unChristian: Is Christianity's Image Hurting Christ's Image?

Byron Barlowe reviews the book unChristian*, based on research on what young people think of evangelicals and born-again Christians: that they're hypocritical, judgmental, too political, exclusive. He calls out Christians to improve the reality behind the image to better reflect Christ.*

***Section Synopsis**: A recent book entitled* unChristian: What a New Generation Really Thinks About Christianity and Why It Matters *uncovered overwhelmingly negative views of evangelicals and born-again Christians, especially among young generations. In some ways these views are warranted, in some ways they are not, but Christians do well to take them as a wake-up call for the sake of those God wants to save and mature.*

The meaning of *gospel* is literally "good news." The book *unChristian: What a New Generation Really Thinks About Christianity . . . and Why It Matters*{1} is a book of bad news—that half of those outside the church have a negative perception of Christianity. And that's even true of many young people inside the church.

Evangelical Christians by definition consider Jesus' charge to present the biblical gospel message to the world a mandate. Yet many of the very people who they reach out to are rejecting the messengers. Researchers with the Barna Group found that a majority today believe that evangelical and born-again Christians are sheltered from the real world, are judgmental, way too political, anti-homosexual (to the point of being gay-hating), and hypocritical.

These are widespread perceptions, especially among sixteen- to twenty-nine-year-olds, even those who go to church. To many people, perception *is* ninety percent of reality. So whatever your opinion of the study, this is the feeling out there.

Barna's survey results and commentary have been making a stir through *unChristian* since its release in 2007. It's not a deep theological or philosophical book. It contains statistical interpretation broken up by commentary from every stripe of evangelical Christian. It *is* a sobering cultural assessment that calls out believers to be more Christlike.

The authors' applications are not always solidly based. They seem a little dismissive of valid objections to their analysis and conclusions. Also, confusion among unchurched respondents about the meaning of the terms "born again" and "evangelical" leads one to ask, How seriously do we take survey-takers' critique of Christians if they don't even know who or what these Christians are? That is, many times the people being surveyed couldn't clearly define what "born-again" means or what an "evangelical" is, so how much stock should we put in their criticisms?

Yet, the stats are stark enough to be alarming: of those outside the church, fully half had a bad impression of evangelicals. Only three percent had a good impression! Are Christians so bent on moral persuasion that we're alienating the lost with a lovelessness that really is unChristian? Or is this just a case of the unsaved experiencing the gospel as a stumbling block, as Jesus said would happen? The authors say it's mainly Christians' fault; I agree but suspect there's more to it.

Here's a modest proposal: even if respondents were biased or misled, why don't we in the church humble ourselves, listen, and change where we need to? In the spirit of King David, when Shimei cursed him loudly, we may need to simply say, "Let them critique. The Lord told them to."

Some question whether perceptions of outsiders should shape the church's behavior. Co-authors Kinnaman and Lyons make the case that the church needs to be thoughtful about our responses to homosexuals, *less* trusting of political action as the way to change culture, and *more humble* and open to people who have not yet experienced grace. If outsiders feel that we are running a club they're not invited to, where is Christ in that? they ask.

According to the authors, "Theologically conservative people are increasingly perceived as aloof and unwilling to talk." But those under 30 "are the ultimate 'conversation generation'." Those outside church want to discuss issues, but see Christians as unwilling. Have you recently had a spiritual dialogue with a young unbeliever? How'd it go?

"Christians Are Hypocritical"

Section Synopsis: unChristian *documents a heavy bias against Christians as hypocritical, a charge which is in part true, admit many. But it's also an unavoidable reality of a grace-based religion, which if explained, goes a long way towards mitigating the charge and explaining the gospel message.*

One overwhelming opinion among the survey group is that Christians are *hypocrites* and this keeps people away from church.

In fact, the survey on which the book is based reveals blatant legalism among believers, that the top priority of born-again Christians is, "doing the right thing, being good, and not sinning." This do-your-best value topped biblical values like "relationships, evangelism, service and family faith." In another survey, four out of five churchgoers said that "the Christian life is well described as, 'trying hard to do what God commands'." {2} Such a primary focus on *lifestyle* and sin-management as a measure of spirituality leads to what they

call a “false pretense of holiness,” that is, hypocrisy.{3} It’s often like we Christians are living for others’ approval and forgetting about grace.

This isn’t lost on younger generations. “Like it or not, the term ‘hypocritical’ has become fused with young peoples’ experience of Christianity,” say the authors.{4} *Eighty-five percent* of “outsiders” and *half of young churchgoers* say so. The book offers story after painful story of sometimes breathtaking hypocrisy based on lengthy interviews. This adds weight to the conclusions drawn by Kinnaman and Lyons. The research was not simply based on surveys (quantitative) but also on in-depth interviews (qualitative).

There may be a silver lining here. The charge of hypocrisy offers a handy starting point for turning around negative perceptions and explaining grace. Pastor and author Tim Keller admits that we Christians actually *are* often hypocritical and need to be humble about it. Unrepentant hypocrites don’t admit mistakes, so we immediately challenge a perception by owning up to it.

But the other unavoidable fact is that non-Christians assume we are *trying* to live like Jesus to *get into* heaven, like the good-works motivation of other religions and cults. So, when they find out we’re not perfect people, they critique us as hypocrites. In contrast, an old saying captures the biblical worldview: “The Church is a hospital for sinners, not a museum for saints.”{5} Unbelievers simply cannot understand this; we have to be patient with that, says Keller.

You could respond to the accusation of hypocrisy like this: “I have a relationship with Christ not because I’m good but precisely because I am not good. He rescued me from myself and the ruin I was causing. But He’s changing me. I’m still a mess, but I’m God’s mess.”

In an age of Internet image-making and advertising, young

outsiders are cynical about finding anybody who's genuine. Christians need to genuinely repent of hypocrisy. Meanwhile, we can explain that grace means our imperfections are covered by God during the process of spiritual transformation. Maybe outsiders will opt for grace once they see more of it.

"Christians Hate Homosexuals"

***Section Synopsis**: Evangelical and born-again Christians today have a well-deserved but understandable reputation as anti-gay, but attitudes can go so far as being gay-hating. Balancing conviction about the broader gay agenda and the personal sin of homosexuality with a humble compassion for gay individuals who are made in God's image is key, especially as we model for younger believers.*

The guys in my Bible study group were discussing gay marriage and the upcoming elections. The lively banter stopped when I dropped a bomb. "You know," I said, "when most non-Christians under thirty-years-old find out we're evangelicals, we may as well be wearing a sandwich board emblazoned with 'God hates gays.'" I'd been reading *unChristian,* and it was sobering.

According to the authors, if we're raising kids to "shun their peers who are 'different,' we are actually limiting their . . . spiritual influence" and may lead them to question their own faith.{6} Why? Because they'll probably have friends who identify as gay and other sexual identities. As Probe colleague Kerby Anderson says, "One of the biggest challenges for churches and individual Christians who reach out to homosexuals is keeping two principles in proper tension: biblical convictions and biblical compassion."{7}

An emerging adult generation accepts homosexuality, often without thinking, even those who grew up in church. Only one-third of churched young people believe homosexuality to be a "major problem."

And, only a small percentage of young adults "want to resist homosexual initiatives" in society. This is alarming, given America's softening of sexual morals, mainstreaming of gay culture and the redefinition of marriage. But the issue addressed in *unChristian* is that in our battle against a few agenda-driven radicals, we've regularly forgotten that our fight is not with same-sex strugglers, but with unbiblical ideas.{8} We're called to love, not condemn, the people made in God's image who are caught up in sin, even while we stand up as Christian citizens.

Barna's survey shows just how unbiblical self-identified Christians can be. Over half said homosexuality was a problem, but only two out of six hundred people said anything about love or "being sympathetic" as a potential solution. A mere one percent say they pray for homosexuals! "We need to downgrade the importance of being antihomosexual as a 'credential,'" of our commitment to Christ, say the authors.{9} That is, we need to repent if we believe that it's a spiritual badge of honor to be anti-gay.

If a certain brand of sin is disgusting to us, why should that get in the way of communicating the love of a forgiving God? We need to keep in mind that *all* sin is disgusting to God, even our pet sins. This is the kind of challenge the book *unChristian* does well. Yet, scant mention is made of the greater consequences of sexual sins, including sickness and the desperate need for repentance and recovery among same-sex practitioners. Perhaps that would have been off-point for this book.

Kinnaman observes that younger generations are "hard-wired for relational connections" and view the church's lack of spiritual solutions as uncaring and insincere. If we lose our audience due to heartlessness it won't matter how much truth we proclaim.

“Christians Are Judgmental”

***Section Synopsis**: “Christians are judgmental” is an accusation coming from young people inside and outside the Church today. Believers need to learn to retain the biblical mandate to judge the fruits of ideas and behaviors while going out of our way not to condemn people who’ve never (or seldom) experienced God’s grace.*

One of the most troubling perceptions that a watching world has of “born agains” and “evangelicals”, especially among the under-thirty crowd, is that we are judgmental. The book *unChristian* cites findings that ninety percent of “outsiders” believe this. More than half of young churchgoers agree!

It’s not compromise to graciously work with disagreements. Sometimes the need to be right and “stay right” cancels out the truth we’re trying to defend. To use the old saying, “People don’t care how much you know until they know how much you care.” This seems to be the main finding the research revealed.

The authors credit young generations with insightfulness into peoples’ *motives* since they’ve been endlessly targeted by marketing, lectures, and sermons. (Most have spent time in church, by the way.) They don’t want unsolicited advice, say the authors. But that makes them resistant, *not* unreachable. Another factor is that younger generations reject black-and-white views. “They esteem context, ambiguity, and tension. . . . *How* we communicate [to them] is just as important as *what* we communicate,” according to the book. {10} One popular author is seeing fruit among younger people by focusing on God Himself as the original community, the Trinity, and giving credence to our need for community.{11}

Well, aren’t unbelievers the ones judging believers? Aren’t Christians just standing up to sin? In-depth interviews showed that many respondents “believe Christians are trying . . . to

justify feelings of moral and spiritual superiority."{12} My opinion is this: If we think we're better, we need to revisit Amazing Grace! Arrogance is the charge; are you guilty of it? I know I've been.

What does it mean to be judgmental? People are stumbling over stuff like this:

- Judgmentalism doesn't stop to ask why people do the things they do and why they are the way they are. That is, it just doesn't care.

- Judgmental minds see everything in terms of rules kept or rules broken.

- A judgmental heart maintains the us-them dichotomy, keeping people at a distance from us. Holding people in contempt is easier when we lump them into categories.

- The core belief of a judgmental spirit is, "I'm right and I'm better."

It's true, the worldview of young generations in America has shifted in recent years to include a "do-it-yourself" morality and this is deeply troubling. Youth apologist Josh McDowell notes that seniors have the emotional maturity of freshmen today. Many suffer from broken families.{13} Still, an entire generation—churched and many formerly-churched—doubts our motives. Yes, they are judging us! But if our attitudes truly are stiff-arming people, shouldn't we start sympathetically inviting them into God's fellowship?

Christ-followers have a very hard time distinguishing between judging *people* and judging *what they do*. Scripture teaches us clearly not to condemn people to hell. Paul the Apostle taught that he didn't even judge himself, much less outsiders. Yet we are told to judge fruits, which consist of what people do. That way, we know if we're dealing with an unbelieving person, a confused believer or a mature disciple of Christ. If an

unbeliever commits sin, we can see from it how to minister to them.

We church folks say, “Love the sinner, hate the sin.” Those studied said they experience hate of the sin *and* the sinner. Much of church peoples’ discomfort and judgmentality stems from cultural and generational sources. If something like tattoos gets in the way of a Christlike response, maybe we need to take a fresh look at our attitudes.

How Can True Christians Constructively Respond?

Section Synopsis: *Repairing a damaged image is a worthy goal for Christians so that critics can see Christ instead of negative stereotypes. We can tear down stereotypes by being Christlike and then we have a chance to tear down deeper misconceptions about God, the Bible, and faith.*

The panhandler touched Dave’s heart with his honest appeal. “I just want a burger.” Throughout the meal, Dave talked with him, finding out about his life and views. He didn’t try to cram the gospel in or argue. Dave later overheard the man say to his homeless companion, “Hey that guy’s a Christian and we actually had a conversation.” Dave wondered what kind of negative interactions with Christians from the past prompted that response!

The authors of *unChristian* uncovered a low public opinion of evangelicals and born-again Christians among outsiders. They may be biased, but it’s helpful to know what people think.

One of the most important ministries you can have these days is to tear down negative stereotypes of Christ-followers simply by being Christlike. That may set the stage for tearing down myths and lies about God, the Bible, and Christianity.

We need to seek common ground to begin a dialogue with those

outside the faith. We all respond to agreement better than arguments, so affirming is a good start towards persuading. I recently saw a bumper sticker on the truck of a worker. It said in effect, “Jesus loves you but I think you’re a jerk”, although in more colorful language! After I chuckled about how God loves “jerks” like me, we spent forty-five minutes discussing his views, mostly on God and religion.

At one point, he proclaimed, “I like to think of God as feminine.” I explored his reasons, which included the presence of beauty in the world. I affirmed that observation far as I could and expanded his thinking. I said, “What if God is so big and complete that He embodies perfect femininity *and* masculinity?” The door opened wider. But what if I’d acted offended by the cuss word on the sticker or been put off by his distorted theology? I’m sure he would have been put off and the conversation would have been aborted.

Again, we also need to admit mistakes and problems, say the authors. Youth today emphasize “keepin’ it real,” being genuine. “Transparency disarms an image-is-everything generation.”{14}

Lastly, the authors urge us to respond with truth *and* love to gays and their friends. Speaking out against homosexual sin and harmful politics may be our role. At the same time, Kerby Anderson points out that Christians “should lovingly welcome those who struggle with homosexual temptations and dedicate [ourselves] to meet the emotional and spiritual needs of” homosexual strugglers.{15}

Our tone of voice, demeanor and facial expression are much more important than we think. As Tim Keller says, “You actually have to embody a different kind of Christian than the ones that they’ve known in the past or they’re simply not going to listen to what you’re saying.”{16}

Notes

1. David Kinnaman and Gabe Lyons, *unChristian: What a New Generation Really Thinks About Christianity…And Why it Matters* (BakerBooks: Grand Rapids, MI, 2007).
2. David Kinnaman and Lyons, 51
3. Ibid, 49.
4. Ibid, 42. 5. Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (Dutton/Penguin Group, New York, New York: 2008), 54.
6. Kinnaman and Lyons, 99.
7. Kerby Anderson, *A Biblical Point of View on Homosexuality* (Harvest House: Eugene, Oregon, 2008), 82.
8. Ephesians 6:12 (NASB). See: www.BibleGateway.com.
9. Kinnaman and Lyons, 105.
10. Ibid, 183.
11. Tim Keller, interviewed by Ed Stetzer, researcher, blogger and host of Inside Lifeway, posted April 24, 2008, lifeway.edgeboss.net/download/lifeway/corp/IL_Evangelism_and_Keller.mp3.
12. Kinnaman and Lyons, 182.
13. Josh McDowell, as quoted by Charlie Mack, staff representative of Faculty Commons (Campus Crusade for Christ) in a PowerPoint® presentation presented to professors at Michigan State University, Spring, 2008.
14. Kinnaman and Lyons, 56.
15. Kerby Anderson, 83-84.
16. Keller, “Inside Lifeway” interview.

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