public universities through our tax dollars. Parents send their kids off to some of these schools. We should not tolerate the insanity taking place on many college campuses today.

The authors have identified certain concerns that colleges and universities need to address. They remind us how hostile the academic world has become, not only to traditional Christian values, but also to mere common sense. We need to pray for what is taking place in the college environment.

Notes

1. Jonathan Haidt and Greg Lukianoff, et al., *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure*. New York City: Penguin Press, 2018.

2.

www.thecollegefix.com/heres-the-9-best-takeaways-from-heather-mac-donalds-new-diversity-delusion-book/

Is Jesus the Only Way?

Paul Rutherford explains why Jesus is the only way to know God.



I was sitting in my car at a red light and I saw a bumper sticker on the car in front of me that said, “Coexist.” Only, the letters on the bumper sticker are religious symbols. A

crescent stands in place of the letter “c,” a peace symbol in place of the letter “o,” and some of the other symbols included a cross, a Star of David, and a yin-yang, all used to create the word “coexist.”

Perhaps you’ve seen an image just like this bumper sticker, but on a t-shirt or tattoo. It represents a common sentiment in our culture that everyone should get along, or coexist peacefully. And I love that sentiment. We *should* get along. In fact, I’m grateful to God I live in a country in which an unprecedented number of people from all different religions, backgrounds, and ethnicities do, in fact, coexist every day, and for the most part without violent protest. The life we enjoy in the United States is historically unprecedented.



But the coexistence advocated in *this* bumper sticker is something more subtle. It’s a way of getting along that is more than meets the eye. It frequently calls for a peaceable lifestyle free of conflict between faiths. People hope that we can all unite in a single brotherhood and

celebrate our differences, particularly religious ones. They don't understand why we bicker over who's right and who's wrong.

The call to coexist is a reaction to the exclusive truth claims of religion, especially Christianity. In fact, its exclusivism is the most offensive aspect of Christianity today. "Repent. Believe. Come to Jesus. He's the only way!" These are phrases easily associated with Christianity, especially street preaching. What should we do with Christianity's exclusivism in a twenty-first century cosmopolitan society? Haven't we progressed beyond such narrow-mindedness in these modern times? Isn't claiming Jesus as the only way intolerant of other faiths? Don't those Christians know all religions are equally valid paths to heaven? They shouldn't force their beliefs on others!

Claiming Jesus is the only way to heaven *is* exclusive, I admit. It says there is no other way to God except by trust in Jesus Christ. Jesus most famously says this Himself in the Bible: "I am the way, and the truth, and the life; no one comes to the Father but through Me" (John 14:6).

Even though it's offensive, I believe Jesus really is the only way to God. In this article we're going to explore that question by discussing objections to it, and discover why He really *is* the only way.

Tolerance

As believers, when we claim Jesus is the only way, you often hear people give some variation of, "That's so intolerant!" In doing so, they reject the claim. Often implied, but not said straight out, is the demand that the Christian "tolerate" others' beliefs, or take back what he just said.

It's worth pointing out that claiming Christianity to be intolerant is itself an intolerant claim. But the notion of

[tolerance](#) is complex and has a long history. And rather than elaborate that contradiction, let's begin by exploring the complexity of tolerance.

What's usually meant by tolerance these days is including beliefs that include all others. This position generally rejects Jesus as the only way because diversity and equality are now celebrated as the highest values. "Tolerance" celebrates differences of religions and equality of opportunity to practice them. To claim Jesus is the only way squelches both equality and diversity by claiming only one religion is right. Since squelching diversity and equality are socially unacceptable, the exclusivity of Jesus isn't tolerated.

But this issue is complex. (That might be apparent already.) Truth and tolerance are actually linked. In fact, tolerance relies on truth. In the book *The Truth about Tolerance*, David Couchman says, "If there is no real truth, there is no reason for me to be tolerant. Without some kind of beliefs which cause me to value you as a person, even though I disagree with you, why should I be tolerant towards you?"[\[1\]](#) For tolerance to exist at all, it relies upon a framework of truth. That resonates with an idea mentioned earlier, how intolerance contradicts itself.

But the rabbit hole goes even deeper. Truth also relies upon tolerance. "[I]t is also the case that truth as a reflective goal for individuals and communities. . .needs a context of right-minded toleration to flourish in."[\[2\]](#) Without tolerance, truth likewise becomes the hammer of oppression. We find then that truth and tolerance go hand in hand.

Nevertheless, tolerance is the hammer of choice in culture today. Too often suppression of Christians sharing the truth that Jesus is the only way of salvation is justified in the name of tolerance. Don't be taken captive by this distortion. Genuine tolerance acknowledges all positions, even those that

are exclusive. A biblical worldview holds only one truth, Jesus is the only path to heaven, while maintaining respect and dignity for those who disagree. That's genuine tolerance.

Absolutes Don't Exist

Here is another objection you might hear: Christians can't claim Jesus is the only way because there are no [absolutes](#). What Christians claim is an absolute truth. And there simply *are* no absolute truths.

Their justification goes like this. We know from study, from reason, from the postmodern era, that society has moved beyond absolutes. There is no absolute truth. There is no overarching metanarrative (or idea of truth) which can transcend culture, nation, or time. Truth is a construct created by each man, each culture, and bound by the strictures of the time in which it was created.

This objection shares a similar weakness to the tolerance objection. Denying absolutes is also self-defeating. It contradicts itself. If we were to ask this objector if she really believed what she was saying was true, we could ask her, "You believe no absolute truth exists, right? Are you absolutely sure of that?" This objector would have to agree. That's what the position holds, thus contradicting her own claim.

This objection often comes out of the postmodern school of thought, which says there is no such thing as objective truth, such as $2 + 2$ always equals 4. Postmodern thought also denies the meaningfulness of history along with the ability to interpret literature in a unified and meaningful way. The unfortunate consequence is that we're left with a bleak reality stripped of purpose or meaning, which frankly, isn't very appealing. Without truth, meaning, history, or purpose, what's the point?

The great irony of it all is that postmodern thought arrives at its conclusions by way of reason, which it then concludes isn't true, and then holds it in contempt. It calls into question reason itself and the whole Enlightenment project along with it. So there's a healthy dose of despair that frequently accompanies adherents to postmodern thought, including our friends who don't believe Jesus can be the only way to God because there are no absolutes. But that's the lie to which I don't want you to be taken captive. Jesus really is the only way. He's the only way to find peace in a wrecked world. He is meaning for a confused life. And He leads us home to heaven out of a world where we don't belong. The remedy to that despair is Jesus.

Despair at the failure of reason to improve mankind is the sad but ultimate end of every god which usurps the rightful place of the one true God: Jesus Christ. The truth is, all gods fail, disappoint, and leave us desperate. The only one who is faithful is Jesus. (cf. Deut. 7:9; 2 Thess. 3:3) But we won't find that satisfaction until we rest assured in the truth that Jesus really is the only way.

Pluralism

There is another category of objectors to Christ's claim to exclusivity. A difficult but less in-your-face objection is pluralism. [Pluralism](#) is the belief that any variety of beliefs and values are all equally true and valid.

When I claim Jesus is the only way, some calmly object. Pluralists tend to be more laid-back. Typically they affirm my right to follow Christ, even celebrate it. These folks calmly share their belief that all religions are right: they all lead to god. Often they cite the Eastern proverb that there are many paths to the top of the mountain.

First, I'd like to point out that pluralism is intellectually

lazy. It doesn't take seriously the law of non-contradiction. (This law says that two opposite things cannot both be true at the same time and in the same way.) When a Christian claims the path is exclusive, that Jesus is the only way, the pluralist might think, "That's nice, but actually, I know that all religions lead to heaven." He doesn't accept the Christian's position as true. He says he believes Christianity is true while at the same time denying its central tenet, which is that Jesus is the only way.

But this response is not unique to Christianity. A conservative Jew sincere about his faith won't say any path leads to heaven; neither will a Sunni Muslim. Pluralism attempts to make peace where there is none, and only succeeds in agreeing with no one.

Second, Christians who hold to exclusivism are sometimes falsely accused of pushing their beliefs on others. In condemning the exclusivist claims of Christianity, the pluralist imposes *her* beliefs on the Christian. It contradicts the very intended principle.

We all have beliefs or actions we want others to take seriously. There's nothing wrong with that. From my experience, pluralism is usually based on fear, which is completely understandable. The other person disagrees but fears conflict. They fear the relationship might be at stake if they express their true belief. As believers we still accept and honor people even if they don't agree with us. This is how we alleviate fear, demonstrating acceptance for those with whom we disagree. (And that's the true meaning of tolerance, by the way.)

When someone throws up this smokescreen in conversation, it can feel scary—alarming. Suddenly, the person you're talking to gets defensive. We can wonder, "Where did this come from?" In that moment it's probably not wise to press. Ask them why they believe that way, or affirm them. Certainly no one has a

right to force compliance on another unwillingly. Communicate that we don't have to agree to be accepted. Further, don't fall prey to this area where culture takes many believers captive. Jesus is the only way. Stand fast.

The Only Way

Is Jesus the only way? Yes. Multiple scriptures teach this truth. Let's consider a few.

Matthew 11:27 says, "All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him." Jesus is claiming that God his Father has handed everything over to Him. This is an indirect claim to be God Himself. But Jesus also makes it clear He is the only one, since no one knows the Father but the Son.

Let's also consider John's gospel. Before Jesus even began his ministry John the Baptist responds to Jesus' identity. "The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29) In Hebrew culture at the time, calling someone the Lamb of God was a claim to the Messiah who was prophesied (Isaiah 53:7). Further, only God has the power to take away sin. This was an unmistakable claim to divinity. It's interesting also that Jesus doesn't correct him, or deny Godhood. On the contrary, a short time later, Jesus picks up his first two disciples and encourages them, saying, "Come and you will see" (John 1:39).

It's one thing to claim divinity and yet another to claim to be the *only* divinity. So, where does the Bible say Jesus is the only way? As we mentioned earlier, by Jesus' own admission He is the only way to God in John 14:6—"I am the way, the truth and the life; no one comes to the Father but through Me." Peter also explains the meaning of Jesus' exclusivity in Acts 4:12, "Salvation is found in no one else, for there is no

other name under heaven given to men by which we must be saved.”

Believers, take heart. Jesus Christ is the one and only way. Questioning Jesus’ exclusivity is a recent historical phenomenon. That question is commonly asked in the 20th century West, a culture increasingly influenced by postmodern thinking and multiculturalism. Take courage. We who accept the exclusivity of Christ are in a historical majority. Repudiation for Christians as being intolerant, exclusive, or uneducated is a recent occurrence. These are the current trends of our culture. Don’t be taken captive. Jesus is the only way.

Notes

1. David Couchman, quoted in *The Truth about Tolerance*, Brad Stetson and Joseph G. Conti, (InterVarsity Press, 2005), 75.
2. Brad Stetson and Joseph G. Conti, *The Truth about Tolerance*, (InterVarsity Press, 2005), 75.

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The Liberal Mind

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

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



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

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

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

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

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

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

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

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

In conclusion, liberals and leftists are very different.

Ethics and a Belief in Right and Wrong

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

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

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

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

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

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

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

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

To the Marxists, "there is no such thing as a universal good or universal evil." Those of us who perceive the world from a Judeo-Christian worldview see ethics as relevant to the moral standard, not the person or their social status.

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

A Naïve View of Human Nature

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

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

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

The Bible teaches just the opposite. Romans 3:23 reminds us that "all have sinned and fall short of the glory of God." Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately sick; who can understand it?" This statement about the deceitfulness of our heart may seem extreme until we realize that Jesus also taught that "out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander" (Matthew 15:19).

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

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

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

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

Big Government

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

Christians agree that government is necessary and that it is

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

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

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

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

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

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

Tolerance?

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

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

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

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

fundamental truths of the liberal mind.

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

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

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

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

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Spiritual Life and the Kingdom of God

Tom Davis explores how recovering the practice of classic spiritual disciplines can enhance believers' relationship with God and our impact on the world around us.

There is a loss of spiritual knowledge of the truth of Christianity and how we live in light of that truth. This loss

of spiritual knowledge is the result of shifts in cultural attitudes toward faith, happiness, ethics, freedom, and tolerance. The answer to the loss of spiritual knowledge is a return to the practice of spiritual disciplines. After examining the benefits of suffering and the disciplines of study, prayer, and fasting, I will show how these disciplines restore spiritual knowledge in society.

Loss of Spirituality

Today's society is in spiritual turmoil. Most people are not knowledgeable about spiritual things. The National Study of Youth and Religion indicates that the Church has become less influential in the lives of people. The effects of modernity and post modernity have created a popular culture that is suspicious of any claim to objective religious knowledge and any idea of an authoritative source of information concerning spiritual issues. Christian Smith writes, "In this culture religion lost, at least in theory, any remaining principled, authoritative standing to make truth claims that it has enjoyed in previous eras of history."[\[1\]](#)

Basically, this means that most people have adopted a mindset that says, "You can't know anything for sure about religion. And if you think you do, you're an arrogant bigot."

Five Steps to Spiritual Death

In his book, *Kingdom Triangle*, Biola professor and theologian J.P. Moreland claims that there are five cultural shifts that have contributed to today's state of spirituality in the culture. The first shift separates knowledge from faith.[\[2\]](#) All spiritual beliefs are considered valid because they are not real knowledge. Many people think that all religions lead to the same God. They say that we should not criticize other religions because they call God by a different name or hold different theological beliefs. These things are a matter of faith, not knowledge. This kind of attitude relegates all things spiritual to the subjective arena of faith. The things

of the spirit are relegated to the “upper story” of faith. Real knowledge only exists in the “lower story” of the academic disciplines.[{3}](#) The result of this view of faith is that spirituality becomes something that is neither true nor false. Separating faith and knowledge ultimately leads to a denial of spiritual truth.

The second shift is the definition of happiness.[{4}](#) In the Bible happiness is portrayed as part of a right relationship with God. To live the good life meant that a person had intellectual and moral virtue. God created people to live well according to what they were created to be. J.P. Moreland explains, “So understood, happiness involves suffering, endurance, and patience because these are important means to becoming a good person.”[{5}](#) The pressure of modernism and postmodernism has changed this view. Happiness is now associated with pleasure. Television commercials promise to deliver happiness through the next fad diet that will increase your sex appeal. Male enhancement drugs promise to give men happiness by giving them back their youth and an increased sex drive. Happiness can be achieved by buying the newest car, toy, accessory, or a trip to an exotic place or amusement park. The good life now means having fun and collecting things so that you can feel good.

The third shift that Moreland notes is a shift from duty and virtue in morality to a minimalist view of ethics.[{6}](#) Previously, moral knowledge was viewed as an objective set of propositions about right or wrong, or good and evil. It used to be that everyone would agree it was always wrong to torture and kill small children. Now moral knowledge is viewed as subjective feelings or opinions. This change can be seen if we look at the language we use when making moral statements. People used to say things like, “I know,” or “I think that this is the right thing to do.” Now we say, “I felt that it was right for me to do this.”

Duty to one’s society used to be viewed as an essential part

of a moral life. People were expected to help their neighbor. If an old lady was trying to cross the street, young men were expected to help her. Now, as long as they do not push the old lady into traffic, or rob her, the young men are considered to be moral. This change is the result of culture. People are no longer expected to contribute to their society. As long as people are not hurting anyone else, they are now considered to be moral. This view of morality changes a person's view of life. Life is now about having the most fun without harming anyone. Life used to be about living for something bigger than the individual. People used to live for God and country. Now people live for themselves and their own pleasure.

The fourth shift is in how people view freedom.[{7}](#) Freedom used to mean that people could live the way they ought to live. People were free to do what was right without government interference. Now freedom means the right of people to do what they want, when they want. Popular culture says that as long as you do not hurt anyone you can do what you want.

The last shift that Moreland notes is a shift in the meaning of tolerance.[{8}](#) Classic tolerance is when people will allow others to be, do, or believe differently than they do, even though one person thinks that the view of another person is wrong. People were allowed to critique the views of other people, but respect for the other person was still maintained. Contemporary tolerance is the view that people are not allowed to critique another person's beliefs. People are no longer allowed to say that someone is wrong. This attitude ends all public discussion. Every idea must be tolerated, except ideas that claim that other ideas are wrong. Ironically, the new tolerance fails its own definition of tolerance because they do not tolerate intolerance.

Returning to Spiritual Health

The popular culture has raised five strongholds against the knowledge of God: separation of faith and knowledge, a self-

centered view of happiness, a minimal view of ethics, a new view of freedom, and a new view of tolerance. How are Christians to respond to this? Paul writes, "For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God and take every thought captive to obey Christ" (2 Corinthians 10:4-5). Christians must recapture our spiritual disciplines.

Theology, the Intellect, and Spirituality

The first thing that needs to be addressed is that Christians need a renewed interest in theology. J. I. Packer, while discussing the influence of the Puritans in his life, writes, "All theology is also spirituality, in the sense that it has an influence, good or bad, positive or negative, on its recipient's relationship or lack of relationship to God."[{9}](#) Theology comes from two Greek words. *Theos* is the Greek word for God; *logos* is the Greek word for logic. Theology can be understood as the logic, or science of God.[{10}](#) Spirituality, in the Christian context, is a person's relationship with God. In order to claim to have a relationship with God a person has to have knowledge of who God is. It would be odd to have a man talk about having a relationship with a woman and then say he does not know her and has never met her. The concept of a relationship presupposes that each party in the relationship has knowledge of the other party.

The Bible and Books

An essential step to gaining spiritual knowledge is a disciplined approach to reading the Bible. Billy Graham addresses the importance of studying the Bible: "Your spiritual life needs food. What kind of food? Spiritual food. Where do you find this spiritual food? In the Bible, the Word of God."[{11}](#) Paul writes, "All Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that the person of God may

be proficient, equipped for every good work” (2 Timothy 3:16-17). God gave the Bible to people so that people can learn about God. By studying the Bible a person will gain knowledge about God and strengthen that person’s relationship with God.

Christians should also read other books. The Bible contains essential information for salvation and knowing God. However, the Bible is not exhaustive in its knowledge. Christians can grow intellectually and spiritually by gaining knowledge about God’s creation. David Naugle, head of the philosophy department at Dallas Baptist University, sums up the impact of books on his life: “I have sought and still seek to be a person of the Book and of books, that I might know God and more and more about his world in the context of faith.”[\[12\]](#) The study of the disciplines of theology, philosophy, the humanities, and the sciences helps people develop a coherent worldview. A worldview gives people the ability to understand the world through the corrective lens of the knowledge of God.

The medieval priest Thomas à Kempis advises, “If you would profit from it, therefore, read with humility, simplicity, and faith, and never seek a reputation for being learned. Seek willingly and listen attentively to the words of the saints; do not be displeased with the saying of the ancients, for they were not made without purpose.”[\[13\]](#) We grow intellectually and spiritually when we read the books of others. We gain insight to their wisdom. We should humbly read the books written by the ancient teachers. They left their wisdom in writing so that we can learn from them.

Suffering

Contemporary society thinks that suffering should be avoided at all costs. However, suffering can have a good outcome. Paul writes, “More than that, we rejoice in our suffering, knowing that suffering produces endurance, and endurance produces character, and character produces hope” (Romans 5:3-4). When

we suffer, we can learn to endure. Our endurance produces character—that is, we mature and learn to trust God. God is the only hope that will never fail. Matthew Henry writes, “He who, being thus tried, comes forth as gold, will thereby be encouraged to hope.”[\[14\]](#) When soldiers train, they punish their body; they suffer. Their suffering in training makes them better soldiers in combat because their suffering has made them stronger and given them more endurance. As a Navy veteran, I know this is true personally.

Prayer

Prayer is the spiritual discipline of talking to God. God speaks to us in the Bible like the way people communicate through writing letters; the communication is one way. Praying is more like a discussion between two people. In prayer we get to talk with God.

Paul told the church at Thessalonica to “pray without ceasing” (1 Thessalonians 5:17). The best way to start a disciplined prayer life is to pray every day. This is easier if we begin each day with prayer. J. P. Moreland writes, “When you get up in the morning, start off with praise and thanksgiving to God for the things you honestly appreciate about him and his dealings with you. Then lift your burdens to him until you have a sense of rest before the Lord.”[\[15\]](#) By beginning each day with prayer we turn our minds and our hearts toward God and His will. Each day is a new opportunity to minister to someone in need. Our prayers will give us spiritual discernment so that we can recognize those in need. Our minds will also be turned towards God and the things of heaven, and we can continue to keep these things in our minds throughout the day.

John Calvin used four rules for prayer. First, we must “have our heart and mind framed as becomes those who are entering into converse with God.”[\[16\]](#) We must prepare ourselves to pray. Minds that are distracted do not make for good

conversation. This is no ordinary conversation. People prepare themselves for meeting with important people. We should be prepared to open our hearts and minds to God when we pray. We should be aware that we are praying to our God, but that this God loves us and wants to bring our concerns to Him. Paul writes, "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your request be made known to God" (Philippians 4:6). We should not be anxious when praying because we know that God cares for us and can do all things. We should pray about all our concerns. Our prayers should be full of worship, thanking God for all that He has done.

One way to prepare to pray is to remember what David Naugle calls the "Three P's." These are "(1) my purpose, or what I would live my life for, (2) my profession, or what I would spend my life doing, and (3) my partner, or who I would spend my life with." [{17}](#) David Naugle's "Three P's" cover the most important decisions we will make in our lives. Our purpose fills our life with purpose. We should pray for purpose so that God will align what we want our purpose in life to be with what He wants our purpose in life to be. Our profession is where we fulfill our purpose. A car mechanic can glorify God in fulfilling his purpose to be God's representative in the auto shop. Our spouse is our ministry partner. Husbands and wives are not separated from each other. They share each other's joys and burdens. Praying for these things will focus our minds on what is important and orient our hearts toward living a life pleasing to God.

John Calvin's second rule is "That in asking we must always truly feel our wants, and seriously considering that we need all the things which we ask, accompany the prayer with a sincere, no, ardent desire of obtaining them." [{18}](#) Our requests should be things that we truly want or need. When we pray for the wants and needs of others, we should try to feel their desire for the request so that we can better minister to

them through prayer. James tells us, "Is anyone suffering? Let him pray. Is anyone cheerful? Let him sing praise" (James 5:13). We should be honest and sincere in our requests and in our thanksgiving. A sincere prayer would be praying for a loved one to get well when they are sick. An insincere prayer might look like praying for a job promotion when you know that you have not been putting your best effort into the job.

Third, "discard all self-confidence, humbly giving God the whole glory."[\[19\]](#) When we pray, we should realize who we are, and who God is. Jesus said, "And when you pray, you must not be like the hypocrites. For they love to stand in the synagogues and at the street corners so that they may be seen by others" (Matthew 6:5). The hypocrites' motivation to pray in the street corners was so that people would see them and think that these people were righteous. Jesus makes this point with more clarity in the parable of the Pharisee and the tax collector:

Two men went up into the temple to pray, one a Pharisee and one a tax collector. The Pharisee, standing by himself prayed thus: "God, I thank you that I am not like other men, extortionist, unjust, adulterers, or even like this tax collector. I fast twice a week; I 9give tithes of all that I get." But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, "God, be merciful to me, a sinner!" (Luke 18:10-13)

The Pharisee came to God in prayer thinking that he was righteous and better than other men. He even pointed out his fasting and tithing as if God should be impressed with these things. The tax collector was humbled in the presence of God. He would not look up to heaven because he understood that he was guilty before God. The tax collector prayed sincerely for mercy. Asking God for mercy gives God glory and humbles the person.

John Calvin's fourth rule of prayer is, "We should be animated

to pray with the sure hope of succeeding.”{20} God is all powerful, able to meet our every need. Jesus teaches this same principle, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened” (Matthew 7:7-8). By grace we have been made children of God. If we ask, God will give us what we need. When we humble ourselves before God, He will be merciful. God knows what we need and will give us what is good for us. Jesus said, “If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him” (Matthew 7:11).

Through our prayer life we should conform to the image of God revealed in Jesus. Andrew Murry taught:

And of all the traits of a life *like Christ* there is none higher and more glorious than conformity to Him in the work that now engages Him without ceasing in the Father’s presence His all-prevailing intercession. The more we abide in Him, and grow unto his likeness, will His priestly life work in us mightily, and our life become what His is, a life that ever pleads and prevails for men.{21}

Our prayers should make us more Christlike. By praying, we conform to God’s will. Christ makes intercessions to the Father for us. We have the privilege of making intercessions to Christ for others.

Fasting

Dietrich Bonhoeffer writes, “Strict exercise of self-control is an essential feature of the Christian’s life.”{22} One way to exercise self-control is by abstinence (saying no to ourselves by not doing something we want). Fasting is one of the most difficult abstaining disciplines. Calvin defines fasting as “when we retrench somewhat from our accustomed mode

of living, either for one day or a certain period, and prescribe to ourselves a stricter and severer restraint in the use of that ordinary food.”{23} In short, fasting is abstaining from food for a short period of time.

Jesus taught:

When you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you (Matthew 6:16-18).

Fasting is to be done in secret. Again, Jesus points to the hypocrite, who wants to gain a reputation from his spiritual discipline. Jesus taught that people would be rewarded by not making a spectacle out of their spirituality.

What is the goal of fasting? Augustine taught, “While we live in the temporal order, we must fast and abstain from the enjoyment of what is temporal, for the sake of the eternity in which we desire to live.”{24} Fasting reminds Christians that they do not depend on temporal things. God wants Christians to rely on Him to supply our needs. In a world where tight schedules are kept and frivolous distractions are available everywhere, it can be easy to forget God. Fasting emphasizes the importance of a right relationship with the world by abstaining from the sustenance of food. John Calvin lists three goals for fasting: “We use it either to mortify and subdue the flesh, that it may not wanton, or to prepare the better for prayer and holy meditation; or to give evidence of humbling ourselves before God, when we would confess our guilt before him.”{25} Many times the flesh (the part of us that operates independently from God, either in active rebellion or passive indifference) will want to rebel against the spirit. Fasting deprives the flesh of sustenance and weakens it. The

spirit can then rule the flesh. There are times when a Christian will need to place special focus on prayer and meditation. Fasting is one way to prepare the spirit for these activities.

Reversing the Shifts

In our contemporary culture faith is viewed as being completely separate from knowledge. This faulty view originates within Christianity with the ideas of some Christian philosophers and theologians. Soren Kierkegaard saw faith as “the highest passion in a human being.”^{26} He applies this view to Jesus: “The proofs which Scripture presents for Christ’s divinity—His miracles, His resurrection from the dead, His ascension into heaven—are therefore only for faith, that is, they are not ‘proofs,’ they have no intention of proving that all of this agrees perfectly with reason: on the contrary they would prove that it conflicts with reason and therefore is an object of faith.”^{27} Kierkegaard believed that Jesus lived and died and rose from the dead. But he thought that Jesus was unknowable through knowledge and reason. One could only know Jesus through faith, and that meant that faith was opposed to knowledge and reason.

When writing to Theophilus, Luke says, “Just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, to write an orderly account for you” (Luke 1:2-3). John writes “That which we have seen and heard we proclaim to you” (1 John 1:3). The New Testament authors were writing about what they knew. These men walked, talked, and ate with Christ for three years. These men knew Christ face to face. Wayne Grudem addresses the harmony of faith and reason: “Rather, saving faith is consistent with knowledge and true understanding of facts.”^{28} Faith is not separate from knowledge, it is trust in knowledge.

Once the facts of the Bible are known, faith in those facts

will affect how we experience happiness. Happiness defined as satisfaction of desires is an empty pointless feel-good emotion that lasts only for a moment. But the joy of God does not fade. Jesus said, "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11). Christians get joy through meditating on the things of God. Neal Anderson and Robert Saucy state that "Meditation on the Word should produce thoughts that reach our emotions."[\[29\]](#) A relationship with God produces happiness, a deep well-being of the soul, that lasts. The Psalmist writes, "Let the words of my mouth and the meditations of my heart be acceptable in your sight" (Psalm 19:14). What we study and put into our minds affects our relationship with God. When we have knowledge of God then we can meditate on God. It is impossible to meditate on an object that you have no knowledge of. Meditation on the things of God brings joy.

The cultural shift to a minimalist ethic, the idea of contemporary freedom, and the meaning of tolerance are the result of relativism's effect on the culture. Relativism is the idea that there are no objective moral values, and morality is either decided by each person or each community. There are many problems with this view. Relativism makes it impossible to criticize others. If moral truths are subjective then each person gets to decide for himself what is right or wrong. Relativism cannot place blame for wrong doings. What people do is neither right nor wrong. Right or wrong is up to each individual. Why should we expect each person to reach the same conclusion? Relativists cannot promote tolerance because any definition of tolerance is an objective definition that, if true, applies to everyone.[\[30\]](#) But if morality is objective (meaning that there are things that are right and wrong for all people at all times), then freedom cannot mean that people can do what they want when they want. People will have responsibilities. They will be free to do what is right, and they will be free to do what is wrong. Being free means that we make choices of our own volition.

Conclusion

The loss of spiritual knowledge has caused a fractured society and people who lead fractured lives. The cultural shifts are a result of people not taking spiritual knowledge seriously. Spiritual knowledge must have absolutes to provide meaning for life. Francis Schaeffer observes, “we need absolutes if our existence is to have meaning—my existence, your existence, man’s existence.”^{31} Absolutes are learned by practicing the spiritual disciplines. A careful study of the Bible will bring knowledge ABOUT God; heart-surrender to Him, coupled with learning to abide in Him, will bring knowledge OF God. Prayer will keep people in touch with God. Fasting will break down the resistance of the flesh to living a spiritual life. The five shifts of contemporary culture mean death. The spiritual disciplines bring people spiritual life. True spirituality can only be found in Christ. Only meditation and learning about Christ can return wonder to life. I pray that through spiritual disciplines we may retain the wonder of a life given to us by God.

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Probe 2020 Survey Report #3: Religious Practices and Purpose for Living

Steve Cable explores Probe's 2020 survey, examining the participants' religious practices, sense of purpose for living, and views on tolerance vs. acceptance.

In our [first two reports](#), we looked primarily at religious affiliations and core religious beliefs. In this report, we examine the level of religious activity of different religious groups and how they relate to people with different religious beliefs.

Some of the key results for Americans ages 18 through 39 on religious practices are as follows:

- Only about a fourth of Born Again Christians prayed multiple times per day and a similar number said they read their Bible daily.
- Only about one in five Born Again Christians give 10% or more of their income to their church and other charities.
- Only about one in twenty Born Again Christians reported a consistent religious life where they attended church at least **twice** a month, considered their faith as **strongly** important in their daily life, prayed **multiple times** per

day, and read their Bible **daily**.

- Less than one in five Born Again Christians reported a nominal religious involvement where they attend church at least once a month, considered their faith as important in their daily life, prayed at least once a day, and read their Bible at least weekly, and gave at least 5% to their church and other charities.
- From 2010 to 2020, the percent of Born Again Christians who reported attending church at least twice a month, considered their faith as strongly important and read their Bible daily dropped by one half from 40% down to 20%.
- When asked about their ultimate purpose for living, slightly more than half of Born Again Christians selected a purpose which included serving God which was a significant drop from the two thirds who selected a similar purpose in 2010.

Some of the key results for Americans ages 18 through 39 on tolerance of other religions are:

- Only about one quarter (27%) of them disagree with the statement “. . . it is important to let people know that I affirm as true (at least for them) their religious beliefs and practices.”
- At the same time, almost two thirds (65%) agree that tolerance is best defined as “Treating with respect people with ideas or actions that you believe to be wrong or misguided.”
- This is another topic where we see somewhat conflicting results. Apparently, many Born Again Christian young adults think that you cannot believe someone is “wrong or misguided” when it comes to religion. Or they believe that “Treating with respect” means “affirming as true (at least for them)”.

Level of Religious Activities

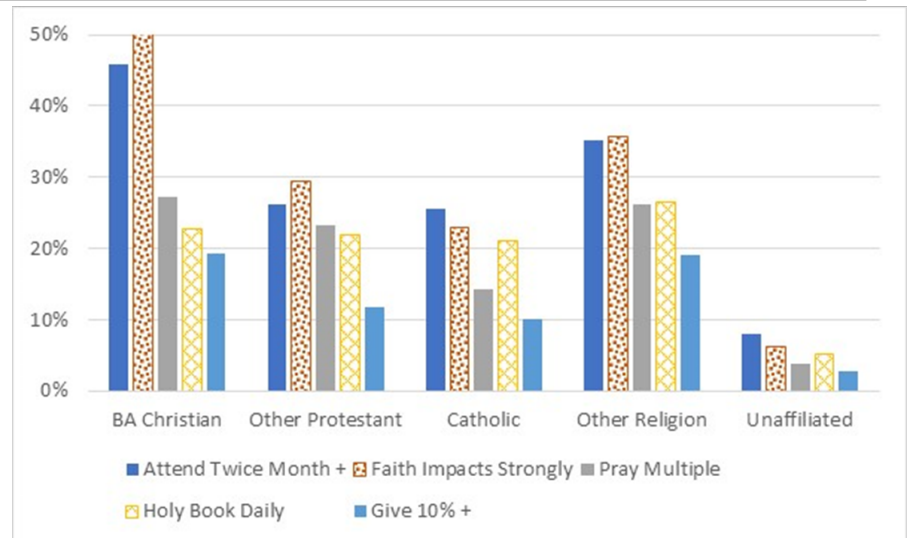
We will begin by looking at two different levels of religious activity: a Nominal Level and a Committed Level as shown in Table 1 below.

Table 1 Defining Levels of Religious Activity

Religious Activity	Nominal Level	Committed Level
How often do you attend religious services, not including special events such as a wedding or funeral?	Monthly	Twice a month or more
My religious faith has a significant impact on my daily life	Agree	Agree strongly
How often do you pray outside of a formal religious service?	Daily	Multiple per day
How often do you read or study your Holy Book in a small group setting or by yourself	Weekly	Daily or more
How much do you give to religious organizations and charities each year?	5% to 10% of income	At least 10% of income

I think most would agree that someone doing the activities listed at the level required for the Committed Level is serious about their faith. They consider it important enough to make it a priority in their thoughts, time and finances. One can find specific instructions or examples in scripture for the importance of the first four activities listed above in the Committed Level column. Giving at least 10% of your income is not a clear direction in the New Testament, but it is a good metric for assessing someone's commitment. The nominal level probably represents someone who considers their faith as important but not important enough to involve a significant amount of time and money.

*Figure 1 Committed Level of Religious Activity by Faith Group
Ages 18 through 39*

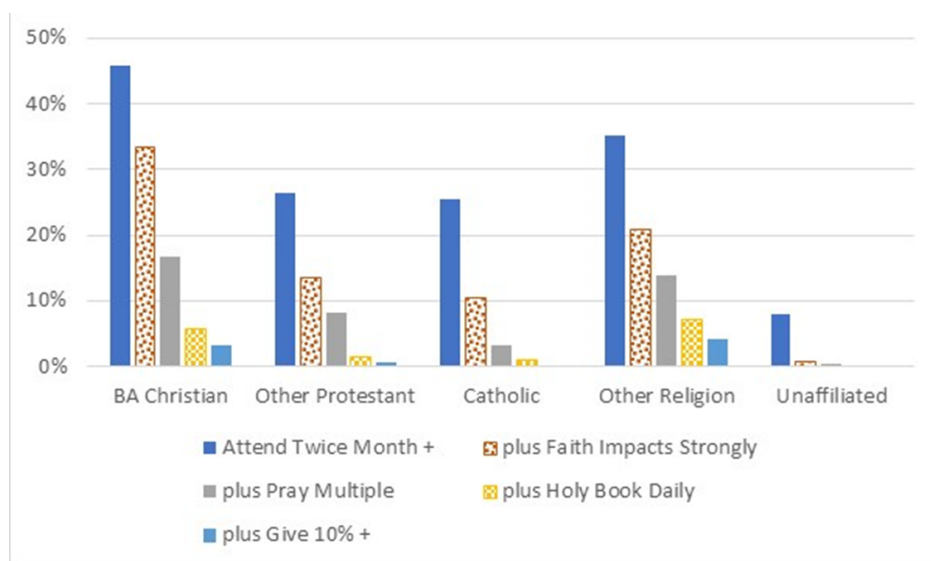


Committed Level of Religious Activity

Those ages 18 through 39 who practice their religion at a committed level are shown in Figure 1 at right. We have roughly ordered these items from highest probability of adherence to lowest.

As shown in the figure, Born Again Christians lead the way in frequent church attendance and for strongly considering their faith significant. For the next two, prayer and reading your holy book, all four of the religious groups were similar. Finally, for the giving metric, Born Again Christians show about 20% at that level of giving while Other Protestants and Catholics are about half of that level, or 10%.

*Figure 2 Committed Level of Religious Activity – Cumulative
Ages 18 - 39*



It is distressing that three of the five metrics show only about one in four of Born Again Christians who practice them. Even the most commonly practiced religious behaviors show

fewer than half of Born Again Christians active at those levels.

And when we combine all of these metrics together (as shown in Figure 2) to identify people who show a strong commitment to their religious faith, we find around 3% (1 out of 33) Born Again Christians saying they perform all five activities. In fact, people of Other Religions have about 4% performing all five metrics. However, for all practical purposes, there is not difference between 3% and 4%. Both numbers represent a tiny portion of the faith group.

Note that if we exclude the question on giving, the percentage of Born Again Christians increases from 3% to 5%. Clearly, money is not the primary issue driving down the number of consistently active believers.

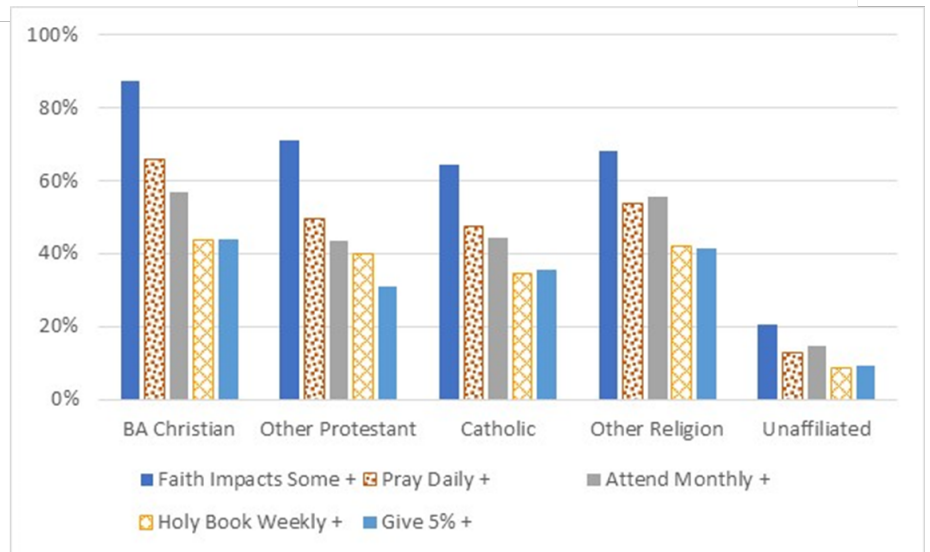
Also note that the entire Unaffiliated group reports less than 8% on each of these practices and less than 1% who claim to do even two of these practices.

These survey results clearly show that a scant few Americans of any religious persuasion take the time to be actively involved in practices

to help them grow in their faith.

Nominal or Committed Levels of Religious Activity

Figure 3 At Least a Nominal Level of Religious Activity by Faith Group
Ages 18 through 39



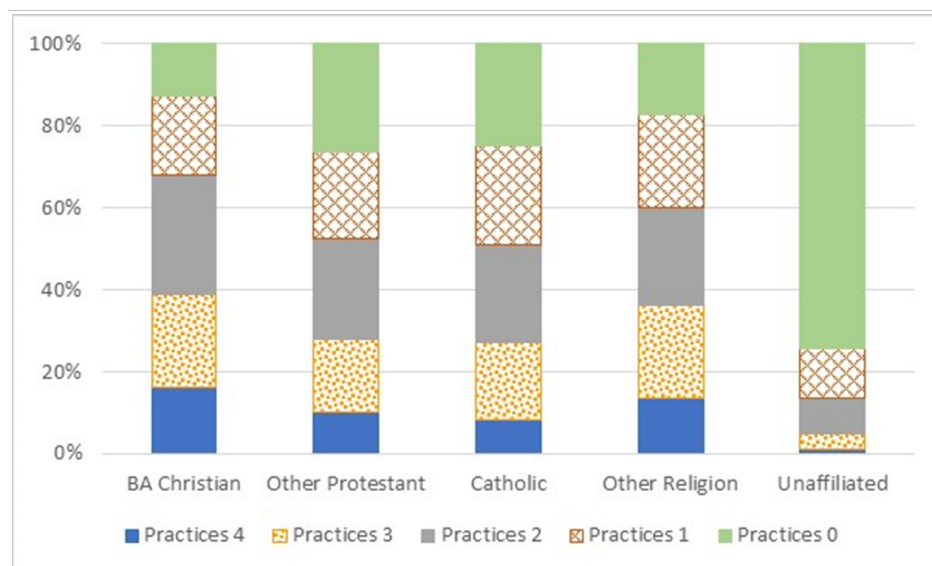
Now let's look at those with at least a Nominal level of religious practice (i.e., those who select the nominal level or the committed level). As shown in the figure, this is a much lower bar with all religious faiths hovering over 60% on those who agree/strongly agree that their faith has a significant impact on their daily lives and around half on those who pray at least daily. The other three activities range between 30% and 50%.

We should not forget that the pastors of these religious groups should be (and probably are) ashamed of these numbers. Particularly so when we consider the percentage of each group that practices all five of these relatively easy levels of commitment. The numbers (not shown on the graph) for those who practice all five are 16% of Born Again Christians, 13% of Other Religions, 9% of Other Protestants and 7% of Catholics. I must believe that pastors of those who answered the two Born Again questions would expect those congregants to be greater than 80% rather than hovering around 15%.

It is interesting that when we combine five different metrics, each of which is greater than 40% for Born Again Christians,

that it drops down to 16%. Note both the metrics for reading the Bible at least weekly and giving at least 5% of your income to charities come in at Almost half (44%). When we combine the two metrics to see how many Born Again Christians affirm that they engage in both of these activities, the number drops to about one in four (26%).

*Figure 4 Number of Nominal Religious Activities
Ages 18 through 39*



So let's look and see how many said they did all the activities, three of the activities, two of the activities, etc. Almost 40% of Born Again Christians did at least three of

the activities. Only 5% of the Unaffiliated could say the same. In fact, over 75% of the Unaffiliated did none of these activities.

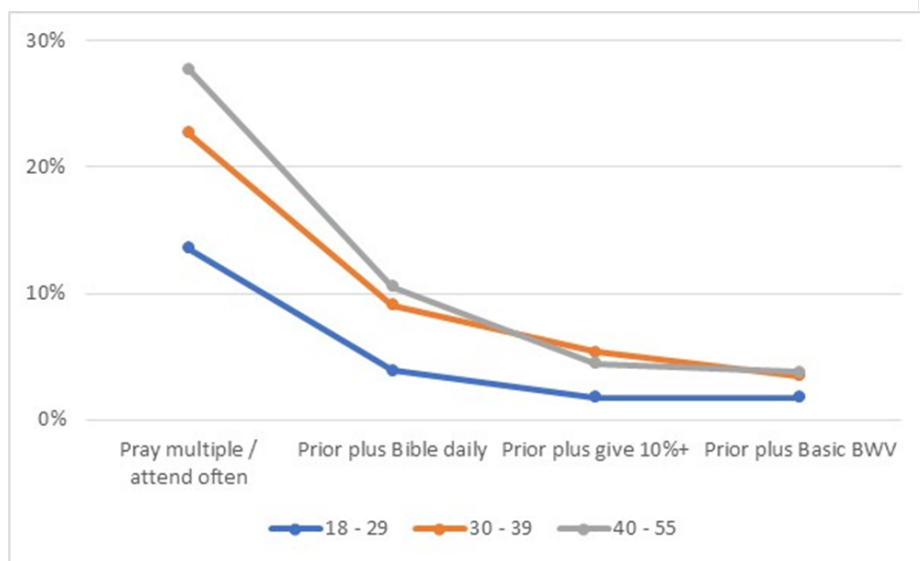
It is worth noting that Other Protestants and Catholics do not lag far behind Born Again Christians in the percentage doing at least three of the activities. This difference is a significant contrast to the Basic Biblical Worldview questions and the "who is Jesus" questions where these other religious groups lagged far behind Born Again Christians.

If I were to say to a Born Again believer, "to consistently grow in your faith and represent the good news of Christ to the world, I recommend that you pray to God daily, attend church at least one a month, read your Bible at least one a week, and give at least 5% of your income to religious charities including your church." I would not expect to get

much blowback. After all, it takes less than one hour a week and no real financial hardship. Of course, what I really say is we should all try to live at a Committed level. Not because it is necessary for salvation, rather this level of activity will help us live a life honoring God and making a difference beyond the temporal into eternity.

Variations by Age among Born Again Christians

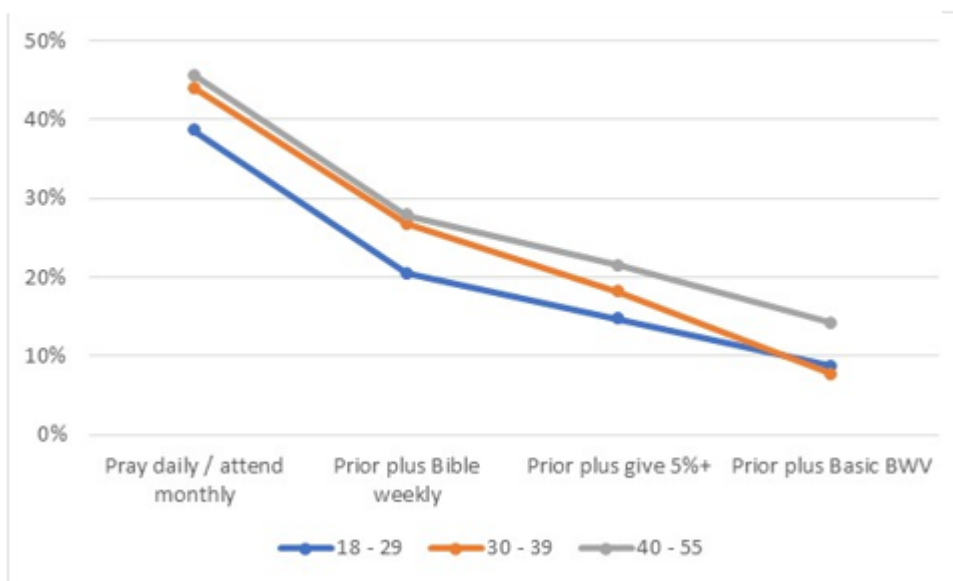
Figure 5 Committed Level of Religious Activity for Born Again Christians by Age Range



How do these religious activities vary by age among Born Again Christians? The results are plotted in the graph on the right for a

Committed Level of Activity. As shown, the percentage of the youngest adults is significantly less than for the two older groups. However, as the graph moves to the right adding more aspects to the cumulative total, the difference becomes small. In general, the youngest adults are less likely to practice key components of an active faith, but regardless of age the numbers are small.

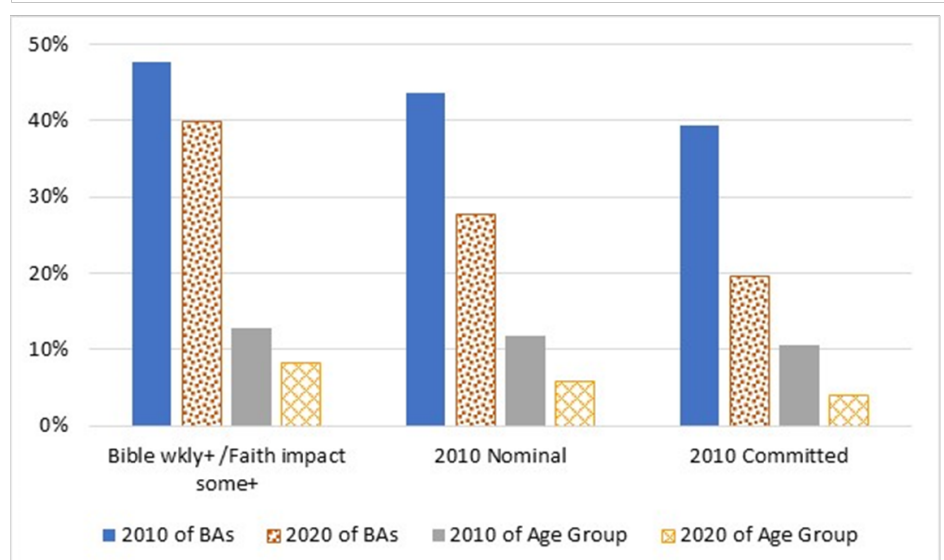
Figure 6 At Least a Nominal Level of Religious Activity for Born Again Christians by Age Range



The results are shown on the left for a Nominal or Committed Level of Activity. We have more Born Again Christians who participate across these levels. The

lines still trail down sharply as we move to the right, adding more practices to the cumulative total. The fact that only one out of five Born Again Christians ages 18 through 29 pray daily, attend church at least monthly, and read the Bible at least weekly presents a major challenge to our young adult ministries. I would suggest that these activities are essential to a consistently grow sanctification in our lives.

Figure 7 Comparison of Religious Practices in 2010 and 2020 Born Again Christians Ages 18 through 39



Religious Practice from 2010 to 2020

How has the commitment to religious practices fared over the last 10 years or so? Our survey from 2010 asked the same questions regarding attendance, Bible reading, and the importance of faith. The questions on prayer and giving were different. However, we can get some good comparison data looking at the three common questions.

In the figure at right we use two terms, 2010 Nominal and 2010 Committed, which are defined below. The 2010 Nominal attend monthly plus, read the Bible weekly plus, and agree that their faith is significant in their daily lives. The 2010 Committed attend **more than** monthly, read the Bible weekly plus, and **strongly agree** that their faith is significant in their daily lives.

The first category shown does not include church attendance. One unknown with the attendance question taken during the Covid-19 pandemic is that some respondents may have replied taking the pandemic into consideration and while other respondents considered normal times. We see a slightly greater drop-off between the first category and the 2010 Nominal category which could be associated with this issue. However, the difference is not large enough to impact the overall conclusions.

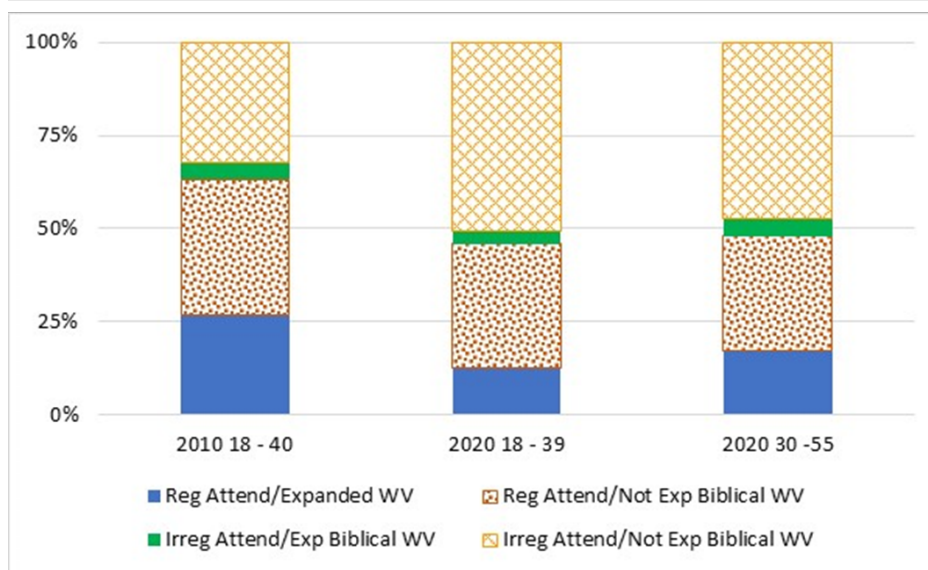
What we see is that the drop-off in the 2010 Nominal category is from 44% to 28% and the drop-off in the 2010 Committed category is down one half from 40% to 20%. These numbers reflect an astounding drop in the importance that Born Again Christians place on these simple religious activities.

Combining Worldview and Church Attendance (a key metric from our earlier book[\[1\]](#))

In our prior study of Born-Again Christians, one of the key divisions we used in looking at religious practices, religious beliefs and cultural practices was a combination of Biblical

Worldview and Church Attendance. We found that those Born-Again Christians with a Biblical Worldview and regular church attendance (twice a month or more), were much more likely to demonstrate biblical religious practices, beliefs, and cultural practices. So, we wanted to compare those results with the findings from our new survey.

Figure 8 Church Attendance and Expanded Biblical Worldview



The figure on the left compares the findings from 2010 with those from 2020 using the more stringent Expanded Biblical Worldview. The values shown are the percent of Born-Again Christians (so

all columns add up to 100% even though the percentage of Born Again Christians is less in 2020). Two age ranges are used in 2020; the first one is basically the same age range used in 2010 (18 – 39) and the second age range (30 – 55) is very close to the age range of the 2010 survey aged by the ten years that have gone by.

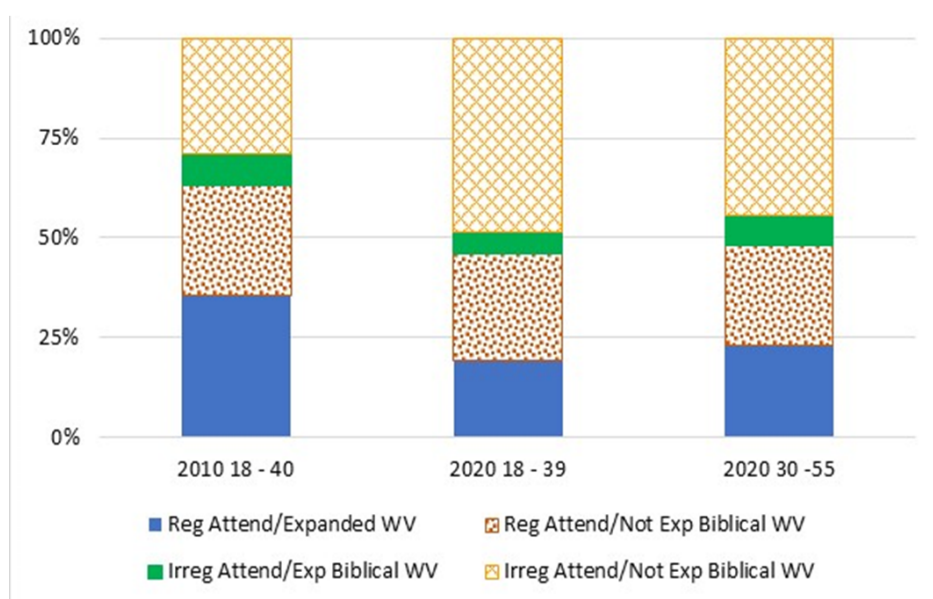
Looking at those with regular attendance and an Expanded Biblical Worldview we see a significant reduction among 18- to 29-year-olds in 2020 (27% down to 13%) with a lesser reduction among 30- to 55-year-olds down to 17%. The percentage of regular attenders without an Expanded Biblical Worldview has remained relatively constant. But of course, that does not mean that the people who stopped attending were those with an Expanded Biblical Worldview. It could be that many without it stopped attending while some decided that they did not believe all of the positions in the worldview but kept attending on a

regular basis.

The area showing a startling high level of growth are those attending monthly or less who do not hold to an Expanded Biblical Worldview. This is the square that ten years ago we wanted to drive down to a smaller number. Instead, it has grown by about 18% (from 32% to 50%).

Now let's examine the same chart using a Basic Biblical Worldview. We see nearly the same features as discussed above. A significant drop is shown in those with regular attendance and a Basic Biblical Worldview coupled with a significant increase in those with irregular attendance and no Basic Biblical Worldview.

Figure 9 Church Attendance and Basic Biblical Worldview among Born Again Christians in 2010 and 2020



Ultimate Purpose for Living

We wanted to explore what American young adults thought they were living their lives for. So we asked, "Which statement comes closest to describing your ultimate primary purpose for living?" The choices to select from were:

1. To be a good person and make others happy.
2. To serve God by living a life which proclaims Christ's grace.
3. To make it through each day with integrity.

4. To live at peace with all.

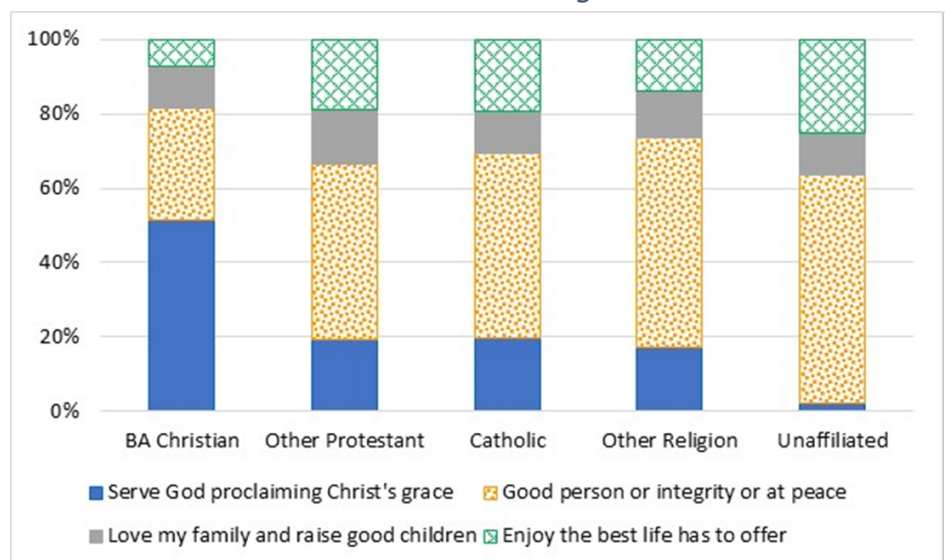
5. To enjoy the best life has to offer, e.g. success, money, travel.

6. To love my family and raise loving, productive children.

Most of these answers sound like good purposes for life. But only one of them extends into eternity and recognizes our Creator and his “desire for all people to be saved and to come to the knowledge of the truth.”[\[2\]](#) The answers to this question help identify those who are living their life as eternal beings rather than as temporal beings.

The results are charted in the graph to the left. As shown, just over half of Born Again Christians profess an eternal perspective. This means almost half do not, with most of those selecting a purpose that focuses on good behaviors in their personal life.

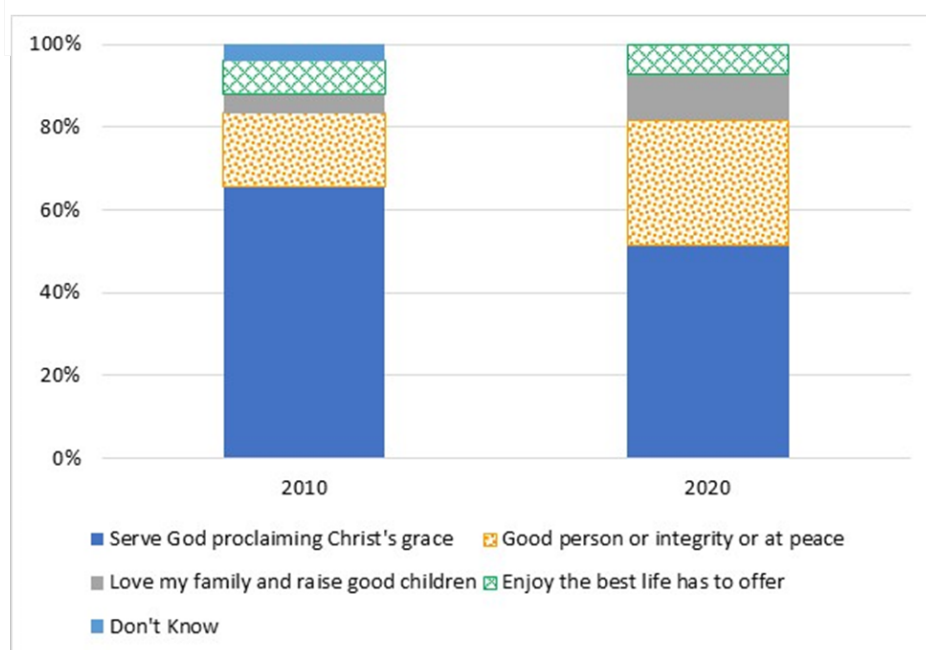
*Figure 24 My Ultimate Purpose for Living
Americans 18 through 39*



Every other religious group has very few that selected an eternal perspective as their ultimate purpose for living. Around forty to fifty percent of the other groups selects a purpose reflecting good behaviors.

It is interesting that only a small percentage of each group selected the family focused purpose for living. I would like to know if that would have been a larger number say fifty years ago.

Figure 25 My Ultimate Purpose for Living: 2010 and 2020
Born Again Christians 18 through 39



Finally, note this is another question that highlights the stark difference between the Unaffiliated and Born Again Protestants. We see that 57% of Born Again Protestants selected the eternal answer

while only 2% of the Unaffiliated did the same. This result is a clear indicator that the Unaffiliated do not include a lot of Christians who do not want to affiliate with a particular Christian group.

For Born Again Christians, we can compare data from our 2010 survey with the 2020 survey as shown in the figure. The 2010 survey had the same question as the 2020 survey, but it had more answers to choose from. For example, there were three answers that had an eternal perspective: *to serve God and live out His will for my life, to lead others to salvation in Jesus Christ, to praise and glorify God*. These three answers were grouped together to align with the 2020 answer: *To serve God by living a life which proclaims Christ's grace*.

As you can see the percentage of Born Again Christians who included God in their ultimate purpose for living dropped from 66% in 2010 to 51% in 2020, a significant drop. It appears that in 2020 people who did not name God in their answer opted to pick an admirable answer focused on themselves.

Relationship to a Basic Biblical Worldview

Consider the question of how many Born Again Christians accept a Basic Biblical Worldview and an eternal perspective on their ultimate purpose. We find that 88% of those with a Basic Biblical Worldview selected an ultimate purpose proclaiming God's grace. Conversely, 43% of those selecting an ultimate purpose proclaiming God's grace affirmed a Basic Biblical Worldview for their life (as compared with 25% for Born Again Christians as a whole). Thus, we find a fairly strong correlation between a biblical worldview and an eternal ultimate purpose for life.

Acceptance or Tolerance

Some of the key findings on this topic summarized at the beginning of this report are repeated below prior to going into the details.

Looking at Born Again Christians ages 18 through 39, we find:

- Only about one quarter (27%) of them disagree with the statement “. . . it is important to let people know that I affirm as true (at least for them) their religious beliefs and practices.”
- At the same time, almost two thirds (65%) agree that tolerance is best defined as “Treating with respect people with ideas or actions that you believe to be wrong or misguided.”
- This is another topic where we see somewhat conflicting results. Apparently, many Born Again Christian young adults think that you cannot believe someone is “wrong or misguided” when it comes to religion. Or they believe that “Treating with respect” means “affirming as true (at least for them)”.

According to the Collins Dictionary, “Tolerance is the quality

of allowing other people to say and do what they like, even if you do not agree with or approve of it.”[\[3\]](#) In today’s culture, we find two conflicting understandings of the meaning of tolerance. One, following the idea of the dictionary meaning is, “treating with respect people with ideas or actions that you believe to be wrong or misguided.” The second one influenced by postmodern philosophy and popularized by the secular media, is “valuing human beings equally and affirming their ideas as right for them.” The second definition basically assumes that there are no absolute truths in our existence and therefore we have no basis to disagree with what someone else believes.

Which of these definitions holds sway among our population today?

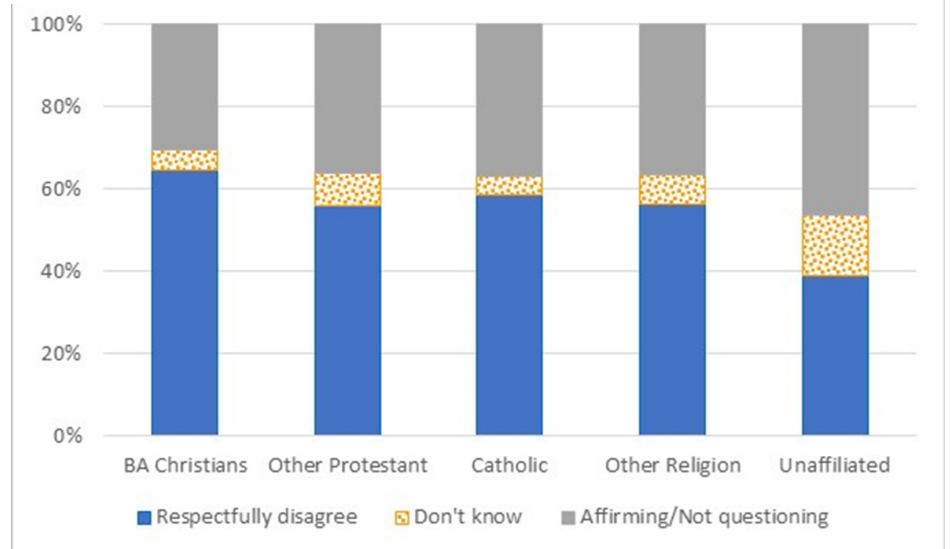
To explore this question, we asked two different questions dealing with how to treat those who have a different religious viewpoint. The first question we asked on this topic is “What does Tolerance mean to you?” The respondents chose from four possible answers:

1. Treating with respect people with ideas or actions that you believe to be wrong or misguided.
2. Not questioning another person’s moral decisions.
3. Valuing human beings equally and affirming their ideas as right for them.
4. Don’t know.

This question gives us information on how people interpret the word, not whether they apply tolerance in their dealings with others.

Figure 1 How 18 - 39 Year Old Americans Define Tolerance

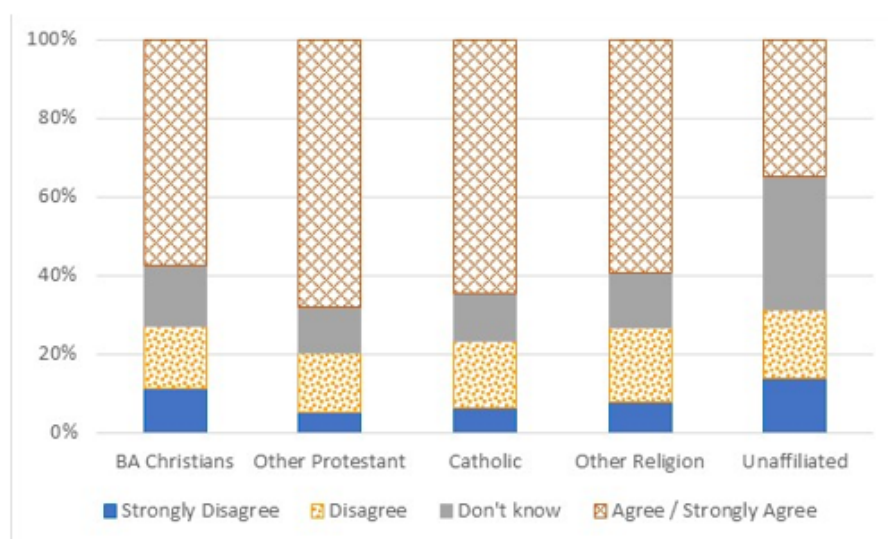
In figure 1, we see how the definitions are distributed. Almost two thirds (65%) of young adult, Born Again Christians selected a classic definition of tolerance.



As shown, over 50% of the other religious groups also selected a classic definition. But as one can see from the graph, a significant number of young adult Americans were selecting a different definition with the portions ranging from one third to almost one half of each religious group. So, it appears that a majority of the population is hanging onto the classic definition, but definitions which question the reality of absolute truths have a strong following.

Now let's look at how people apply tolerance in the area of religious beliefs. Are they quick to say, "I will respect you and your beliefs even though I believe them to be wrong"? Or are they going to follow the trend saying, "They may well be true for you."

*Figure 2 Should I tell others I affirm as true their religious beliefs
18 – 39 Americans*



To find out, we asked another question: “When discussing religious matters, I feel that it is important to let people know that I affirm as true (at least for them) their religious beliefs

and practices,” with the answer ranging from Agree Strongly to Disagree Strongly. As an evangelical Christian, I would answer that I Disagree Strongly with that statement. I want them to know that I respect them as a person, but I believe I have been shown the absolutely true answer as to how man can be reconciled to our creator God. But somehow, when asked in this manner, Born Again Christians just don’t seem to get the importance of disagreeing as shown in Figure 1.

As shown in the figure, only about one in four (27%) Born Again Christians disagree with the statement. This level tracks closely with the rest of the population. If one is agreeing with the statement, one is either saying in religion what’s not true for me can be true for you, or there are multiple religions that are the truth, or we should lie to others about the absolute truth of Christianity when discussing religion with them. All three of those options are clearly countered by the Bible which tells us that Jesus Christ is the source of absolute truth, that there is only one way to heaven, and that lying about the truth is against the nature of God.

The disconnect between the definition of tolerance and

applying tolerance in our interactions with other religions is striking. As noted in the initial summary, apparently many Born Again Christian young adults think that you cannot believe someone is “wrong or misguided” when it comes to religion. Or they believe that “Treating with respect” means “affirming as true (at least for them).” We don’t have data to distinguish between these two options, but I suspect that both of them contribute to the current reluctance to lift up Jesus as God’s one true answer to the fundamental problem of mankind.

Notes

1. Stephen Cable, Cultural Captives: The Beliefs and Behaviors of American Young Adults, 2012
2. 1 Timothy 2:4
3. Collins English Dictionary, [Tolerance definition and meaning | Collins English Dictionary \(collinsdictionary.com\)](https://www.collinsdictionary.com/en/english-uk/definition-and-meaning-of/tolerance)

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Lifting the Spell

Steve Cable critically considers atheist Daniel Dennett's book Breaking the Spell to gain a better understanding of the contrast between the "bright" perspective and a biblical perspective.

Blinded by the “Bright”

Is your belief in God purely the result of natural evolutionary forces? Has Christianity evolved over the centuries to dupe you into belief for its own survival? This proposition may insult your faith, your intelligence, and your self worth. However, it is the central theme of a recent book

by Daniel Dennett entitled *Breaking the Spell: Religion as a Natural Phenomenon*.[{1}](#)

Philosopher Daniel Dennett is best known for his 1995 book, *Darwin's Dangerous Idea*, and his July 2003 op-ed entitled "The Bright Stuff." Dennett is a self proclaimed "bright." According to him,



A bright is a person with a naturalist as opposed to a supernaturalist worldview. We brights don't believe in ghosts or elves or the Easter Bunny—or God. . . . Don't confuse the noun with the adjective: "I'm a bright" is not a boast but a proud avowal of an inquisitive worldview.[{2}](#)

I am relieved he is not boasting, but my English teacher would say that "a proud avowal" is a good definition of a boast. In any case, Dennett is a proud proponent of a naturalist worldview.

The book's premise is that religion is a powerful, dangerous force in need of rigorous study, using the tools of modern evolutionary science. By understanding the natural forces that imbue religion with so much power, perhaps an enlightened world can neutralize religion while retaining the positive benefits, if any. Our hero, Dennett, has ventured into the sorcerer's den of theologians, ministers, and philosophers to break the spell holding us prisoner. He states, "The spell that I say must be broken is the taboo against a forthright, scientific, no-holds-barred investigation of religion as one natural phenomenon among many."[{3}](#)

Dennett lobbies for a truly scientific (meaning atheistic) study of the origins and mechanisms of religion. According to Dennett, we had better understand religion before it destroys us. In today's dangerous world, that may not seem to be such a bad sentiment. Romans chapter 1 tells us that religions not based on God's revealed truth are natural phenomenon because they "worship the creature rather than the creator."[{4}](#)

However, we should examine the implications of his so-called scientific study before biting into the apple with him.

Critically considering some themes from Dennett's book may help us gain a better understanding of the contrast between the "bright" perspective and a biblical perspective. By examining an atheist's misconceptions, we may discover areas where we have unintentionally adopted a "bright" perspective rather than a biblical worldview. Thoughtfully considering the relationship between Christianity and other religions can better prepare us to defend the hope that is in us.

A Bright's View of Religion

What is religion? Dennett begins by defining religion as "social systems whose participants avow belief in a supernatural agent or agents whose approval is to be sought."[\[5\]](#) Later he adds that "religion . . . invokes gods who are effective agents in real time and who play a central role in the way participants think about what they ought to do."[\[6\]](#)

Defined in this way, religion is all about groups of people seeking approval of supernatural agents to obtain real time benefits. He also detects an appearance of design, calling religion "a finely tuned amalgam of brilliant plays and strategies capable of holding people enthralled and loyal for their entire lives."[\[7\]](#)

You and I are probably not yearning for a social system or an "amalgam of brilliant strategies." We want an eternal relationship with a real, living God. These definitions are why we sometimes say, "Christianity is not a religion, it is a relationship."

Dennett wants to completely knock the wind out of your sails by stating "that religion is natural as opposed to supernatural, that it is a human phenomenon composed of

events, organisms, objects, . . . and the like that all obey the laws of physics or biology, and hence do not involve miracles.”[\[8\]](#) Elsewhere he says that “I feel a moral imperative to spread . . . evolution, but evolution is not my religion. I don’t have a religion.”[\[9\]](#)

For a bright, science does not follow the evidence wherever it leads, but assumes natural explanations exist for every experience. Thus, he proposes that we should study religion by assuming that its foundation is false. That is like playing tennis with your feet tied together—you can never get to where you need to be to return the ball.

Let’s consider a different definition that better captures the role of religion:

My religion is what I believe about the origin, nature, and future of man and our relationship to the supernatural. My beliefs about eternity form the foundation for how I view my life on earth.

Using this definition, Dennett’s naturalism is his religion. And, your relationship with Jesus Christ resulted from your religion, your belief that Jesus is God.

To be fair, *organized religion* is a social system for practicing and propagating a common set of religious beliefs. Organized religion may result in some of my beliefs being ingrained rather than chosen, but they are still my belief system. Determining which, if any, of these organized religions is teaching the truth about eternity should be of utmost importance to every person.

The Purpose of Religion

What is the purpose of religion? Throughout his book, Dennett suggests that religions are evolutionary artifacts. Thus, any benefits of religion must be realized here and now to be

avored by natural selection. From Dennett's perspective, what religious people say they want from religion is "a world at peace, with as little suffering as we can manage, with freedom and justice and well-being and meaning for all."[\[10\]](#)

He also surmises that

The three favorite purposes . . . for religion are:

- To comfort us in our suffering and allay our fear of death.
- To explain things we can't otherwise explain.
- To encourage group cooperation in the face of trials and enemies.[\[11\]](#)

At first blush, these sound like good purposes, things we all desire (except perhaps the last one for those of us who have been burned by group projects). Some churches even promote these goals as the primary message of Christianity. But how can these purposes explain Jesus saying, "In the world you have tribulation, but take courage; I have overcome the world"?[\[12\]](#) Or, Paul saying, "For momentary, light affliction is producing for us an eternal weight of glory"?[\[13\]](#) Dennett's purposes cannot explain these statements because they are based on a naturalistic worldview where death is the end.

Ultimately, religion is not about this life. It is about the next life. One of my wife's favorite sayings to help in dieting is, "A moment on the lips means a lifetime on the hips." It is this perspective of lasting consequences for our actions that gives religion such power. Whether it is a Buddhist seeking karma, a Muslim seeking paradise, or a Christian seeking crowns in glory, an eternal perspective is a common trait of the devoted.

The essential contrast between religions is not over which can offer the best temporal benefits or produce moral behavior. It is about which one offers the truth about the nature of God, life, and eternity. Salvation occurs when you believe that

Jesus is *the way, the truth and the life*,[{14}](#) and you confess Him as Lord.[{15}](#) In contrast, eternal separation is the result of rejecting the truth. As Paul tells us, “[they] perish, because they did not receive the love of the truth so as to be saved.”[{16}](#)

The purpose of religion is to propagate the truth about the important questions that determine our eternal destiny. The most important topic to study is not “How can we get the temporal benefits from religion, while really assuming that there is no eternity?” but instead “How can I determine which religion has the truth about eternity?”

Defending the Bright Religion

In *Breaking the Spell*, Dennett proposes evolutionary science can explain religious beliefs as natural phenomenon. He believes his religion, Darwinism, can make the world better by neutralizing the power of theistic religion. One problem; his religion is not accepted by most Americans. Dennett laments:

[O]nly about a quarter [of America] understands that evolution is about as well established as the fact that water is H₂O. . . . how, in the face of. . . massive scientific evidence, could so many Americans disbelieve in evolution? It is simple: they have been . . . told that the theory of evolution is false (or at least unproven) by people they trust more than . . . scientists.[{17}](#)

Naturally, Dennett argues for his point of view. His argument exhibits three flaws common in many arguments for Darwinism:

1. *Bait and switch definitions*. The Darwinist says, “Fact: Evolution defined as change over time through natural selection occurs. Fact: Darwinism is based on evolution. Conclusion: Darwinism is proven as the explanation for life in this universe.” Claiming that Darwinism is proven because evolution occurs is like the over eager detective stating,

“Fact: You were in the city on the day of the murder. Fact: The murderer had to be in the city on that day. Conclusion: You are proven to be the murderer.” The two facts are correct, but the reasoning is flawed.

2. *Attack the skeptics, not the evidence.* Dennett states that “there are no reputable scientists who claim (that Darwinism is unproven). Not a one. There are plenty of frauds and charlatans, though.”[\[18\]](#) So, anyone who doubts is a fraud regardless of their credentials. His assertion is laughable when one realizes over seven hundred scientists with impressive credentials have signed a statement expressing their skepticism of Darwinism.[\[19\]](#) When you don’t have an answer for the evidence, your only recourse is to attack the witness.

3. *Declare yourself the winner.* Assume Darwinism is true and use that assumption to refute other theories. Dennett states, “Intelligent Design proponents . . . have all been carefully and patiently rebutted by conscientious scientists who have taken the trouble to penetrate their smoke screens of propaganda and expose both their shoddy arguments and their apparently deliberate misrepresentations.”[\[20\]](#)

Since defenders of Darwinism attempt to create smoke screens of propaganda, shoddy arguments, and apparently deliberate misrepresentations, it is not surprising that most Americans have not signed up for his religion. However, they control the media and educational systems, so the battle is far from over. Equip yourself to use this conflict to share the truth by checking out Probe’s material, [on evolution and Darwinism](#), at [Probe.org](#).

Toxic Tolerance

In *Breaking the Spell*, Dennett assures us that atheism is the best course, but he may be willing to tolerate other religions

if it can be shown they produce some benefits. He lists three main options among those who call themselves religious but vigorously advocate tolerance:

1. *False humility*. "The time is not ripe for candid declarations of religious superiority, . . . let sleeping dogs lie in hopes that those of other faiths can gently be brought around over the centuries."[{21}](#)

2. *Religious equality*. "It really doesn't matter which religion you swear allegiance to, as long as you have some religion."[{22}](#)

3. *Benign neglect*. "Religion . . . really doesn't do any good and is simply an empty historical legacy we can afford to maintain until it quietly extinguishes itself (in) the future."[{23}](#)

How does your faith fit into his list of viable options? If you believe your religion is true, none of these options makes sense. How can you "let sleeping dogs lie" or say "it doesn't really matter" when you have good news of eternal significance? Moreover, if your religion is "simply an empty historical legacy," don't put up with it any longer. Join with Paul in saying, "If we have hoped in Christ in this life only, we are of all men most to be pitied."[{24}](#)

Dennett's tolerance options assume that religions claiming revealed truth cannot coexist without leading to conflict and suffering. To the contrary, religious wars are the result of the selfish ambition of men rather than the conflict between competing truth claims. Jesus gave us the model of authentic religious tolerance when he said, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting."[{25}](#) Christianity is not about physical or political conquest. It is about redeeming people from slavery to freedom, from death to eternal life.

Truth is not threatened when competing worldviews are able to

enthusiastically promote their beliefs. When each person is free to seek the truth and make truth choices without fear of reprisals or coercion, the gospel can flourish. Eternity, not religious wars or religious leaders, will eventually be the judge of what is truth. In the end, truth is not determined by the majority, but by reality.

One thing we know to be true is that “God does not desire any to perish.”[\[26\]](#) Consequently, we should not accept any version of tolerance which mutes proclaiming the good news.

Dennett wants to “break the spell” against studying religion as a natural phenomenon. Instead, let’s join together in lifting the spell of naturalism by proclaiming the truth that Jesus Christ is indeed our Creator and Lord.

Notes

1. Daniel Dennett, *Breaking the Spell: Religion as a Natural Phenomenon*, Viking Press, 2006.
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4. Romans 1:25. (All Scripture references are taken from the New American Standard Bible, update version.)
5. Dennett, *Breaking the Spell*, 9.
6. Ibid., 11.
7. Ibid., 154.
8. Ibid., 25.
9. Ibid., 268.
10. Ibid., 17.
11. Ibid., 103.
12. John 16:33.
13. 2 Cor. 4:17.
14. John 14:6.
15. Romans 10:9-10.
16. 2 Thess 2:10-12.
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18. Ibid., 61.
19. www.dissentfromdarwin.org.
20. Ibid., 61.
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24. 1 Corinthians 15:19.
25. John 18:36.
26. 1 Timothy 2:3.

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Predictions for the 21st Century

From our 2015 vantage point, let's look back at predictions made in 1999 about trends which would shape this century. Although far from the end of this century, we can make a preliminary assessment of these predictions. Were they on the right track or are they already veering from current reality?

For this exercise, we drew on predictions made by seventeen scholars in 1999, published in *First Things: A Monthly Journal of Religion and Public Life*.^{[\[1\]](#)} They discussed what they were expecting in this next century.



Past vs. Future

Some of the scholars took the approach of looking at prior centuries to see what they could learn to help them predict future trends.

Writer Charlotte Allen^{2} began by stating, “Palm-reading the lifestyles of the future usually sets you up to be proved wrong,” and looked at the last two millennia to prove her point. First, someone predicting the future in the year 1 BC would probably talk about the Roman Empire and how it was entrenched and likely to remain the dominant power. But, of course the big event of the millennium was the beginning and growth of Christianity, still impacting our world today, while the Roman Empire is only a memory. Then she notes that the future of European civilization looked grim in the year 1000, but “it turned out to be the century of European expansion and great advances in science and economics.”

Looking ahead, she had a fairly negative outlook for the West: “The combination of the new people and a fading sense of common values seems to spell disaster . . .” But on a worldwide scale, she saw us trending toward a great religious revival, the same trend that changed the outcomes of the previous two millennia.

Assessing her forecast today, we continue to see a fading sense of common values in our society and can only hope that a great religious revival will occur.

Another forecaster, political scientist Andrew Bacevich,^{3} sees Americans becoming very self-centered in their view of the world. At the beginning of the last century, Woodrow Wilson brought in the idea of American global preeminence. At the end, Bill Clinton modified this sentiment to, “the allure of globalization lies in . . . the promise of gain without pain.” Bacevich believes this attitude of taking advantage of our position in the world order will continue to grow

throughout this century.

However, now President Obama has brought a new idea—denying that America should be globally preeminent but rather, just one of many nations, an idea offering the promise of pain without gain. We suffer the pain of conflict with no real expectation of gaining greater respect for democracy.

The Role of Religion

One area of interest in 1999 predictions is how the role of Christianity may change. Three of our forecasters touched on this subject.

Physicist Stephen Barr^{4} believed little progress will be made in answering top questions of science. Questions such as “What is consciousness, and how does it fit into . . . the physical world?” However, he believed we will make strides reconciling science and religion. He stated, “For many, the scientific spirit came to be defined in opposition to faith. This hostility . . . really involves an inner contradiction that is coming to the surface.” It would become clear to most scientists that there is more to this existence than physical science. “By proclaiming the truth about man, religion will be found to be not an enemy of reason, . . . but perhaps its last defender.”

Theologian Peter Leithart^{5} believed this century will see the West becoming the primary mission field for Christians from places like South Korea. He wrote, “The same nations swearing fealty to Christ a millennium ago are now among the most secular on the earth.” Success in the West may only come after the current situation is reduced to rubble through removing the constraints once held in place by common Christian values. In which case, “the West will have to relearn the habits of Christian civilization from those once considered barbarians.”

Psychiatrist and author Jeffrey Satinover^{6} believed the teachings of the Third Reich are prevailing over the teachings of Christ. “Mercy killing, abortion, infanticide, [all] once seen as repulsive has been transformed into . . . beauty.” He sees our best universities focused on teaching a perverted view of fairness. “The American mind isn’t just being closed, it’s being evacuated,” i.e., filled with inconsistent thinking. The system which should be promoting truth and protecting us from such politically correct drivel is religion. As he pointed out, “God Himself is doing just fine, but His earthly defenders are on the ropes . . . [after all] genuine religion claims for itself the ability to know what’s true,” and yet we are not proclaiming or defending truth. Without the broader truth of Christianity, we may lose our identities completely.

Three very different pictures were forecast. One, optimistically, believes religion will be the last defender of reason, while another believes our hope lies in becoming a mission field, and a third worries that Christianity may be discarded. Fifteen years into this millennium, it appears the latter two are closer to the trajectory of society, but the optimistic view is still a possibility when fueled by the prayers of believers.

Key Drivers in this Century

Some predictions made in 1999 about this century deal with the underlying forces shaping this century.

Philosopher and theologian William Dembski^{7} predicted that “information is the primary stuff of the coming age.” In the last century, the computer helped introduce an age where the amount of information we were able to use increased dramatically. But information may be far more fundamental in this universe. Should information be regarded as “a basic property of the universe, alongside matter and energy”? In other words, rather than information being something created

by man, it may be a primary contributor to the creation and being of the universe.

Information as a driving factor of the material universe helps us to understand how our conscious thoughts are a part of it as well. As Dembski quotes physicist Paul Davies, "If matter turns out to be a form of organized information, then consciousness may not be so mysterious after all."

Why is this concept important to religion and faith? If information is not primary, the world is seriously hampered in what it can reveal. We've seen this with the rise of modern science revealing nothing about God except that God is a lawgiver. But if information is the primary stuff, then there are no limits whatsoever on what the world can in principle reveal.

However, another prognosticator, journalist Hilton Kramer,[\[8\]](#) warned that dealing with the deluge of information will be a critical factor in maintaining a healthy life and society in this century. He stated, "All the portents point to an acceleration of the merry, mindless, technology-driven surrender to the complacent nihilism that has already overtaken so many of the institutions of cultural life. . . our democratic society has lost the power to protect . . . from the evil effect of this cultural imperative." The sea of information has the effect of removing the idea of a standard of truth for righteous living. With so many competing standards vying for their attention, many have given up on pursuing any concept of truth. This thinking has a devastating effect on life based upon Jesus, the one who said, "For this reason I was born . . . to testify to the TRUTH." (John 18:37) For the church, "everything will depend on its ability to marshal a principled resistance to the influence of popular culture" and the sea of inconsistent information.

One sixth of the way through this century, we see both the importance of information as a fundamental force and the

difficulty we have dealing with the vast amount of information constantly vying for our attention. Both of these forecasts are continuing along a path to fruition in this century.

Relating to Religion

Let's consider next the perversion of tolerance and the future of ecumenism.

Author Glenn Tinder^{9} posited that the meaning of tolerance had shifted from "a willingness to put up with the characteristics of others" to a distinctly different stand "that all beliefs should be considered equally true, except for any belief that states your beliefs are correct and another's are wrong." He wrote, "Tolerance easily becomes acquiescence in the submergence of truth into a shifting variety of opinions. . . [this view] cannot be acceptable to . . . Christians . . . challenged . . . to develop an attitude toward the religious and cultural confusions surrounding them that is tolerant" in a way that is distinct from today's new tolerance.

Tinder suggested using the term "forbearance," reflecting a view imbued with brotherly love, a recognition of a diversity of views, and an understanding that one should speak out for the truth as one knows it. "In an era that says to us every day, 'there is no Truth,' the art of forbearance might at least help us resist the temptations of relativism."

In 2015, the post-modern definition of tolerance continues to hold sway. But a discernible trend to use another term to describe the loving attitude Christians have toward others has not appeared. The fight against promoting any set of ideas as equally valuable is continuing but with no discernible progress.

Princeton University law professor Robert George^{10} looked back to the Second Vatican Council in 1965 when many mainline

Protestants and Catholics were wondering if it were a precursor to ultimate reunification of the Christian Church. Surprisingly, by 1999 it was not the left talking of ecumenicalism, but rather the religious right. The consistency of moral positions in the Catholic Church and in evangelical circles had blossomed into a genuine spiritual engagement.

“How can there be genuine spiritual fellowship between people who sincerely consider each other to be in error on profoundly important religious questions?” George suggested it was genuine because it took religious faith and religious differences seriously.

Their common goal of combatting the increasing rise of non-Christian thought would cause them to work together. He stated, “I am even hopeful of its capacity to survive victories—though that of course is the far greater challenge.”

Today, in 2015, cooperation continues between conservative Catholics and evangelicals on moral issues in our world. Some Catholic and evangelical leaders released the Manhattan Declaration calling for the sanctity of human life, the dignity of marriage, and freedom of religion. And, in 2011, the organization, Evangelicals and Catholics Together, released a statement supporting religious liberty.

What Rules Our World

We have been looking at predictions made for this century in 1999 about factors that would rule our world situation today and in the future.

Theologian Paul Griffiths^[11] noted that at the end of the first millennium, the primary institutional form was the church. During the second millennium, it was joined by the nation-state and corporations. Entering the third millennium, “the forces . . . are now primarily economic and secondarily

political” with the churches existing at the margin of society.

He predicted the significance of corporations will advance as nation-states decline, making us a world not defined by what we believe, but by what we consume. Hopefully “as the bankruptcy . . . of the corporate promise begins . . . to become evident, people turn . . . to the churches with renewed passion.” To become anything other than a religious preference box on a census form, churches must look to provide a message that offers a hope of resistance.

Today, we are more driven by consumption. Time will tell if Griffiths is right and this trend will ultimately lead us back to the church with renewed passion.

Legal scholar Robert Bork[\[12\]](#) predicted the “rule of law” will no longer have independent moral force of its own. Bureaucracies will lay down most of what governs with little accountability to the people. Elections and legislative deliberation will be disconnected from the real governance, making politics simply entertainment. “Democracy will consist of the chaotic struggle to influence decision makers who are not responsive to elections.”

Today, we are seeing the President and bureaucracy taking away the legislative authority of the Congress. If anything, this process seems to be picking up steam in the first half of 2015. If this trend remains unchecked, Bork’s prediction will come to fruition.

Francis Cardinal George[\[13\]](#) foresaw a major shift in the forces of global conflict. Where most conflicts were between states, in this new century we will see the clash between modern Western states, Asian civilizations and Islamic civilization. Uncertainty about the intentions of other civilizations will produce fear between them. For example, the post-modernity of the West directly attacks the pre-modern,

faith-based culture of the Islamic societies.

George felt Christians should be open to Muslim cooperation in “addressing the moral failures of modernity.” The church could take the lead in creating a “globalization of solidarity.”

So far in this century, the clash between the West and Islamic civilizations is at the forefront of world relationships with no significant signs of a breakthrough in understanding or compromise.

Looking back over the last fifteen years, many of these predictions from 1999 are roughly on track. These pundits did not paint an encouraging view of the future. It is incumbent on evangelicals to pray fervently and work diligently to change western society for Christ over the next 85 years.

Notes

1. First Things: A Monthly Journal of Religion and Public Life.
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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](#)

Don't Judge Me?

The 14-year-old daughter of a friend recently responded to her mother's correction with, "Don't judge me, Mom." The same week, a friend of mine asked my opinion on something, and as I was mentally running it through the grid of "what does God say about this in His word," she said, "Now, don't you go judging me!"

Tolerance and acceptance—the *new* tolerance, which says that every value, belief and behavior should be embraced as equally valid—are the highest values of our culture. Which makes judging the most hideous and unacceptable of sins.

Now, to be fair, there is a lot of ugly judging in the world. Before a friend became a Christ follower, she was on the receiving end of a lot of hateful judging when she would

protest at gay rights events, hearing “You’re going to hell!” and other ugly epithets. People who didn’t know her at all made judgments about her character and her destiny. I have personally received my share of hate mail from strangers accusing me of not being a Christian because I disagree with them on a cherished position.

But if we get pulled over for speeding, and the officer points out that we were going twenty miles over the speed limit, nobody says, “Don’t judge me, officer!” He’s not judging our character, he’s comparing our behavior to the law.

Judging is assuming you have all the facts and making an assessment of condemnation out of ignorance. It’s about smugly believing “I’m right and you’re wrong. You are lesser-than.”

There is a huge misunderstanding about judging both outside and inside the church, and it comes from not knowing what the Bible teaches about judging. Everybody seems to be familiar with “Judge not, lest ye be judged” (Matt. 7:1). That is the Lord Jesus’ call not to judge hypocritically. But in John 7:24 He also calls us to judge rightly. And remember the passage about pulling the plank out of our own eye so we can see clearly to remove the speck from our brother’s eye (Matt. 7:5)? That’s about judging as well. The point there is about examining ourselves first before dealing with another’s sin, not to ignore other people’s behavior.

But then there’s the “big daddy” passage of 1 Corinthians 5:9-13:

I have written you in my letter not to associate with sexually immoral people-not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a

swindler. With such a man do not even eat.

What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside. "Expel the wicked man from among you."

This passage clearly says that we are to judge those inside the Body of Christ. Judging doesn't mean condemning, though; often it's a matter of comparing one's behavior with what is right, and pointing out the dangers of one's choices, the way we would want to warn someone in a burning building to get out, or urge someone headed toward a cliff to turn around.

Comparing someone's beliefs and actions to a standard can be a loving thing to do. A lady working in an after-school program noticed that one little girl was clearly not doing well on her homework, but she also seemed to not be working very hard at it. The teacher said, "I think your brain is switched off! May I touch your head? I think I can find the switch and turn it back on!" The wide-eyed little one gave permission and the teacher said with a smile, "Oh, here it is! Right under one of your braids! Let's turn your brain back on!" What a lovely, eloquent way to call a child to live up to her potential without shaming or judging her for being lazy or stupid.

Challenging someone to be better than they are can be a gift. One of the best-ever movie lines is in "As Good As It Gets" when Jack Nicholson tells Helen Hunt, "You make me want to be a better man." When parents ask their children at report card time, "Did you do your best? Only you can know," they are giving them a chance to honestly compare their ability to their potential. It honors another to say something like, "I think you'll be happier with yourself if you live out your gifting" rather than shaming them with something like, "What a loser." Now *that's* shaming.

And judging.

And ugly.

And unlike Jesus.

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/dont_judge_me on January 28, 2013.

Young Christians Leaving Church

Oct. 5, 2011

Why are young Christians leaving church? There are lots of reasons, and the latest Barna Report lists six reasons that can be found in the book by David Kinnaman titled, *You Lost Me: Why Young Christians are Leaving the Church and Rethinking Church*.

The first reason young people are leaving is due to the feeling that churches are overprotective. This generation has unprecedented access to ideas and worldviews. But they feel that pastors, church leaders, and members of the congregation fear the world and are often ignoring problems in the real world.

Young Christians also feel that Christianity is shallow. A significant percentage say that church is boring and many others say “faith is not relevant to my career or interests.”

A third reason for the exodus is that churches often come across as antagonistic to science. Three out of ten young adults with a Christian background feel that “churches are out of step with the scientific world we live in.” Many who

majority in science say they are struggling to find ways to stay faithful to their Christian beliefs.

A different view of sex is a fourth reason Christian young people want to leave the church. Sadly most young Christians are as sexually active as their non-Christian peers, even though they have more orthodox views about sexuality.

The exclusive nature of Christianity is fifth reason Christian young people leave the church. They have grown up with the tolerance gospel and have trouble reconciling the claims of Christ and the exclusivity of Christian belief.

Finally, Christian young people also feel that the church is not a friendly place for those who doubt. In fact, they say that most churches do not allow them to express their doubts openly.

The church in the 21st century faces a significant challenge from Christian young people who are trying to reconcile the Bible and Christian teaching with their social experiences. We cannot ignore their concerns, but neither should we affirm their unbiblical views about sexuality or the exclusivity of the gospel. I'm Kerby Anderson, and that's my point of view.